The GUJJARS

A Book Series on History and Culture of Gujjar Tribe

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Compiled by

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J&K Academy of Art, Culture and Languages
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Preface

Gujjars are one of the important tribes of the north-western India. In the Indian subcontinent they are spread over twelve states of India and are found in all the four provinces of Pakistan. Besides, their habitats are found in Afghanistan and Iran also.

Gujjars have a strong cultural identity. They have their own culture, custom, traditions folk-lore, ethnicity and five thousand year history at their back. The greater Gujrat which was called “Gujjar Ratha” (the kingdom of Gujjars) in history was ruled by Gujjars from fifth century to 11the century AD. At that point of time the boundaries of Gujrat were spread over today’s northwestern states of India. This was the golden period of Gujjar identity.

The great Gurjar-Pratihara rulers in north-western states of India during 6th to 11th centaury AD had built a number of buildings, forts, sculptures, temples, and other monuments of art. But hundreds of prestigious

monuments of Gujjar period are dying a slow death, and facing a grave threat of extinction. They need proper restoration programme. The royal memorabilia of Gujjar era are located in Rajasthan, Gujrat, Maharashtra, Himachal Pradesh, Delhi, Haryana and in adjoining states and are portraying a vibrant and lively picture of the tribe.

Notable sculptures of Pratihara period include temples standing at Osian, Abhaneri, Kotah, and the most charming sculpture, Sursundari of Gwalior of the Gurjara-Pratihara Art. Unfortunately all are in shamble. The Viswaroopa form of Vishnu and Marriage of Shiva and Parvati from Kannau are deteriorating and need immediate preservation.

The first issue of 'The Gujjars' a book series on this important tribe is in your hands. It contains some important articles including the articles about Gujjar Prithara period.

This is our first attempt to document the life and culture of this nomadic tribe. The main parts of this book contain articles highlighting different shades of history of

Gujjars including a series by Rana Ali Hussan Chouhan, a renowned Gujjar Historian.

Dr. Javaid Rahi
Chief Editor

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GUJJARS: A Tribal Identity

Prof. J C Sharma

Gujjars are the semi-nomads found in Jammu and Kashmir, Punjab, Himachal Pradesh and Uttar Pradesh. They are more concentrated in the State of Jammu and Kashmir; there they are found in all the districts except Ladakh but their number is comparatively more in the rural areas of Punch and Rajouri districts. Punch has their largest concentration followed by Rajouri, Baramula, Anantnag, Doda, Udhampur and Srinagar districts. Gujjars mainly keep buffaloes and cows and also goats and sheep. Besides they also have horses for carrying load when they migrate from one place to another. Nomadism of Gujjars is directly connected with the needs of their herds which are their wealth. Their main profession is to breed the livestock, deal in milk and milk-products such as ghee, cheese, etc. Besides they also supply raw wool and mutton.

In Jammu and Kashmir these pastoral nomads can be broadly classified into three subgroups: 1. Gujjars 2. Dodhi Gujjars and 3. Bakarwals. The main differentiation among them is based on what animal one group usually keeps and whether the group has some agricultural lands or not. For example Bakarwals keep more goats and sheep. The Gujjars mostly own some land whereas the Dodhi Gujjars and Bakarwals hardly possess any agricultural lands and most of the times they move from place to place (on their traditional routes) in search of grazing fields. However, all of these groups go to the high altitudes along with their cattle in summer. They move

twice a year along with their families, each group of families takes a particular route and they may make an orbit of more than 200 to 300 kilometers in each trip. They come to plain areas or foot hills during the winter season. The Gujjars who have lands cultivate them. They usually grow maize and rice. In the summer they are back to their pastures which they call as *tok* along with their cattle and belongings. In their *tok* they spend five to six months between April and October and in winter they return to their respective homes. During the time they are away from their homes, usually they leave an old member of the family back at home to guard their crops and grass. They preserve the grass for winter season which they store in their fields. Dodhi Gujjars and Bakarwals move along with their whole family. Primarily all the Gujjars are engaged in pastoral economy but recently they have started entering into the agricultural economy also.

Gujjars in Jammu and Kashmir are invariably Muslims and practice endogamy like other Muslims, but Gujjars in Himachal Pradesh and Uttar Pradesh are both Hindus and Muslims. Nomadic Gujjars have sub castes like that of the Hindu Gujjars of the plain areas and Rajputs.

Food Habits

Gujjars have very simple food habits. Their staple food is maize and rice. The Gujjars eat maize chapatis they call *turo* along with butter, milk and red chilies which constitute their morning meals. Sometimes in the evening they do eat rice. They eat rice mixing it with the fresh un-boiled milk and some cooked vegetables.

Inhabitation

The Gujjars live on high hills as better grazing facilities are possible for their herds at high altitudes. They have some portion of cultivable lands near their hutments. Each family has a house quite apart from the other house located in the same village. This is the reason that the villages inhabited by Gujjars are scattered over long distances. And sometimes to houses of Gujjars in the same village can be miles apart and this could happen because of the hill topography. There are usually some natural boundaries between two villages such as river, uninhabitable mountainous areas. Typical topography of the area and their style of having single homesteads create the problem of interaction among themselves.

Interaction

Gujjars have a language of their own called Gojri. In winters when they live in villages, though families live apart from each other they get opportunities to interact with the members of different families such as in resolving disputes, in celebrating life cycle rituals, in negotiating marriages, etc.

Interaction with Non-Gujjars

Their place of inhabitation is not always inhabited by Gujjars and Gojri speakers alone. They interact with the speakers of other languages and with the people of different professions such as barbers, cobblers, blacksmiths, shopkeepers, etc. It has been reported that some of them were Gujjars themselves but adopted these professions; such people use Gojri as the language for social interaction. But many a times they are from other

social groups with different language background. For example in Punch, people of various mother tongues such as Pahari, Punchi (a dialect of Lahanda), Kagani (a Kohistani language) and Kashmiri are found to interact with Gujjars. Besides, they may have to interact with some officials of forest department, revenue department, police, transport department, etc. And also they interact with shopkeepers at the marketing centres.

Thus they are exposed to several other languages. In spite of this majority of the Gujjars are monolinguals because they do not mix up much with either the Muslims or non-Muslims of Jammu and Kashmir except for exchanges of goods and services. Besides not mixing up much with other communities, illiteracy among them is also another reason that most of them are not polyglots. Still some of the Gujjars are found using Urdu, Kashmiri, Pahari and Dogri subsidiary languages of the state. The situation demands them to interact in the multilingual situation. For a monolingual Gojri speaker the interaction with non-Gujjar seems to pose a real problem. The languages such as Pahari, Punchi, Dogri and Urdu are related to Gojri therefore it is possible for them to communicate with the speakers of these languages by using their own language but their interaction is limited; and it appears there is a lack of full intelligibility. Gujjars always find it difficult to communicate with the Kashmiri speakers which are spoken by the largest number of speakers in the state. The reason for greater difficulty in communication with the Kashmiri speakers is obvious as Kashmiri belongs to Dordic branch while other languages belong to central group of Indo-Aryan branch. Thus when they are in Kashmir they have to use some mixture of Gojri and Kashmiri.

In marketing place there are victims of the village middlemen who run shops on a barter system. Whatever a Gujjar produces goes to this shopkeeper and in return he supplies to him the goods such as salt, clothes etc. Because of the limited transport facilities his exposure is restricted with non-Gujjars. A Gujjar never gets his due for his best quality ghee, eggs, raw wool etc. He is always under the debt and has to depend over the middlemen who make enormous profit from the goods of the Gujjars. His more e with me outside world perhaps can help a Gujjar in reducing the exploitation of the middlemen.

Each Gujjar may require at least three languages to communicate with different groups of people. (1) When conversing with his family members, people of the community-their mother tongue Gojri serves this purpose; (2) the language of the people with whom they have regular transactions i.e., the dominant language of the region such as Kashmiri or Dogri or Bhadarwahi etc. and (3) the State language which is Urdu for wider communication may be used during their seasonal migration in marketing centers, with officials etc. But for a Gujjar at the moment the contact languages have very limited use because most of the time he leads a secluded life and he uses Gojri.

Lack of communication network

As a whole the state of Jammu and Kashmir lacks communication channels and Gujjars in the state lack it more than others in the state. The places where they live are not well linked with the communication network such as roads, postal service and electrification. Since their number is larger in Punch and Rajouri districts, it is

important to describe the communication facilities available in these two districts which will reflect the problem of the region and of Gujjars indirectly. At the end of the year 1968-69,215 villages i.e., 58.4% of the total inhabited villages were connected by road whereas 153 villages constituting 41.6% of the total inhabited villages were devoid of any road connection and there were villages about 100 to 200 kilometers away from the urban areas. Further only 48 villages i.e., 13.04% of the total inhabited villages had post office facilities.

Similarly 58 villages out of 157 inhabited villages i.e., 36.95% of the total inhabited villages of the district Punch were provided with communication links and 99 villages i.e., 63% villages were devoid of any road connection. Out of 58 villages 34 villages were connected with pucca roads and 24 villages were connected with kutcha roads. In this district, 10 villages are such that they are 51 to 100 kilometers away from the town and out of which 3 villages were not linked with roads and 3 Villages were linked with the kutcha roads and the rest 4 were linked with pucca roads. There were 30 such villages in Punch district which have no road connection and the distance from these villages to any town varies from 26 to 50 kilometers.

In both the districts, the entire rural part was without telegraph and telephone facilities. In both the districts only four towns were electrified. Thus no village was electrified and the whole area is industrially backward. The only mass media they can use is battery transistor which very few can afford to have and the broadcasted programmes may not be of their interest.

If there has to be any programme for their development, at first communicational channels have to

be strengthened so that the message may be delivered to them quickly and they start feeling one with other citizens of the country. As language is the powerful medium of transmitting messages, the language used for communication in the mass media should be that at which they are best which of course in their case is Gojri.

Present education

It may be stated that there are several nomadic and semi-nomadic groups in the country whose educational needs have completely been neglected. It has been pointed out in Education Report (1964-66) as well as by many educationists that such groups should be assisted in developing more settled ways of living. Such a view calls for the reorganization of their economy and way of life.

There is no disagreement about it that to impart education to the nomadic group is a challenging difficult task, it is not easy to settle them. Gujjars have great attraction to go to their respective *tok*; they feel very uneasy when they are restrained from going to the summer pasture. Further going their respective *tok* is connected with their economic activities and that is why they bear all the hardships in going up and down despite that there is a general lack of communication network. Education commission has pointed out that such people should be provided educational facilities in a mobile form. But the problem with Gujjars is that they are scattered in a large area and are not found together in a big number when they are in their villages in winter or when they go to their respective *toks* in the summer. And more over there is no motivation for Gujjar children to go to the school, because most of the parents are illiterates who hardly understand the importance of education.

The very topography of Jammu and Kashmir seems to be responsible for its low education. Among all the states the literacy rate is the lowest in Jammu and Kashmir, it is 18.58% and in rural areas of Jammu and Kashmir the literacy rate is 14.11 %. In the districts Punch and Rajouri, literacy being 14.62% and 14.43% respectively and rate in rural areas is still low i.e., 11.87% in rural areas of Punch and 13.23% of the Rajouri, whereas the Srinagar district has 21.71 % and the Jammu district has 30.34%. These figures show lack of education in the whole state of Jammu and Kashmir. Literacy among Gujjars is negligible. The incidence of literacy among the Gujjars and Bakarwals is the lowest (Govt. of Jammu and Kashmir, 1974-79). The reason is not too far to seek. Educational facilities are concentrated in thickly populated pockets whereas the hilly areas are sparsely populated by poor sections who cannot be attracted to schemes without providing economic security to them. Present state of education is not satisfactory because of many factors such as non-availability of schools within their reach, parent's attitude towards education and defective curriculum which is neither child based nor need based. Usually the schools are located away from their homes so it is difficult for young children to come to the school themselves and the parents being poor engaged in their routine work of raising their cattle or agricultural work. And in many cases children drop-out of the school for a variety of reasons. These children from linguistic minorities whose languages is not used as the medium of instruction and teachers mostly being non-Gujjars cannot understand the gap between the child's ability and school curriculum. Education needs to be restructured for them and the teachers working in such schools need to be acquainted

with the socio-cultural background and the language of the Gujjars so that the teachers may realize the difficulties of the Gujjar children.

It has been realized that there should be mobile schools for Gujjar children which may cater to their needs when they move to their respective *toks* in summer. Some mobile schools are found in the states of Jammu and Kashmir. For example in Punch district there were only five single teacher mobile schools of primary level, which are not enough to meet the needs of all children of Punch district going to the summer pastures i.e. *toks.* Besides, there is an Ashram School limited only for 50 students belonging to all the backward classes in Punch, which gives education upto high school. If some more Ashram schools are opened for Gujjar children that can help in promoting education among them. Such schools may be opened at places which may suit them more. And the problems of Gujjar children may be borne in mind for adopting any teaching strategy for them.

Gojri Poet Mehjur Rajourvi

M Y Taing

Maulana Mohammad Israel Mehjur Rajourvi is of prime eminence for Gojri language so-much-so his poetic feats have filled the void of those centuries that made Gojri synonym of Iqbal's verse:

"Thi Kisi Darmanda Rahroo Ki Sada-i-dardnak"

(Was a heart rending scream in wilderness of a distressed and hapless wayfarer)

The foremost distinctive feature of the poetic works of Mehjur that impresses the reader is that he transformed the Gojri language into a big river after he found it in the form of a Brooklet. In this river variegated and colourful characteristic tunes of Ganges and Jamuna culture as well as that of Arabia and Persia get mingled. This has widened the openness of the language to such an extent that in it not only words but also expressions of Urdu, Arabic, Persian and Hindi warble and like an infant child jump and play into its lap. After rising above from the level of words, the verses captivate the reader like the magic of radio waves.

This is the main reason why a layman like me, apal1 from those who are conversant with the Gojri, could relish Mehjure's verse, ode and songs. I would like to insist that all this is not only the fruit of diversified words used but also the trend and tendency of expression and impulses adopted by him. This is also the outcome of widened style and modes employed by the poet in his works. For this very reason he has become the new epoch maker of the Gojri language.

When Mehjur's "Nagamae Kohsar" was released it appeared as if in the enchanting world of languages a bridge has been laid out to get Gojri verse to confront the

musical disposition and touching melodies of the twentieth century poetry. Because of this very fact this becomes a new testament for the present and future of the Gojri language.

In the poetic compositions of Mehjur, at times, light, sad and somber tunes sink and rise exactly like the melancholy meters on violin. This makes his verse marvelously attractive.

These tunes made me to recall and recollect a situation in which dejected and forlorn flute notes are heard coming from a distant Gujjar Dhok, on the ship of the rustle of trees, in a forest on a far-off mountain peak countervailing the heart.

The nature of this distinctive nostalgia always pick-up and spill pearls in a verse. The nostalgia of Mehjur Rajourvi is not the same. It is of the different sort a lamentation and moaning on the separation of a sweet heart and tragic segregation of his native land of Kashmir. Mehjur has been the dweller of Budhal (Rajouri). It is that very fertile land which gave birth to the founder of Shahmiri dynasty of Kashmir. Mehjur along with his family migrated to Pakistan during the fateful days of disturbances in 1947 perhaps with the intention to come back on improvement in the situation and environment. The line of separation drawn on the heart of our native land, however, within no time began to flutter like the head of a dragon. Though harmless to a foreigner, it bites the natives like the snake bred and brought up on the shoulders of the oppressor and tyrant Iranian king “Zahak”. This bite to native is so severe that the victim dies before asking for water to drink. Mehjur could not cross to this side. But his mind the memories of lush luxuriant native land emerge and he poured these out in the shape

of "Saroode Nagame-Aahai-Feganai" with his mastery over art and skill. It is perhaps for such occasions Iqbal has said:

"Saba Karti Hai Boi Gul Se Apna Ham Saffar Paida"

(With the aroma of flowers, the morning breeze makes way for its journey).

In Mehjur's verse two divergent currents simultaneously flow. The scratching sound of his harmoniously moving pen on both these currents is captivatingly pleasing. One current is that which in the accompaniment of Gojri folk literature weaves beautiful songs which are luscious like morning dew drop, pleasantly cold and sparkling. The tunes ooze out from Gojri folk-songs. Sweet words, dancing meters and rhythms have been superbly used with delicacy in these songs. Despite their familiarity, these songs have acquired lead over other folk-songs because these provide glimpse of the heart and head of the poet. It is on such situations one could see mingling and mixing traditions with divine inspirations.

The main current becomes visible when the poet while pursuing calls of Galib and Iqbal and other leading Urdu poets, descends from hilly foot-paths and comes on the cold and dull roads of the cities. Mehjur has written verses deriving insertion from anchor couplets and citation of Galib and Iqbal. When he writes such verses related to the Persian couplets of Galib and Iqbal, it gives a pleasant surprise that how a great poet evokes *Jal Tarang* (sweet and thrilling music produced with the beating partly filled glasses with sticks) in any language to stimulate the thought as the drowsy breeze of spring drops from obliterated clouds. Not this much only. Here one could hear the echo of voices, mostly of Iqbal and much less that of Galib. This of course, marks the first stage of tumultuous insight of Gojri language. Although it is true

that the preceptory tone and tenor of Iqbal has made repeated assaults like a powerful invader on Mehjur and made his position like this:

"Sambhalne De Mujhe Ai Naumaidi Kiya Qayamat Hai
Ki Daman-i-Khayale Yar Chota Jayai Muj se"
(Oh! what sort of clamity it is!
let me recover from the fall and see if my concern or consideration for the beloved would diminish or vanquish)

"Nagma Kohsar for these peculiarities has attained the status of Bang-i-Dara" for the advance of Gojri language. This collection of verses, published some time back in Pakistan, and created stir among the Gujjars there. It is hoped that its publication in Kashmir will speed up the process of evolution of Gojri literature here and the lovers of Mehjur will be able to quench their thrust Akadami expresses its profound gratitude of Mehjur Rajourvi Sahib for his magnanimity in according permission for its publication.

"Naqish Saab Na Tamam Khoon-i-Jigar Ke Bagar,
Nagma Hai Soda-i-Kham Khoon-i-Jigar Ke Begar"
(Iqbal.)

(A picture devoid of tinge of blood is imperfect. Melody of song sans soul is vain desire)

THE GUJJARS OF JAMMU & KASHMIR

Sati Sahni

A people out of antiquity. A people with a hoary past. A people straight, simple and sincere. A people who are not parochial, provincial or parasites. A people who brook no barriers and yet are bound by common language. A people who are hardy and industrious but not industrialized. A people who have a rich heritage but few avenues of expression. A people who have glorious traditions of music and folklore but not much written literature. A people who provide milk, mutton and wool but are ill clad and in poor health. A people who have been naturalist and environmentalists all along. A people who have a proud record of patriotism and nationalism.

They are the Gujjars.

There are many theories about their origin. While some scholars believe "they are of foreign stuck representing those pastoral romads from the Steppes of Central Asia who entered India either with the Huns or a little later", others are of the opinion that "they are the descendants of Kushans and the Yuchi tribes of erstwhile Soviet Union". Yet there are others who are of the view that they descended from original Indian stock. Intensive and extensive research alone can solve the riddle.

Popular belief is that their ancestors came to India some 1500 years ago and settled in hilly areas on the present border of Gujarat and Rajasthan and later traveled north to settle in areas of Punjab, Shivaliks and the present State of Jammu & Kashmir. Dr. R.P. Khattana, a historian, however offers the view that Gujjars and Bakerwals came to this part of the country in three different Kafilas (caravans), "According to the traditions which prevail

among them, the Gujjar Bakerwals came to occupy these territories in the form of three major kaflas. These Kaflas included many families of different gotrans. The first major Kafla came under the leadership of Chirya Gorsi and occupied the areas in the hills of Poonch on the Pir Panjal range. The most of the member families of this Kafila have settled in and around Gorsai village in the Mendhar Valley. The second major Kafila came with adda Muqadam Gazi Khatana alongwith Chaudhari Bazi Alafkhan and set up their winter resorts on the hills around Pauni, Barakh and Reasi. Later on some of the member groups shifted to the hills around Udhampur, Jammu and Kathua. At present the majority of the groups of this parent Kafila cross over the Pir Panjal range through the Banihal Pass. Some of them use the Busdhil, Rupari, Konsarnag and Didam gali or Zejimarg passes. The summer pastures of these groups are located in the mountainous areas around Pahalgam, Matayan, Maru and Wad wan areas. Recently some sections of this Kafila have shifted to Sarthal pass route to approach their summer pastures around Kishtwar, Padder, Maru and Wadwan. The third major Kafila came with Baba Larvi Bajran and Dadda Bagga Bajran along with Chaudhari Mehandi Khan. At present the sections of this Kafila have split up into smaller groups. In winters they stay in the hills around Naushera, Chingas, Rajouri, Mendhar, Surankote and Poonch. They approach their summer pastures during annual migrations through Chorgali, Jamiangali, Nurpur gali, Toshmaidan pass, Pir Panjal pass Nanasar gali, Darhal and Rupari paes over Pir Panjal ranges. Their summer pastures are located in the areas around Gurez, Machal, Naushera, Tilel, Sonamarg and Matayan regions.

Gujjars are truly Nature's own children. They are the closest human beings to nature. Like a free spirit they

roam over mountains and pastures, dales and vales, over roads and path, peaks and passes. They eat simple and unadulterated food. They drink pure cold water flowing in mountain streams or straight from springs. They are essentially nomadic people though now gradually some of them are settling down on land, and a few are going into service.

They are attached to Mother Earth and then to their animals-cattle, sheep, goats, poultry and dogs. They are fond of music and singing. Their folklore is quite rich. The womenfolk are fond of colourful embroidery and simple but heavy jewellery. They are just as hardy as men folk and share the burden with them equitably. They are capable of walking 15 to 20 kilometers a day if required with a weighty head-load.

The Gujjars are rooted deep in tradition. Writers and observers in past 150 odd years have not recorded phenomenal changes in their attitudes, behaviour and lifestyle. In 1870 a perceptive traveler in Kashmir was Mr. F. Drew, who was a geologist and in his book “Jammu & Kashmir Territories” published in 1875, he observed:

“I have found them to be the possessor of herds of buffaloes. They have with them their families and wives, spinning wheels, chiefly depend on it for sustaining a living. Their gains are chiefly derived from the sale of ghee, clarified butter, the preparation of which occupies them continually during their stay among pastures. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe who seek for their needs from pastures in various parts and live mostly by the produce of their cattle.” Have they changed much in more than a century?

Another individual who crisscrossed Kashmir Valley

many times and closely studied the land and people inhabiting its different parts was the Settlement Commissioner, Walter Lawrence, who in his "The Valley of Kashmir" published in 1895, write:

Gujjars are not in any way Kashmiris, though they on the fringe of the mountains of the Valley. They are members of the semi-nomad tribe which grazes buffaloes and goats along the Himalyas and the Shivaliks. They have for some time past turned their attention to Kashmir, where they rapidly make clearings of forests and build their flat-topped houses for themselves and their precious buffaloes. Their language, known as Parimu or Hindki is wholly different from the Kashmiri language, and they rarely intermix with the Kashmiris, though like them they are Mussalmans by religion. They are a fine, tall race of men, with rather stupid faces and large prominent teeth. Their one thought is the welfare of the buffalo and when they take to cultivation they grow maize rather for the buffalo than for themselves. They are an ignorant, inoffensive and simple people, and in their relation with the State are infinitely more honest than the Kashmiris. Their good faith is proverbial, and they are a generous people, giving all the milk of Friday away in charity. Their women keep the account of the butter made over to the middlemen by tying knots on a string. The favourite name of the Gujars is Muhammad and the man of position among the herdsman always addressed as Bhai (brother). From the point of view of forestry their existence is to be regretted, but they serve a useful purpose as pioneers of cultivation, and the wise policy of the Kashmir State has been to encourage the Gujjars. They are encouraged to take abode in the Valley. The Gujjar cares little for his hut or his fields. He calls himself "Lord of the Forests" and

directly the snows have melted on the high mountains he and his family putting on their best clothes, hurry off with the buffaloes to the heights There they live a healthy gypsy life in wigwams and make butter. This butter is bought up by Punjab traders who convert the butter into ghi. In the summer months when the grass is rich, 40 seers of butter will yield 32 seers of ghi. The middleman of course, makes all the profit, and he increases his ghi by adulteration. Into 8 seers of ghi he will put 2 seers of walnut oil, but as walnut oil is now raising in price this form of adulteration will possibly cease. When the middleman receives the butter from the Gujjar he salts it, and sometimes makes keeps it two month before he makes it into ghi. All Gujjars are slaves of the middleman, by virtue of the rekh, or system of advances. I have often urged Gujjars to set themselves free and to participate in the rise in the price of ghi, but the Kashmiri Gujjar is as stupid and slow as his friend and companion the buffalo. It is touching to notice how absolutely bound up in his buffalo, the Gujjar is. He thinks of nothing else and cares for nothing else. The Gujjars and the Pathans of the Lolab make a kind of cheese which they call milk bread, “kalarri.” A quarter century later the Evangelist and the Educationist, Rev. C.E. Tyndale Biscoe in his “Kashmir in Sunlight and Shade” observed:

“The cowherds, or Gujjars, as they are called, live a very simple life in log huts away from the haunts of men. Some of their huts are made only of large slices of bark stripped off the pine trees. They stick these strips up on end, so that their homes resemble Red Indian wigwams. One after visits these Gujjar huts in the hope of procuring milk, but they nearly always say they have not any, which strikes on as very churlish behaviour considering the great herd of cattle that are feeding on the margs around them;

hut they have their reasons, for they have in the past suffered so much from having their milk and butter taken away from them without payment by the native officials, also sometimes by the servants of travelers, who do not look after them properly. Also they keep their milk for butter, which they turn into ghi clarified butter a most loved food of Indians. Every autumn travelling merchants visit these Gujjars encampment and take away their stock of ghi, which is put into goatskins and carried on pack-ponies to the Punjab. The Gujjars always keeps with them large fierce dogs, a very different beast to the pariah dog of the villages. They are used by them for protecting their flocks and herds from the bears and panthers which are ever on the watch for them.

These Gujjars show much pluck when defending their property, and thus are unlike Kashmiris of the Valley. In order to keep themselves fit for the day of battle they practice lifting heavy weights. You will often see outside their huts huge dumb-bells; they are sections of pine logs weighing from 50 lbs. to 100 lbs in order to get a grip with one or two hands-and these great logs they brandish about in order to make muscle.

When a bear or a panther attacks their flocks or cattle they first turn their dogs on them, and while the beasts are busily engaged in fighting with the dogs the gujjars join in with axes and ropes with which to lasso them.

Though there has been no proper census of Gujjars and Bakerwals it is claimed that their number is more than 15 lakhs. However, official figures put it around 6 lakhs. If we accept the popular figure then it seems that every fourth person in this State is either a Gujjar or a Bakerwal. This is a significant proportion of State's population but

surprisingly this is not reflected in its social, cultural, economic, political or official spehers. Their representation in these sectors of public activity is minimal. After man representations and some efforts they have been granted the status of a Scheduled Tribe. Because of this they are likely to move faster along the road to progress and development in the socio-economic field.

They are a distinct people and stand apart from the rest. They are from a distinctive racial stock having sharp features. They dress differently. They either use shalwar (loose pantaloon) or a tehmud a length of colourful cloth tied round their waist, and a long flowing shirt. A colourful waistcoat or a handsome cotton chadar or a woolen shawl-like loi, tops the dress. By and large they use iron-nailed shoes called jutees. The womenfolk put on a shalwar and a colourful and embroidered long shirt. They use silver jewellery and make use of beads for personal decoration. Some of the women use caps as headgear but mostly use an urhani called dupatta: They also use some heavily nailed jutees perhaps they are good and comfortable for long walks in rough and hilly terrain. The women are also hardy and hardworking. Among them sometimes you may come across a finely chiseled face and well proportioned figure which could put to shame many a modern and sophisticated girl in highly urbanized society.

The Gujjars in this State have become identified separately as a sub-group on the basis of their occupation and settlements. A section among them over a period have given up nomadic life and settled on land taking partly to cultivation. They are now known as Basneeks (those who have settled on land). The other section is the one which practices transhumance or seasonal migration with their livestock's. They are further sub-divided into

two main groups of Baniharas or Doodhi Gujars and the Bakerwal Gujars. The former tend buffaloes and make a living by selling milk and its products while the later are the ones who tend large herds of goats and sheep. The Doohi Gujjars don't go beyond fifty to seventy kilometer in pursuit of grazing for their cattle but continue to have a firm base. However the Bakerwals do annually traverse from the plains or foothills to the higher reaches of the North-Western Himalay, sometimes traveling 300 kilometer to find onset of pastures for their herds. The soaring heat of the plains and the onset of severe cold and snow on the mountains determine the cycle of their migrations. A majority of them do not own any immoveable property and all the moveable property (which is not much) moves with them.

Among the Baniharas while the men tend the cattle and take them for grazing and also milk the buffaloes, women do their share, by marketing the milk produced and looking after the business transaction. In the cities and towns of Jammu region you see these enterprising men and women transporting big cans of milk to the market and taking the empty cans back later. With cash they earn, they do their shopping also in urban markets. The Bakerwals are normally seen only in rural areas or desolate but beautiful heights. They live out their lives like that years after years. They move out from their winter habitations in the plains or foothills, with advent of spring. They move in small groups. They use horses to transport their personal belongings and household articles. Atop the loaded animals sit small children, while the women walk along. Some hold a rope at whose other end is a ferocious sheep dog walking besides. The menfolk have gone some distance ahead, with a herd of goats and sheep. The

journey starts every morning and the camp is made in the afternoon at a suitable site. Sometimes they take two to three weeks from their winter base to the summer resort or vice versa. It may be tiring and monotonous life for them but for a casual observer it seems to be very fascinating pastoral life. To cook every meal they have to make a new fireplace, spend time to collect twigs and wood pieces as fuel. Every evening they have to pitch their small tents. Their food consists of makki-ki-roti (corn flour), a vegetable, butter and curd. Once in a while they have mutton or chicken. Their winter and summer sojourns are somewhat more settled, more pleasant and comfortable. Unless they are selling the sheep, they have to shear the wool and sell it. Some of the Bakerwals are quite affluent owing thousands of sheep. The species of sheep and its wool is continuously being upgraded. The Veterinary and Animal Husbandry Department as also the Sheep Breeding set-up is of great help to them; they even have mobile dispensaries to look after the animal's needs.

Gujjars as a community have always suffered from disabilities. Economically they are weal, educationally backward and socially beyond the fringe. Since their occupation compels them to stay away from urbanized habitations and they have to be mostly on move to assure grazing for their animals, they basically are nomadic. The rest of society feels they belong nowhere. In Kashmir Valley they live on the upper reaches of the side valleys. Being itinerant, in thousands they move from the plains southwest of the Pir Panjal range, going through higth passes into Kashmir Valley and climb up the small side valley from Kulgam in the south to Kupwars in the north. A large number traverse through the Sindh Valley and cross the Zoji Pass into Drass or enter the Baltal Valley coming

out of Panchterni. Another route they follow is up the Lidder Valley from Anantnag. At Pahalgam they trifurcate, one route taking them to Aru Liddarwat, Kolhoi area, also to Tarsar-Marsar Lakes are from where it leads into Sindh Valley across Yamhar Pass, on one hand and to Dachingam Sanctuary on the other. The second is the traditional route through Chandanwari, Sheshnag into Panchtarni across the Mahagunas Pass. The third route is from Pahalgam across Zajibal Pass into Wardwan Valley. Another favourite route is from Bandipore across Rajdhani Pass into Kishenganga Valley (Gurez) and then across the Achuchagli into Tilel Valley. The high Altitude District above the Sindh Valley is the most favoured. It starts from Kangan in the south part of Sindh Valley and goes to Wangat (which is a major centre of Gujjar population in Kashmir) and from Naranag via Trunkhel to Gangabal Lake. From there across Zajibal Pass to Gadsar, Kishensar and Vishensar lakes. Then across the Nichnai Pass into Sonamarg, on the other end of the Sindh Valley. On either side of the Pir Panjal slopes, they are extensive and exquisite pastures. Obviously, these attract large numbers during summer month. Like the Lake District above Sindh Valley in Kashmir, Pir Panjal range has numerous high altitude lakes.

The Gujjars in Kashmir have not been able to integrate in the Kashmiri society, even after many centuries stay there. Their different way of life, language, culture, customs, food and dress seems to be an impediment in total and willing acceptance by Kashmiri speaking people to allow them uninhibited integration even when there is strong bond of common religion. Willingness, deliberate action and sympathetic approach towards them by politicians, administration, public and various sections of society is imperative if they have to be

helped to come up to the level of development, advancement and progress achieved by others. Their neglect and indifference towards them may have disastrous results.

SANGU

A DISTINGUISHED GUJJAR RULER OF POONCH

J L Mam

Gujjars in Jammu and Kashmir, what we see today, are badly bruised due to exploitation of sort for a pretty long time, rendering them ignorant, illiterate and steeped in the quagmire of socio-economic backwardness. But the fact cannot be denied that they were not always in such distress and misery. At times during the course of history, they also witnessed, though rarely and for very short spells, sunshine and heydays when they too were at the zenith of the society and proved their virtues by appreciably exposing their talent, knack and skills.

At the far end of the 18th century and in early 19th century, among the Gujjars who had key role in the Poonch administration, the name of Wazir Rooh Ullah Sangu better known as Wazir Sangu (Sangu being the name of his clan), is notable. According to Tavarikh Aqvam Poonch of Mohammad-ud-Din Fauq, the name of Wazir Rooh Ullah in the Sanghu quam (clan) is at the top. He rose from an ordinary rank to the exalted position of Wazir of the Poonch ruler, Raja Khan Bahadur. Subsequently when Raja Khan Bahadur was killed in a plot, Wazir Sangu got deceased Raja's minor son, Amir Khan, recognized as the Raja of Poonch in 1797 A.D. But in fact he himself took over the reins of power in the capacity of 'guardian-wazir' of the minor ruler. Amir Khan, Mohammad-ud-Din Fauq says that Rooh Ullah Khan died in 1819. Dr. R.R. Khajuria and A.N. Bhardwaj say that the Sangu rule lasted up to 1837.

During the time Wazir Sangu was at the helm of affairs in Poonch, the reputation, esteem and honour of Gujjars took to new heights. It was Wazir Sangu's

marvelous feat to frustrate the efficacy of the most skilled warrior militant Sikh ruler, Maharaja Ranjit Singh and to make him retreat, not once by three times, and eat the humble pie.

Maharaja Ranjit Singh was celebrated most powerful and brave king at that time. He had even become a poser and trouble-some for the British Government in India. After his success to bring Multan, Hazara, Attock and other adjoining areas under his territorial jurisdiction, the Maharaja had had set his eyes on Kashmir.

In the "History of Kashmir" PNK Bamzai observes: "after the conclusion of a treaty of friendship with Maharaja Ranjit Singh at Amritsar in 1809, by which they agreed to abstain from any interference with the territories of the Maharaja north of Sutlej, while agreed to respect the territories and subjects of the chiefs south of the river. The Maharaja honourably observed his engagements and abandoning his dream of cis-Sutlej supremacy, turned his attention to the expulsion of Afghans from the northern districts of the Punjab, and the reduction of Multan, Kashmir and the Derajat. After suffering two reverses in 1812 and 1814, he finally wrested the Valley out of the hands of Afghans in 1819."

He launched three forceful military campaigns on Poonch as a first step to fulfill his grant design to annex Kashmir into his territory during Wazir Sangu's life time. To defy and resist these strong invasions of the brave powerful ruler required extra ordinary gallantry, fortitude, courage, determination and above all some military skills. Wazir Sangu displayed the virtues excellently so-much-so Maharaja Ranjit Singh did not turn his eyes again on Poonch during the life time of Wazir Sangu. In his last invasion, in 1814 A.D. Maharaja Ranjit Singh also tried to

buy the loyalty of Wazir Sangu by offering him some inducements. The Wazir did not oblige him and to show his game plan to succeed, although in the defiance of Ranjit Singh's repeated three invasions Gujjars lost many of their lives. This makes evident that Gujjars while defending borders of the country from time to time have been in the fore-front in offering sacrifices for the defense of Kashmir.

Dr. R.R. Khajuria and A.N. Bhardwaj in "Jammu Kashmir ke Gujjar" observe that during the reign of Maharaja Ranbir Singh in the State and Raja Moti Singh in Poonch, the Gujjars were especially looked with respect in the royal court. Chaudhary Sarblund Khan Haqala of Baghave (Akhnoor), Mehar-ud-Din Passaval of Nanipur (Jammu) was the prominent Gujjars in the court of Maharaja Ranjit Sing. Similarly, during the time of Raja Moti Singh of Poonch Gujjars occupied an important place. Their Chaudharies were being specially invited to the royal court and this practice continued during the time of Raja Moti Singh's heir apparent, Raja Baldev Singh. Even now there are many Gujjar Nambardars, Subedars and Jagirdars, who are linked to their erstwhile royal clans.

Mohammad-ud-Din Fauq in the Tavarikh Aqvam Poonch (first published in 1934) lamenting the condition of Sangu quam, says today the condition of Sangu quam is distressing. The quam, who ruled over a century back, have none amongst them even a Numberdar not to speak of Jagirdar. Not a single member from Sangu quam has been taken in the Government service and their present occupation is agriculture.

The Himalayan Gujjars

M A Brandon

A friendly and hospitable people, the Gujjars are relatively unknown. The most reliable census status on them is over sixty years old. In 1931 the Census of India reported 20,38,692 Gujjars inhabiting eight provinces and Indian states; Delhi, Jammu and Kashmir, Punjab (undivided) the North West Provinces (now Pakistan) and other area in and along the Himalaya. The vast majorities of Gujjars today are Muslim and are semi-nomadic, herding sheep, goats and buffalo. They migrate from the lowland plains in the winter to the upper reaches of the Himalaya during the summer.

There is very little known about these fascinating people. I have been photographing them over the past eight years. Bakerwal Gujjars are known as the goat herding Gujjar. It needs to be stated at this point that Gujjars tend not to mind being photographed. In fact, I was asked by the "Ministry of Gujjar Affairs" in Srinagar, Kashmir to do what I could to make the Gujjar people known to the world.

The Origin of the Gujjars

It can be said that the furthest paint in history that relates to Gujjars goes clear back to the days of Ishmail and Isaac that is if you speak to a Gujjar of Himachal Pradesh, India. They will tell you of their legend that they are descendents of Isaac. This alone is interesting in that Muslims and the vast majority of Gujjars are Muslims, trace their descendents to Ishmail However, the story is related in this way.

Ishaque (Isaac) told his sons that the one who fed

him kebabs from goat meat would succeed him as prophet. His sons, Ash and Yaqub, (Esau and Jacob) went their separate ways to find the goat meat for the kebab. While Ash went to the forest in search for the goat, Yaqub got some help from his mother who apparently had her own goats and helped her son prepare them. Having eaten the kebabs prepared by Yaqub, Hazrat Ishaque blessed Yaqub and appointed him as his heir to the birth-right. On his return, Ash found out that he had been cheated out of his birth right by Yaqub and his mother. Disappointed he returned to the forest. Where he rested and soon fell asleep. Allah spoke to him in a dream. He said to worship him with a pure heart and to spend his life in the forest. If he did so, he would attain an even higher status than Yaqub. Ash did just this and he later became a great saint. It is in the lineage of Ash that the Gujjars of (of Himachal Pradesh) trace their lineage and this is the reason that even today you find the Gujjars in the forest where it is said they feel closer to God.

There is much confusion as to the origin of the Gujjar people. Most research goes around in circles. One author quote another till no one know where the original source is anymore. W. Crooke Castes and Tribes of North Western India Vol 2 seem to be favourites as well. Vincient A. Smith, the Early History of India says that the Gujjars were early immigrants to the Indian sub-continent possibly “allied in blood” to the Huns. The Huns were divided into two main groups, the Red Huns and the White Huns .The Red Huns invaded Europe while the white Huns went down in to the Oxus valley and attacked the Kishan Kingdom of Kabul and then poured into India.

Another theory is that the Gujjars are related to the Rajputs and that Mughal Emperor Aurangzeb made an

agreement that if the Rajput lost in the wars with the Mughals that they would have a portion of them converts to Islam. The Rajputs did lose and the group that converted become known as Gujjars.

The first reference to a separate Gujjar Kingdom is around fifth century A.D. There is mention of a Gujjar Kingdom in Rajasthan with Bhilmal as the Capital.

In his book "Geography of Jammu and Kashmir State" Majid Husain says that before their arrival in the subcontinents they were the inhabitants of Georgia (Gurjia), a territory situated between the Black Sea and the Caspian Sea in the Soviet Union. They left that area and migrated through central Asia, Iraq, Iran and Afghanistan, crossed the Khyber Pass and entered the subcontinent of India. In the subcontinents, making a southward march through Baluchistan they reach Gujrat, most probably in the 5^{th} and 6^{th} century A.D. While in Gujrat they were plagued by a series of serious droughts so they moved out of the plains area and entered the green pastures of the Saiwaliks and the Himalayas. Having their place of origin as Georgia and moving towards the subcontinent of India they named several settlements after their name, e.g. Gujar (Central Asia), Juzrs (Gurjara), Gunjrabad, Gujru, Gujristan, Gujrabas, Gujdar-Kotta, Gujar-Garh, Gujarkhan, Gujranwala in Iran, Afghanistan, Turkmenia, Pakistan and India. Cunningham (1970) is however, of the opinion that the Gujjars are the descendents of Kusham and Yachi Tribes which are considered to be the tribes of Eastern Tartars (USSR).

THE HISTORY OF GURJARS: MY VIEWPOINT

Zafar-Ul-Islam Azeem

The most part of the subcontinent from 7th century to the end of 12th century was being governed by Gurjar rulers. The descendants of Gurjara - Paratiharas at Qanauj, Parmaars at Ujjain and smaller dynasties of Chauhans at Ajmer and Meerut, had during the period, successfully maintained their strong foot-hold in keeping the foreign forces at bay. But with the arrival of Mahammad Bin Qasim, at Sindh, it appeared somewhat inevitable for Gurjar rulers to confront their Muslim counterparts for their survival. From that time onwards, Gurjars continued to receive heavy jolts at the hands of Muslim Rulers. Incessant attacks of Mohammad Ghaznvi, and Sultan Mehmood, which were mainly aimed to plunder India's material wealth (AllamaIbne-Aseer: Taarikhe-Farishta Vol. 1, Page 116) had not only destructed the major Centers of Gujjar might, but also had made them aware of the unequalled military potential of Muslim Rulers.

As a matter of political strategy, each sultan at Delhi, who ascended the throne, had invariably coveted to annex Rajwarhas from Gurjar Rajas to expand their empire. The most Rajas who couldn't resist the wrath of Muslim rulers, accepted the proposal that their Rajwarhas be converted into principalities. Qanauj, the pivot of Pratihara glory, is one such example as it was attacked for more than one time by Sultan Mehmood, son of Amir Subakt-I-Geen. Later, in 13th century, Khilji's overpowered Qanauj and made it their principality. Chauhan's strength at Ajmer, Meerut & Delhi was uprooted by Shahaab-ud-din Ghauri in 1192 A.D.

Thus, with the abrupt rise of Muslim Rulers to power and the consequent decline of Gurjar glory, the

political, cultural and religious dimensions of the subcontinent witnessed a gigantic upheaval. At the outset of this changing scenario, we find several Ascetic-Sufi-Saints, religious scholars, from oriental Arab world (Syria, Egypt, Iraq, Iran & Yemen) searching their minds into Indian culture, in an endeavour to convey the message of goodwill, love & peace as propounded by Islam.

ANHIL WARHA: "The institution of Islam in Gujrat"

Architectural remains of Anhilwarha, which are referred to as "AI·Nuhr" by Arab historians, the last consort of Hindu Gujjar Era in Gujrat, speak a great deal of how Islamic influences began to affect the life and culture in Gujjar Desh. Founded by Raja Ban Raj in 10th century A.D. was later ruled by his only surviving son Raja Sidh Raj Singh. Raja Sidh Raj Singh, who was a very secular minded ruler, (as also Bhim Dev-II), shared much in common with the Shehan-Shah-Jalal-u-Din-Akbar's ideology. He is said to have demonstrated fairly in patronizing the then converted Muslim Gurjar subjects unbiased allowing them to practice their religion Islam without any fear. It was during his reign that Fatmi-E-Khalifa of Egypt sent two scholars, Abdulla, and Ahmed Misri to Gujrat. Raja Sidh Raj Singh was himself, deeply influenced by the Islamic teachings. He however, didn't denounce his faith because of his secular out-look. His governor, Bharmal embraced Islam with his other family members.

Later, in his expeditions of Gujrat, Sultan of Delhi, Alla-U-Din Khilji annexed Anhilwarha from Raja Karan Dev Ghella in 1304 AD. Here he found an incomplete structure of a mosque, made on the Iranian style of architecture. Its foundation stone had been laid by Malak Kazlik Khan, the Governor of the then Muslim ruler of Sindh. After he

arrived there, Alla-U-Din Khilji ordered his Governors to get construction work of this magnificent mosque completed. According to Arab historians, re-establishment of this mosque by Khiljis opened ways for the dawn of Islamic teachings in India.

From the journals of Arab historian Sayeed- Abu-Al-Zafai, an inscriptory tablet, recorded by him, refers to Anhilwarha as Daar-UI-Islam, i.e. “the institution of Islam”. It also indicates that large-scale construction work of mosques must have taken place in Anhilwarha during Raja Sidh Raj Singh’s period. Sayeed-Abu-Al-Zafar, who visited Gujrat during the reign of Qutbu-Aibek, the then Sultan of Delhi, has depicted the picture of Gujrat in these words.

“On the horizons, in twilight, I have seen but only domes clearly distinguishable from those conned and the Minars enthusiastically proclaiming Allah’s call to Namaz. Hindus and Muslims look alike not only in complexion but the dress as well. The on-looker, by sight can hardly judge, the difference between their beliefs”.

Contribution of Islamic traditions of Sufism:

The process of Tableeg-e-Islam by Ascetic Sufi-Saints gained even a strongly rapid momentum in 1210 A.D. when Sultan Shams-ud-Din Altmash (famous historian Dr. Satish Chander has defined him as the Founder of true Islamic state in India) ascended the throne of Delhi. He is best known to have implemented in his system of governance the strict codes of Shariat Law. Himself, living the life of an ascetic, the sultan spent most of his leisure-time in deep mediations. On Friday evenings, after Namaz-e-Jumma-Al-Mubarak, he would invite prominent scholars in his court for their scholarly suggestions, on good governance. He was a devout disciple of Hazrat Khwaja

Usman Hirwani (Rehmte Allah). It was at his request that Hazrat Khwaja Qutbu-Din-Bukhtiar Kaki of Multan had visited Delhi to see his followers. Some historians have biasedly contented that many Gurjar Rajas and their subjects (the administration of whose principalities fell under the direct control of Muslim rulers) had embraced Islam only as a matter of will or political convictions i.e. only to appease their Muslim rulers which is an absolutely incongruent and invalid speculation because faith (religious conversion) in itself, is exclusively a matter of human conscience and not of the political convictions.

GUJARS FACE PHYSICAL AND ECO THREAT

Luv Puri

The regret of not attending his parent's last rites will haunt 42 year old Ali Mohammad. He was with his three-year-old son Sadaquat Hussien who was fighting for his life in hospital. Ali Mohammed's parents were among the 12 Gujjars killed by terrorists on the night of June 25/26 in the remote Teli Katha area of Poonch district of Jammu and Kashmir.

This is not an isolated incident along the Pir Panjal range. It is part of a dangerous trend, which started early this summer. The hills of the Pir Panjal range are fast becoming a death trap for the Gujjars who are spread over both sides of the slope and have led a nomadic life here for centuries. On July 20, terrorists gunned down five members of a Gujjar family in Rajouri district. A week later, three members of a family were hacked to death in Draj area of Rajouri district.

Many community leaders argue that a systematic campaign of ethnic cleansing against the Gujjar community has started and that the country needs to take immediate notice of this. Attacks on civilians alleged to be informers are common and victims have included Gujjars. But now, the main victims of civilian killings are members of this community.

For centuries, the community has retained its unique lifestyle with the main source of livelihood being dairy and animal products. Keeping in mind its tribal character, the Central Government granted it scheduled tribe status in 1991. This was the culmination of decades-long struggle by the community and many activists. Gujjars are a vital community in Jammu and Kashmir.

Unique Culture

Though Muslims; they are ethnically and culturally closer to the Hindu Gujjars in the neighbouring States. Choudhary Aslam, a community leader and former Speaker, Jammu and Kashmir Assembly says, "Our unique cultural secular inheritance is what the militants are afraid of and it makes them dislike us". Not long ago a silent campaign was started by the terrorists to eliminate the Gujjar leadership and tribal heads were specifically targeted in various border areas.

In a typical tribal society like Gujjars, the clan head takes all the important decisions for the community's welfare, Javaid Rahi says, "The community is having strong leaders at the local levels."

On one side the community's physical survival is at stake. On the other, its livelihood mainly dependent on dairy and animal products is also under threat.

For instance, two big-scale State Government units - Himalayan wool combing unit and Bernina processing wool unit were closed in 1998. The State Government used to buy raw material from the tribal's at Rs.70 kg. With few private players in the State's wool industry, the community has been forced to sell the raw material at throwaway prices to buyers from Punjab. Prices have plummeted to Rs.15 kg.

Livelihood under attack

The terrorists have also hit at the livelihood of the community. In May 2004, in various villages of Mahore belt, Udhampur district, terrorists forcibly took away

sheep, which are the mainstay of Gujjar economy.

Despite the anti-election campaign by the terrorists during the 2004 Parliamentary elections, people in these areas voted in large numbers drawing the ire of the terrorists.

Mohammad Hussein, whose sheep were taken away by the terrorists, has no alternative but to live for the time being on the banks of the Chenab with his wife and children.

Education standards have fallen over the last decade in the remote hills, thus affecting the educational prospects of Gujjar children. Gujjars have the lowest literacy rates. “The teachers are scared to come here and the excuse is terrorism. Teachers who come from the neighbouring towns say they have been warned not to teach us as we have rebelled against the terrorists”, says Noor Mohammad whose son failed for the second consecutive year.

Badly charred dhoks (temporary shelters) of the Gujjar community set ablaze by the terrorists at 5200 feet above sea level in Marrah area are reminders of the dangers of living in these heights.

The community can’t hide its anger towards the political leadership.

Mohammad Rafiq, a village elder, says, “The rest of the country has poverty but, here, we live in a dangerous combination of poverty and terrorism. And even our local representatives, not to speak of the whole country, have not acknowledged this or cared to know our well being.”

The Gujjars in various pockets took to arms with the support of the police and formed Village Defense Committees. After the June 2004 massacre, 60 members

took to arms to protect themselves. Zakir Hussein, whose uncle died in the attack, says, “We do not have any other alternative. We have to fight to live”.

Failed promises

But the Gujjar resistance is bogged down by failed promises. While families of some who died fighting the terrorists are waiting for full compensation, others are waiting for the promised citations. The family of Abdul Hamid, a 23-year-old who was killed in an encounter, is waiting for the full compensation from the Government. Hamid was instrumental in the elimination of five terrorists in Surankote belt. Community leaders who took up Hamid’s case with the State Government said that there was no sign of the ex-gratia amount due to the family.

Mushtaq Ahmed, a 22-year-old who has participated in 12 operations from 2002, is still to be rewarded by the Government. Most youngsters work for the state police at salary of Rs. 1,500/- a month. According to them this is not enough for their survival. Their families are prime targets of the terrorists

Gujjars: History and Culture

Dr. Javaid Rahi

In the Himalayan regions, Gujjar is considered an important and historical tribe. This tribe has ruled over many princely states in northern India for hundreds of years and left their imprints in the Himalayan ranges and inscribed them in such a way that they could not be destroyed even after thousands of years. The legacy of Gujjars is as old as their identity. Famous scholar Mohammed Yusuf Teing writes about Gujjars in his research thesis: "Gujjar Shinakhat Ka Safar" as at some point of time, Gujjar was an educated, prosperous and dignified community. Their reference is not restricted to the books of Indian, Persian, Arabic and Chinese historian but are talked of as to belonging from Gurjistan to Central India To trace the origin of Gujjar we have to interpret the word "Gujjar". Till now the word Gujjar has been interpreted in a number of ways. First perspective has been forwarded by Prof. Abdul Gani Shashi after detailed study of Arabic and Persian history. According to him, Gujjars share with Baduo tribe of Arab, a common lifestyle, way of living and culture. It is believed that Gujjars along with Badu tribe are associated Khizir tribe, who left for Koh-e-kaf during the era of Christ along with their, camels and other domestic animals. According to him, the word Khizir got changed to Garz to Garzar and with the passage of time this tribe came to be called as Gujjar. Abdul Malik Chouhan in the book Taarekh-e-Shahan Gujjar at page number 49 has described the word Gujjar in a different way in Islamic encyclopaedia. It has been said that why Gujjar community was spirited and courageous and they were known for their shrewdness i.e. despotism in the vicinity of Iran and had destroyed many empires and

nations under their reign, that is why they were symbolised first of all by a wolf (Bhediya) locally known as Gurj. Hence, this word get transformed from Gurj to Gurjur to Gurez and later on these people were called by the name of Gurj or Gujjar or Gurjar. Scholars of twentieth century have evolved the third perspective according to which thousands of years ago this community moved from a place called Georgia i.e. Georgia/Gurjistan to India via Afghanistan. Hence, because of belonging to Gurjistan, they were called as Gujjar. Anthropological surveys of India have authenticated this perspective. The fourth perspective is that the History of Gujjars and Hindu manuscripts reveal that Gujjars were one of the communities who were devotee of lord Krishna. Gujjars took lord Krishna as their ideal and adopted their life style. For a long time they were known for preservation of cows and it is because of cows that some of the castes of Hindus were known as those owning cows. Similarly, Gaochar were called as Gaujar who later on become Gujjar. Another perspective is of Chowdhary Fayez Ahmed written in Marat Gujjran Tareekh who consulted several scholars for verification. According to him, when Gujjars used to rule in India, their armies used to fight with Gurz i.e. Gada (weapon of lord Hanuman) which was their symbol, which later become Gurzar and then changed to Gurjar or Gujjar. It is in this context that Gujjar tribe came to be known. One more perspective also linked with Gurz. History reveals that these people considered cow as their protector and loved cow as their mother. Hence the weapon with which they used to fight was shaped as the head of cow, because of which people of other countries called them “Gau-sar” which later on become Gujjar. It has been said that Alexander son who adopted the title of

Gausar which later on become Gurji and their children came to be called as Gujjar. But this perspective has not been verified by any other scholar. There are about half a dozen other Gujjar Histories written on Gujjars amongst which like Shahan-e-Gujjar, Gujjar Itihas, Gujjar aur Gujri Zaban, Tareekh-e-Gujran, Gujjar Tareekh aur Sakafat . It has been written in all these that the word Gujjar has been derived from Persian word “Gauzar” which means body builder (pehalwan) or fighter. Because this community was famous for its moves and tactics in wars, that is why people called them Gauzor who later came to be called as Gujjars. This community is also called Gadjeen. There is a book of Hafiz Abdul Haq Sialkoti titled Tareekh-e-Gojran that verified this view. There is this view also that because of some issues, one community shifted from Grozni area of Russia and entered India after going through various ways. These people were called as Gurozar as they belonged to Grozni who later on become Gujjar. This view is authenticated by the presence of some castes in Gujjars based on the names of regions in Russia. E.g. Chichi Gujjars from Chechnya, Bajran Gujjar from Bajrania. The historical view related to Gujjars is very interesting. When Roman invaded Greece for the first time, the community which countered them was Gracia, located on the borders of Greece. Romans called them Grexie, Greece, Gruj which later on become Gurjar which eventually came to be called as Gujjar. Colonel Tort argues that Gujjars are not descendants of Turkey or Arab. He links them to a huge empire. In Rajasthan History Col. Tort states that Gujjars are Greek and the word Gujjar or Garjar is of Greek origin. Page number 39 of Tareekh-e-Kokaz writes that Gujjars have come from Turkistan, and they are descendants of Noah. They are of the view that the word Gujjar is derived

from “Garji” who was descendant of Noah. Shri R.D Bhandari believes that Gujjar is an important community amongst the various Himalayan communities. History tells us that these nomadic people used to rule North India at some time. Gujjar entered India in fifth century A.D. along with Huns, and they are one of the communities of Central Asia. According to English scholar Kennedy, Gujjars used to worship Sun so they entered India from Iran. In a book titled “Harsh Chitra” written in seventh century A.D., is written that king Harshavardan who was a Hun was given the title of “Garjar Praja Graha” which means that brave Gujjar who used to protect his community. Famous scholar Kanigam says that Gujjars are present in India even before Christ. Mr. V.A Smith is amongst those scholars who believe that Gujjars are locals. Rana Ali Hussan Chouhan writes in his history that the word Gujjar is derived from the word Gurjar or Garjar, which has been used by maharishi Valmiki in Ramayana. E.g. in Valmiki’s Ramayana, there is written, “Gato Dashrat swargyo gartaro” which means king Dashrat who was brave amongst us kshatriyas, departed for heaven. A big chunk of scholars, agree that Gujjars actually have come from Georgia, which is located in Russia and is often called as Gurjistan. Till date whatever has been said or told about Gujjars cannot be verified logically till date. However, all scholars agree that this community had arrived in the Indian horizon in fifth to sixth century A.D. Expert anthropologist Dr. Cornik has said that through research it has been found that there is no major difference between the faces of Gujjars with that of ancient Indian communities. Gujjars have ruled over Gujarat, Bhopal, Kannauj, Ajmer etc. from fifth century to Fourteenth century A.D. Rajtarangni reveals that Gujjars used to rule

over the states and surrounding areas of Kashmir Valley. History has it that with the fall of Gupt kingdom Gujjars registered a rise. But they were limited to till North India. With reference to history of Rajasthan, it has been revealed that Gujjars had been the residents of J&K since third century A.D. to fifth century A.D. However, some scholars are of the view that Gujjars entered J&K in tenth or eleventh century. Kashmiri Scholar Motilal Saqi has written in his thesis "Gujjar Pratihaar" as, Harishchandra and his three generations had ruled in between 550 A.D - 640 A.D. After that kings of royal family had ruled till eight generations. Thus, North India was under the control of Gujjars for 300 years. Great scholar Dr. Jamil Jalbi of Pakistan has written in his book "Urdu Adab ki Tareekh" at page 79 in his first edition in this way, One form of Urdu language is found in Gujarat which is called as Gojri or Gujarat dialect. History tells us that Gujjar community entered India as conquerors and divided its southern occupied areas into three parts: the biggest was called as Maharath, second as Gujrath and the third as Swarath. The conquerors from Turkey found it difficult to pronounce Gujrath so they modified it to Gujarat. One usually finds the proofs of presence and rule of Gujjars in Kashmir form the external aggressions. According to history, Mohd. Gaznavi attacked Kashmir twice but he failed both the times and many kingdoms came up in Kashmir from 1038 A.D to 1326 A.D. Tung Rai Gujjar was the commander in chief opposite Muhammad Gaznavi. This was the period when king Tarlochan Pal Khattana sought refuge to J&K. Sarvari Kasana writes in his essay, "Jammu Kashmir par Gujjron ki Hakumat" about acceptance of Islam by Gujjars as, in 1301, King Ranjan appointed Shah Mir Gujjar as his minister, who had already adopted Islam. Shah Mir sat on

the throne of Kashmir as Wazir Shamsudin. The proof of his being a Gujjar can be traced in chapter Kashmir of "Ain-e-Akbari". There is also written that Shah Mir considered himself as descendants of Pandavas. Four sons of Shah Shamsudin were rulers of Kashmir. One of them had ruled over Lohar Kot which is now known by the name of Loren in district thingych. K.D Maini in "Tareekh thingych" writes in eighteenth century that thingych was ruled over by Sango Gujjar who was a brave king. History tells us that Gujjars have ruled from Gujarat, Jodhpur, and Kathiawad to Baliya 641 century A.D. and during this time it was known as Gujjar Desh. Chawada and Solanki Gujjars have ruled over Deccan Gujarat from 610 A.D -942 A.D, while Gujjars ruled over here from 700 A.D-1573A.D. Central Institute of Indian language, Mysore have prepared a Grammar, in which is written that Gujjar left the plain areas after their decline and shifted to Himalayan regions. These people used to attack enemies while remaining hidden in hilly areas, but this trend could not last long and slowly they became the inhabitants of these areas. Many kings in J&K had enlisted Gujjars as criminal tribes, so that they can snatch power from them to prevent them from being autonomous. Different kings used to keep an eye over Gujjars who were there in their army. History tells us that in every period, each kingdom called rajputs and Sikhs and other Marshall communities from Punjab and settled them around Gujjar inhabited colonies, to protect themselves from attacks of Gujjars which they used to carry from hills to plain areas. Even today in whole of J&K where ever Gujjar colonies are located one can find some houses of Sikhs and Muslim Rajputs which verifies the policies of earlier kingdoms. During Dogra period and Sikh period, landed estates and sub divisions went to people,

while Gujjars got only meadows. During Dogra rule Gujjars were not participative and they could not reach or acquire a high position in their administration in proportion to their population. As a result, the views of Dogra Rajput rulers were also not different from earlier rulers. However, later on, three to four Gujjars got access to the King's council. To remove backwardness of Gujjars and to bring awareness in them, Gujjar-Jat Conference was established in 1931. This conference went to different places in J&K and awakened Gujjars socially, politically and culturally and directed them towards education. Gujjar leaders of state established this conference. In 1947 thousands of Gujjars were massacred in Jammu and surrounding areas and those who escaped went to Pakistan but major part of Gujjars from thingych, Rajouri and Kashmir didn't shifted and resided over here only. After partition every group got exposed to awareness but Gujjars remained negligent and ignorant. They were neither in power, nor was there anyone to talk about them. After partition the decade of 1970's saw a new turn when the state government allotted special budget of Rs. 13 crores for the development and progress of Gujjars under which a Gujjar consultation board was set up. This board's suggestion led to the establishment of Gujjar hostels and Gujjar kanuniyan to bring about political and educational awareness among Gujjars. Government of India gave the status of S.T to Gujjars on 19 April 1991 and it is only after that, that their real development has been possible. At the political level, Gujjars still are not that aware, but their inclination towards education is flourishing. But still they have to carry a long war to acquire seats for them in state legislature. In nutshell, we can say that Gujjars are emerging as a distinct cultural, political and social identity

as a whole. They have to cross many landmarks and there is no reason, but to hope they will succeed in their endevours.

Socio-Cultural Characteristics of Gujjars of J&K

Gujjar Life Style

Gujjar are rich in terms of Cultural Heritage. They have distinction over other identities of the State so for as their Culture is concerned. Gujjar have their own language GOJRI which is an offshoot of Indo-Aryan language.

Gujjar have their own Costumes, Traditions, food habits, living habits and Arts, and Crafts which varies from area to area.

Bakerwal Gujjar mostly wear Shalwar Qamiaz, Vaskat/Angoo and Pagheri (Headgear) while their Women folk Wear long Gone called Jubo/Pheerni/Shawal/Cap and Jotti/Jora.

Dodhi Gujjar wear “Pagh”/Qameiz and Tehmad while their ladies wear Shirt with strips Choridar shalwar and Jotti.

The favourite dishes of Gujjar are “Maki/Bajra ki Roti” Ganhar/Sarssoon ko Sag, Lassi, Kalari, Karan, etc. It is surprising that Gujjar are mostly Vegetarians.

The Banhara Gujjars mainly live in “Kullas” made from Special type of Grass, while Bakerwals live in temporary Doharas and in Tamboos. Settled Gujjars mainly live in “Kothas”

The State of J&K has five big Sub-Tribe of Gujjars which include:-

1. Banhara/Dodhi Gujjars.

Dodhi Gujjars who are presently inhabited in areas of Jammu/Udhampur/Kathua and Doda. The main business of this sub-tribe is dairy Products etc.

2. Bakarwal Gujjars:-

This Sub-tribe resides almost in every District of the State in a Substantial number. However, they are mostly the residents of Kalakote, Riasi, Nowshaira, Bandipura, Shopian, Kulgam, Pahlgam, Tral and Uri etc.

3. Alahiwal Gujjars:-

This Sub-tribe has migrated from the frontier province of Pakistan and are mostly nomads.

4. Kanhari Gujjars:-

This Sub-tribe has migrated from Swat and Hazara areas presently in Pakistan. Nowadays Good Number of these Gujjars live in KalaKote of Rajouri District.

5. Semi-nomad Gujjars:-

One more Sub-Tribe of Gujjars are those who have by and large prominently settled in various parts of the State.

There are almost 150 casts/Ghots of Gujjars in the State of J&K, out of total 900 Casts of Gujjar Scattered in the Sub-continent.

A substantial number of Gujjars resides in every district of Jammu & Kashmir State. However the data provided by the Govt. agencies and ground realties differs from each other. The renowned linguistics Mr. G. A. Greorson has mentioned the number of Gojri Speaking people in 1901 as 1,30000 while as the census conducted in 1931, the numbers of Gojri Speaking (Gujjars) people has been recorded as 2,17,762. In 1961 census this number has been decreased and mentioned as 2,09227

there by citing the reason of mass migration of Gujjars to Pakistan.

Keeping in view the pathetic condition of Gujjar Tribe, the State level Gujjar Bakerwal Advisory Board was Constituted in 1973-74 .The main aim and objective of this board is over all and multi-dimensional development of Gujjars. To set right Social, Economical and Educational Scenario, the Board has taken several steps for Gujjars which include:-

- Establishment of 13 Gujjar Hostels.
- Establishing Gujjar colonies for Settling of Gujjar tribe at different place of the State.
- Repairs of the Seven Major of migratory routes of Gujjar tribe.
- To establish Gojri Section in J&K Academy of Art Culture & Languages for the promotion and development of Gojri language and Literature.
- Allotment of shops near district headquarter for the businesses
- Providing of Stipend, free uniform, books to Gujjar Students.
- Establishing of Mobile Schools and Hospital for Migratory Nomadic Gujjar and Bakerwals.
- Reserving the Seats in Professional College of the State for Gujjar Students.
- To be the epi- center for the Struggle for getting scheduled tribe status.
- After getting the S.T Status, to make efforts for implantation of various Schemes.

The condition of Gujjar after giving them the status of Schedule tribe.

During past 12 years the Govt of India has implemented tribal sub plan on broader bases resulting in the overall development of Gujjar. It is need of the time that the funds received under tribal Sub-plan are utilized in a proper way.

Role of NGO's

The number of NGOS working for Gujjar and Bakerwal sect is very low. A few NGOS are presently active representing specific areas of the State. However a few NGO'S like Gujjar Desh Charitable Trust, Tribal Research & Cultural Foundation, Gujjar Bakerwal Conference are working for the development of this down trodden community.

The Gujjar population of J&K which has been given status of Schedule Tribe needs to be given new dimensions on socio-Economic front. The government and NGO's need to share the responsibilities on this account which include:-

Proposed Educational Reforms for Gujjars

- Enhancement of students in 13 Gujjar Bakerwal Hostels of J&K and construction of Gujjar Hostels for Boys/Girls on Block and Tehsil level so as to provide free education facilities to the Nomadic Tribe.
- Shifting of Gujjar and Bakerwal Hostels Residential School on the pattern of Kenderya Novidiya Vidhyalya
- Enhancement in Mobile schools in each district of state and accountability of the teacher at various levels.
- Providing Local staff to the far-flung areas and enhancement of stipend to the Gujjar students so that they may continue their education.

- Enhancement of seats in Technical/Professional colleges for Gujjar students.
- Establishment of permanent schools near temporary shelters (Kulla) of Banhara Gujjars and Jammu Kathua/Udhampur and Doda Districts.
- Establishment of Adult Education Mobile centers with nomadic Kafllas.
- Proper Training of children in mobile Anganwari centers.
- Enhancement of Admission Quota in Schools, colleges and Institutions for Gujjar students.

Proposed Socio -Economic Reforms for Gujjars:-

- Establishment of centers for the sale of wool/ dairy and mutton products on district and tehsil headquarters for consumption of these products.
- Providing of high breed sheep, goats/buffaloes and horses to Gujjar.
- Establishment of various units to give boast to folk Arts and crafts of Gujjar tribe.
- Providing of easy term loan for establishment new unites of Arts and Crafts.
- Providing of fertile agriculture land to nomadic Gujjars away from the LOC/Boarder areas.
- For economic prosperity, the NGO's should play their educational role in providing modern technology to Gujjar.
- Establishment of Co-operative Societies for Banhara and Bakerwal Gujjars.
- On the pattern Amul India Ltd, Milk plants be established for optimum use of the dairy products.

- Providing of feed and other fodder to Banharas/Bakerwals on Subsidized rates.
- Introduction of Modern technology for the Gujjars who have adopted agricultural means as their livelihood.
- Providing of free insurance covers by the Govt. to Nomadic people and their cattle.
- Providing of professional skills to illiterate Gujjar men and women so as to establish their own units.
- Providing of Govt. Jobs to educated Gujjar Youth so that inclination towards education increases.
- Making available water, electricity and other basic facilities to the Gujjars living in hilly areas so that they may enhance agricultural activities.
- Establishment of low level Milk plants in each districts of the State so that the Gujjars can market their product at reasonable rates.
- Providing necessary training to enhance agricultural skills.
- Construction of roads to the areas where Gujjars live in Dohak/Behkes in summer season.
- Optimum use of the natural resources in and around the areas where Gujjar resides.
- Construction of Kacha roads in Peer Panchal areas.
- Providing assistance to Gujjars living below the poverty live.
- Proper propagation of tribal schemes over print and electronic media.

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GURJARS AS PATRON OF SCIENCES

A H Chauhan

Thanks to the Department of Archaeology who has hundreds of stone inscriptions and copper plates etc. pertaining to the Gurjars and compiled them as Epigraphica Indica and Indian Antiquaries. Thank to all the scholars who have written a lot about the Gurjars with reference to old books from Bengal, Deccan, Gujrat, Kashmir and the books from abroad. Now, there is ample information about the Gujar rulers right from Kushanas upto 1300 A.D and about the contribution which the Gurjars rendered towards Art, Culture, Business, Navigation, Literary work, Administration and Freedom struggle here. I want to give a brief description that the Gurjars also patronized the sciences. Charak Samhita was written in the Court of Kanishk about Medicine. Raja Vermalat and Vyaghra Mukh patronized Brahm Gupta at Bhinmal who wrote Brahm Sidhant on Astronomy. The book Sishya Hita Virti was composed by Ugra Bhuti about language system. His patron was Jaipal (not Anand Pal). Jaipal gave the author some presents and two lac Dirhams to teach the people of Kashmir.

Nagarjun who lived in 10th century A.D. excelled in rasayan (alchemy) and wrote a book on the subject, was a native of the Fort Daihak near Somnath in Gujar Desa.

Here I quote some extracts from AI-Beruni's India.

According to Brahma Gupta, the circumference of a Circle is 3-1/7 times the diameter (page 226). The Arabs learned mathematics from Hind. Even the digits in the same shape with small change are called Hindsa.

The Gujar scientists had known that the days and nights at the North Pole and South Pole are six months long, they had knowledge that the Earth revolves on its

axis thus producing day and night and that Earth rotates around the Sun, One rotation was called Varshakal (year). The observatories at Peshawar, Multan, Bhinmal, Ujjain and Kanoj etc. had found that Moon Eclipse is due to the shadow of the Earth and Sun Eclipse is due to the shadow of the Moon. AI-Beruni writes the Hindus call the conjunction Amavasya, the opposition Purnima. Some of them use the lunar year with lunar months and days, while others use the lunar year but solar month beginning with 0 degree of each zodiacal sign. The Sun entry into a sign is called Sankranti.

Nowadays in Bharat lunar months and lunar year are in use, every third year being a leap year, containing 13 months thus it becomes solar system. In Pakistan, with solar months, the solar year is in use; the solar days of a month being 30, the fraction is added when it comes near to one number. In Brahm Gupta's observation and calculation the solar month has 30 solar days and 30, 1362987/3110400 civil days. By multiplying these days by twelve we get 365 days 5 hours 49 minutes 12 Seconds in a year i.e. it is a period of one rotation of Earth round the Sun. It makes a difference of 22 minutes and 57 seconds. It is due to the Non-availability of delicate and sensible apparatus and instruments in those days.

Music notation was first of all invented in India. It went to Iran, Arabia and from there to Europe in 11th Century (See India Gazetteer page 223). Charak Samhita, Brahm Sindhant and Panch Tantra etc. had already been translated into Arabic at Baghdad; in AI-Beruni's time the roads had been closed by his masters and then the Abbasi Khalifas of Baghdad diverted their attention towards Greek literature.

AI-Beruni says Art and Science require the

protection of kings. They alone can free the minds of scholars from the daily anxieties for the necessities of life. No doubt, under protection of the Gujar Rulers the philosophy, mathematics and science had developed to a high level when destruction, devastation and extermination befell from heaven and the country by losing its independence underwent slavish humiliation for centuries. The Gujars were a high cultured people of high descent of the Kshatriyas.

After their down fall (during 1001 A.D. and 1300 A.D.), the people remembered them with love and respect. They gave their children Gurjar names. For example, in 15th Century A.D. there was a Rajputra Gujar Mal by name. (See History of Rajputana by Ojha, 1st Part, page 190).

Farishta writes in Afghan Army which fought against Moghal forces in Bihar there was Gujar commander. He was most chivalrous and the Afghans were proud of him. After his death in the battle the Afghans resistance cooled down for ever.

In 18th Century A.D. one Gujar Khan, Kakharh by caste, founded Gujar Khan town which is Tehsil Headquarter now in District Rawalpindi (Pakistan).

In 19th Century A.D. a Sikh namely Gujar Singh built a Fort at Lahore. The Fort is not now in its original form, there is Police Headquarter in it. The place with police Headquarter and surrounding residential buildings are still known as Qila Gujar Singh.

GURJARA-PRATIHARA
SCULPTURES OF MADHYADESA

Dr. Brajesh Krishna

The Sculptural art of the Gurjara-Pratihara period with its distinct form and style in quality and expression is an important segment of Indian art. A common tradition of art prevails throughout the vast territory of this dynasty as a result of transmission due to the frequent mobility of artists, patrons, rulers and individuals.

The art of the Gurjara-Praithara period was a logical development of the preceding art traditions. In fact the middle of the sixth century A.D. was a turning point in the field of stylistic development of the sculptural art in north India. It was the period when, in place of an over-whelming classical Gupta idiom, regional styles appeared on the scene. It is at this juncture that Mandor (Dist. Jodhpur), the initial capital of the Pratiharas, exhibited a distinctive regional style of art in north-western Rajasthan, which had a more favour for locally evolved features, than the previous pervading influence of the Mathura School of Art. Subsequently, a pronounced regional style of art, known as Maha-Maru style in the field of temple-architecture, developed under the Pratiharas. In course of time, it appears, the tradition of this western school was carried to Kannauj and other parts of the Madhyadesa, where a synthesis took place, and thus the new art acquiring a grace and superior technique developed a new form and style which· may be termed as the Pratihara art.

The sculptures of the Pratihara period exhibit the transitional stage between the earlier ‘classical’ and the later ‘medieval’ styles in the region of Madhyadesa.

In general, the sculptures of the Pratihara period, which are fashioned out of buff sand stone, are

characterized by heaviness of form, elegant postures, lotus pettalled Prabhamandala, expressive facial type and with less crowding of subordinate figures. The ornamentation of figures is pleasing and light in the early examples but gradually it tends to become heavy and traditional. These features endow the sculptures an independent form and style easily recognizable throughout the kingdom of the Pratiharas. The classical touch in the art of the period is self-evident.

The empire of the Pratiharas was too extensive. It was rather quite reasonable for the plastic art of the Pratihara period to show a few sub-regional variations. Even in the area of Madhyadesa the sculptures of the Pratihara Period can stylistically. be divided into the five main sub-styles based on geographical regions (i) Antarvedi; (ii) Gopadri; (iii) Dasarna Malava;(iv) Western Madhyadesa and (v) Himaliyan Hills.

The Antarvedi region in the eighth to tenth century A. D. artistically flourished with a new vigor and zeal. In this region the sculptures of the Pratihara period seem to have attained, perhaps, greatest height in creating the works of enhancing beauty and superb loveliness. It is well known that Mathura and Sarnath had been the glorious schools of art during the Gupta Rule But they lost their significance and have become gloomy as the centres of art-activity during the time of the Pratiharas. Kannauj and other sites came into prominence. Kannauj (Kanyakubja), the capital seat of the Pratiharas developed as one of the greatest schools of art of North India. It appears to be a dreamland of architectural achievements as attested by the remarks of Mahmud of Gazni who approached the glorious capital city in 1018 A.D. and plundered it. Reporting about his expedition in a letter to the Governor

of Ghazni, he writes, there are innumerable temples. No other city can be constructed like this in two centuries after a million of Denaria. These temples seem to have been the creation of the Pratihara art. The evidence of the temple-building activity of this period in Kannauj and nearby area is corroborated by the availability of huge number of sculptures and architectural fragments. Erection of three temples at or near Kannauj is also attested by the Pehowa Inscription of the time Mihira Bhoja. The conspicuous absence of temples standing in situ in this region is clearly the result of the hammer of iconoclastic zeal of foreign invaders fered most because it was the crucible for invaders activity.

The images of the Pratihara period from Kannauj, which are executed in buff sand stone, continued to ismbibe the Gupta artistic tradition. There is the same delicate modeling and refinement of carving, but the figures are fuller and more rounded with pronounced postures. The Kalyanasundra image of Kannauj represents a masterpiece of the region suffered most because it was the crucible for invaders activity.

The images of the Pratihara period from Kannauj, which are executed in buff sand stone, continued to imbibe the Gupta artistic tradition. There is the same delicate modeling and refinement of carving, but the figures are fuller and more rounded with pronounced postures. The Kalyanasundra image of Kannauj represents a masterpiece of the period for its naturalistic execution. The physique of Siva, with broad shoulders, attenuated waist, slender arms, elongated half-closed eyes and sharp nose but thick and full lips, is remarkably close in modeling to the figures of the panels of Dasavatara temple, Deogarh Parvati of the Kalyanasundra panel, with her rounded

elegance of limbs, retains the classical grace and proportions of the Gupta art Similarly, the faces of another image, the chaturmukha linga have a charming dignity and a subtle smile reminding us of the classical feature of Gupta style. The image of so-called Rukmini from Naukhas (Dist. Etah) is also one of the most astonishing specimens of Kannauj school for its superb treatment and lyrical pose with a rare delicacy of carving. The creativity of the artists of Kannauj is well-expressed in the image of danoing Ganesa in Joyful mood with a sly twinkle in the eye as if showing that even with his heavy form; the God can perform a dance with grace.

The other notable examples of the work of Kannauj school of the Pratihara art include Visvarupa Image of Vishnu a panel of standing saptamatrikas, image of Kartikeya and a multi lated image of Chamunda a fine specimen of Ulukavahini Chamunda from Kannauj is also remarkable which represents the four-armed deity in youthful appearance. She holds a sword and a shield in her upper hands, while the lower hands are seen near her mouth in a gesture of astonishment or anger. All these images are masterly carved and show an evident flow in the contours of the figures and a subtle expression on their faces. A few image found from Etah (U.P) also appear to be the examples of the creativity of Kannauj school. A sculpture of the goddess Ganga shows the deity work of an inferior artist. Here the left hand of the god is crudely shadowed by his trunk.

In western part of the Madhyadesa a number of sites, like Agroha, pehowa, kurukshetra. Gujjarkhedi, etc. yielded several sculptures of the pratihara period. Some of the sculptures of Agroha (ancient agrodaka, about 23 kms from Hissar) show the stylistic proximity with those of the

antarvedi region, while the others bear resemblance to the types known from Rajasthan-Gujarat area. It may be mentioned here that the site of Agroha was situated on a trade site of Agroha was situated on a trade-route between Taxila and Mathura, and due to its geographical situation the transmission of this site from other regions could easily be understood.

The image of standing Vishnu from Agroha is worth mentioning. It is carved with a sensitive and graceful plasticity and some of its stylistic features remind us a well-known sculpture of Kalyanasundara form of Siva from Kannauj. A striking similarity can be observed in the types of necklace, armlets and hanging ends of the wavy girdle-scarves of the images. In addition to it the overall stylistic character of the image of chakrapurusha of the Vishnu image is quite similar to Siva of Kalyanasundara image. No wonder if he Vishnu-image of Agroha would have been a creation of an artist hailing from Kannauj.

A few sculptures of the Pratihara period of Agroha show the closeness to the classical idiom of the Gupta period on one hand and affinity to the sculptures of Kannauj on the other. A sculptural piece, representing the head of Parvati is a fine example in this connection. The head of the goddess is carved with a beautiful expression of serenity and grace.

The dropping eye-lids give the expression of an inward look. The chin is charmingly pointed and the lips are full and fleshy. The face bears a mark of sophistication.

Thus Kannauj emerged as one of the most important centres of the Pratihara art. The city, being the capital seat of the powerful dynasty, must have attracted good sculptors from different regions. Perhaps under the royal patronage they succeeded in fashioning the images

for adorning the temples at the site. With the synthesis of the classical tradition and new trends, the sculptures art of Kannauj of Pratihara period reached to its culmination. The happy inter-action with the cultural currents of various regions gave a splendid flavour to the sculptures of Kannauj in the Pratihara period which was never achieved by the later art. The style which the artists of Kannauj developed also become a source of inspiration, as discussed above in other parts of the Pratihara Empire.

GUJJAR WOMEN'S
IDENTITY IN TROUBLE

Dr. Imtiyaz Hussain

The Gujjar originally nomadic are now found settled in various parts of J & K State. With migration and settlement there has been a shift in their original life styles. The traditional occupations have been replaced by cheap labour in agriculture, plantation etc. These changes have made a tremendous impact on Gujjar women's status. The once carefree Gujjar women who roamed the forests at will and worked freely along with their men, were the first to be forced out for wage labour in agriculture and other unorganized sectors out of sheer economic necessity. Being economically backward, illiterate and ignorant, even today they continue to be victims of discrimination and exploitation. They are oppressed not only by the members of the upper castes but by their own community.

Gujjar woman carry the dual responsibility of earning livelihood through their meager wages and running the house-hold with little support from their men. Efforts to alleviate their low status through legislation and the implementation of developmental programmes will not be successful, if Gujjar women are treated in isolation. They need to be understood within the dynamic framework of the various social institutions and in the light of their living patterns, attitudes and behaviour problems and requirements. This study is an effort in this direction.

A total of 150 respondents were covered from the Distt. Anantang. The findings highlight the status of Gujjar women with regard to their education, employment marriages and family, religion, society and politics and the measures that need to be implemented for enhancing

their welfare.

The profile reveals that the majority of them fall between 20 to 40 years of age. They profess Islam belong to Gujjar cast and the sub-caste like Chohan, Khatana etc. While their mother tongue is Gojarie most of them are fluent in Urdu and the local language, Kashmiri. Migration among them is a result of possessive, sponsored and compulsive reasons. Majority of them are married and live in a joint family. Their socio-economic background reveals no significant improvement in their education, occupation and income pathere has been an increase in the incidence of bonded labourers.

The educational status of the respondents is very low. Almost 97 percent of them are illiterate. There has not been any significant improvement in the educational achievement of their daughters either. Economic constraints in the family prevent Gujjar girls from attending school where girls have been enroll-within one or two years for receiving education they have been withdrawn from school to join the labour force to supplement the family income or to manage the household.

Physical reasons that hinder girl's education are the lack of schools within close reach of their settlement and general lack of facilities and incentives. Cultural reasons include disapproval of girls moving out of their native areas and residing in hostels to receive education and even fewer instance of disapproval of girls attending co-educational institutions or their being taught by male teachers.

In order to improve the educational status of Gujjar women, the Government Should implement the policies of universal primary education. Schools should be opened in

large numbers, preferably in close proximity of the areas. The rigidity of a formal School should be broken, giving scope to an informal system. Adult education programme must be implemented to raise the literacy level of older women. Facilities and incentives must be maximized and the cooperation of welfare organization voluntary youth and women sought to promote education among them.

Employment pattern among Gujjar women indicates a concentration in agriculture their primary occupation. But labour in agriculture is both casual and seasonal in many parts of J&K State.

The secondary work that almost all Gujjar women are involved is poaching in nearby forests to collect wood and forest produce for personal consumption and also for generating income.

The wage structure in all the occupations they are engaged indiscriminate against them. They are exploited by being allotted maximum work for relatively low wages. They are neither provided with facilities nor protected at work place. The condition of women whose family members are bonded, is even worse they have the additional burden of singly shouldering the responsibility of running the family and even raising money for their release from bondage.

The increase in the problems faced by Gujjar women is due to their displacement from traditional occupation in forest. State ownership of forests must be relaxed, so that their age old dependences on the forest continue. They should be allowed to collect wood for fuel and other forest produce to meet their daily consumption. The forest department must also employ them in large number as forest labour instead of raising labour from neighbouring areas. This will help in tapping while also

leaving them happy and free them from the clutches of exploiters.

The minimum wages act must be implemented. Violation in payment of wages to the women should be brought to book and violators punished. Other facility should include leave, creche and health care. The Govt. of J&K has introduced maternity leave benefit for agricultural labourers but it needs to be implemented fully. The women must be safeguarded and protected from exploitation and victimization on point of sexual abuse, harassment and heavy work.

There is a definite male-female stereotype in the Gujjar community, with house-hold task falling solely to women. Even the back breaking jobs of fetching water and fuel over long distances are carried out by them. In addition, they have to bear the burden of child bearing and child rearing activities. Dowry, a new evil has now begun to penetrate into the community. Poverty, successive pregnancies, large number of children, heavy work load and inadequate consumption of food, even quantitatively has reflected on the poor health of Gujjar women.

In order to combat the drudgery associated with household work general civic amenities must be provided to the community, thereby enabling the women to conserve energy and reduce the calories for other activities.

Primary health centres with sufficient facilities must be started within reach of the community members, particularly women and children. Awareness programmes relating to health and hygiene, family planning family issues including dowry, battering must be tackled by voluntary youth and women's organizations.

Gujjar women are strict observers of religious practices and rituals. Due to poverty, bonded labour, heavy work load at work and homes elaborate dress and ornamental code, whereby they bathe infrequently they do not observe daily religious rituals. The extent and intensity of observation is however higher during festivals and religious functions. Restriction imposed on women during menstruation includes total isolation and exile from kitchen and place of worship. While restriction have been relaxed on all other activities like cooking, or moving, freely in the house they are rigid about religious activities.

Acute, poverty has not prevented them from taking loans from the rich landlords and money lenders to celebrate their festivals. These women must be made aware about issues relating to eradication of superstition and cutting down on expenditure during festivals and functions to reduce their dependence on external economic help.

Glorious Past of Gujjars

Er. Parwaiz Rana

Gujjars are an ancient race of India. *GURJAR* is *Sanskrit word* meaning *"the warrior".* As for as the reference of Gurjars in history is concerned, it is found in the book *"Panch Tantra"* of 5th century A.D. Panch Tantra is the oldest book in record. It is authored by Brozoya, Minister of Khusto I. Mr. Ruskin wrote that the book was written in 200 BC. Gurjar Desa is mentioned in this book.

In 6th century A.D. Gujjar kingdom was the second largest in the subcontinent. We have substantial information about the Chalokya in Deccan, the Parmar in Ujhein and other kingdoms of Gujjars upto 13th Century AD. Gujjar kingdom was stretched out from Pashawar in North, Bhadoch in South and Kanauj in East. Whatever literature reached China and Greece across the borders of Indian subcontinent, it pertained to this Gujjar Desa.

Gujjars attained their peak of glory in 9th and 10th century A.D. Infact, Glorious period of the rule of Gujjar kings started from 5th century A.D. and lasted upto 13th century A.D.

Arab historians held the view that Hindu society was divided into seven groups in which Gujjars are considered to be of the highest order. Every one paid respect to Gujjars and had chosen rulers from amongst them only. Arab Historians have written word Gujjar in place of Gujjars, because "Gaaf" alphabetic syllable is not found in Arabic language and this is pronounced as "Qaaf' (like Col. Gaddafi is pronounced as Col. Quazaffi etc.)

Raj Tarangni is considered to be the most authentic history. Kalhana, its author wrote Shankar Varman, a ruler of Kashmir attacked Gujjar Bhumi and Gujjar King Lakhan Pal, gave away TAKDESA (present Taxila) to Shanker

Varman and hence saved his kingdom. Gujjar King Lakhan Pal belonged to Thak family of Gujjars and was Sam ant of Raja Bhoja (Kindly refer to Raj Tarangni chapter 5 page 205 Translated by Mr. Stein).

An inscription on a stone of 9th century A.D. temple near Kalanjar indicates that this was built by a Brahman who came from Gurjrathra MandaI. According to ancient Geography of India by Eliot and Cunnungham, Gujrat means kingdom of Gujjar king.

King of Kanauj is described as Malikul-Juzar by Arab historian Suleiman and his kingdom as Mamlekut-ul-Juzar. If translated in English, Malikul-Juzar means Gujjar king and Mamlekut-ul-Juzar means relearn or territory of Gujjar king. As "Gaaf" word is not written in Artjble, Arab Historian has some time written Gujjar as Qujjar and somewhere Juzzar. The history by Suleiman entitled, *Silsilatul Twarikh* was published in Egypt in 1811. "Khitabul Alaqum Nafisa" says that there is a king who belongs to Gujjar race nearby. The title of king of Tibet and Khajar is Khaqaan and they are the descendants of Faridoun and king of India is called Gujjar king."

It is worth to note that Gujjars of the subcontinent hold a common belief that they are the oldest race of this land and the intellectuals of this community held a common belief that they are Khashtriyas.

There was very little research on ancient books and records in Muslim rule period. This was because ignorance of the Sanskrit, the language of the land. Due to this reason the great Gujjar rule period before 13th century A.D. escaped their due attentions. Whatever was written about Muslim period, Gujjar rule appeared in another name, whereas the old Archeology records and details in Histories (Arabic, Chinese etc.) provide crystal clear

information about that period and show it of Gujjar rule. This new word which was given by the Muslim rulers to the pre 13th century rulers is not visible in History records before 13th century A.D.

This new word is replete in post 13th century A.D. period. Ancient Indian History records pertaining to the period before 13th century A.D. does not show this word. The new word became familiar during Muslim rule in as much as whosever got this Jagirs and was faithful to the ruler of that time or joined the Muslim army got the title, just like Khan Bahadur Rai Bahadur titles used by Britishers. In Muslim rule this word got big a boost so much so that 5th century A.D. to 13th century A.D. Gujjar rule period was called after this new name by the historians of the time.

Well known traveler Hieun Tsang clearly wrote about the Gujjar kingdom and also Arabic Chinese histories between 5th century to 13th century A.D. clearly reveal that Indian rulers are named with Gujjar title. During British rule old books were translated into English in 19th century in Fort William College, Calcutta. During Muslim rule whatever books were written on history they gave this new word to pre 13th century rulers because they were unaware of literature of the land but European Scholars took keen interest in the study of old books of India. They came to know that all rulers before 13th century A.D. were Gujjars. All temples, baulees, water tanks had word Gujjar on them which was used oftenly. When the facts started pouring in a debate on the origin of the Gujjars had unleashed. Most of the historians are of the view that they are the ancient Indian race and are of Khshatriya stock. Renowned Brahman historian K.M. Munshi is one of them who subscribe to this view. Some opined that they came

from Central Asia to India in 6th century AD. Gurjasthan (Georgia) was the principal centre of their power. Caspian Sea (Bahr-e-Khajjar) was named after their name and they come to India in 6th century A.D. and adopted Hindu religion. Mount Abu was their centre of power.

First English history "Annals and Antiquities of Rajasthan" was published in 1829. Here the facts were ignored and Gujjar rule period was given another new name. From 1829, this theory is still prevalent in colleges and schools.

It is highly disgusting that much against the crystal clear facts; the theory of 1829 is still prevalent in schools and colleges. *The Archaeological findings and histories (Arabic, Chinese etc.) pertaining* to *the period before 13th century AD clearly show that 5th century A.D. is the period of golden Gujjar age who are purely of Khashriya stock.* In contraventions to this to give another name (which is still prevalent in schools and colleges history books) the Gujjar rule era has been treated with contempt. It may be recalled that from 13th century this new name was held in high esteem so that everyone was eager to get himself tagged to it.

A stone inscription of in Rajorgarh if (dating 850 A.D.) reveals: "The ruler of this area is Raja Mathan Dev Gujjar Pratihar who is descendant of Maharaja Mahipal of Qanauj."

G.H. Ojha, a renowned historian has said that Gujjar are a royal family and they ruled from 2nd century A.D. Another renowned historian observes that history of Gujjars cannot be underestimated, without them, 900 years of Indian history is absent. If Gujjars are moon in the Khashtriya sky, Rajputs are stars etc.

The 13th century marks the start of downfall of

Gujjar kingdoms. Leaving few pockets, for 700 years they were ignored and humiliated, they embraced poverty but never compromised on self-respect. That is why they were not allowed employment by Mughals and Britishers. Being averse to accept foreigners as their masters, this race, which was once pride of India, is now passing through a period of uncertainty. Continuous 700 years of wear and tear has rendered then without direction. In the just begun era of Information Technology, the backwardness of Gujjar lie deep in the ignorance of their glorious retrospect Gujjars do not know their past, leave alone the other communities in India, out of sheer educational backwardness.

Time has come when they should ride the horse of computer-world and come to know about their glorious past. This will surely generate confidence in them and any person or community bereft of this confidence cannot progress, in the true sense, unless he polishes his outlook.

SOCIO-ECONOMIC DEVELOPMENT OF MINORITIES: COMMUNITY ACTION

M S Pandit

As per Census 1991, Muslims constituted 11.67% of the total population of India, being the largest minority or more appropriately, the second largest majority. Other communities identified as minorities at the national level viz Christians, Sikhs, Buddhists, Zoroastrians, etc constituted 5.50% of the country's population.

No reliable data on the socioeconomic status of the minorities, especially Muslims, is available, as the census reports do not provide any community wise data in regard to various indicators of human development. The report given by Dr. Gopal Singh Committee in 1983 was the first document providing some insight into the socio-economic conditions of minorities, especially the acute backwardness of Muslims. The Committee had observed that although most of the contribution to the National Domestic Product arising out of crafts and skills come from Muslim community, it was really deprived in several ways, especially educational development. The Committee had reported that the number of Muslims in the Government employment at all levels was in the neighborhood of 4% and, in the elite civil services, the representation of the community was less than 2%.

In a socio-economic survey conducted sometime ago by a community organization in the town of Faizabad (U.P), which has a sizeable population of Muslims, some interesting and eye opening facts have emerged. The survey covered 297 families with a total population of 2088 Muslims. Out of 984 children 194 children in the age group of 5-11 had no access to school. Only 76% had secured graduation degree while 80 had studied upto 10^{th}

standard and only 50 had attained PUC certificate. The percentage of dropouts between 6th and 8th standard was the highest. The percentage of those employed in the Government was negligible and most people earned their livelihood with occupations which could just keep their soul and body together, with no hope of raising their standard of life.

The average family size recorded was seven members per family. The five mohallas surveyed had five mosques and three madrasas. The majority of families were found economically below poverty line. While 83 families had an annual income of Rs. 6,000-10,000, another 76 families were found to be earning income ranging between Rs. 10,000-13,000 per annum, 25 families in the range of Rs. 15,000-25,000 and 27 families in the range of Rs. 20,000-25,000 per annum. Only 8 families were found in the income range of Rs. 1 lakh to 1.20 lakh per annum.

The result of the survey is quoted here only to show what a town with Muslim majority looks like. Just as this town is a microcosm of Muslim society in the most populous state of India, UP itself is a microcosm of India society and polity. The condition of Muslims in other states of India, having substantial Muslim population is not any different; in most cases, it is worse.

Education is a 'sine-qua-non' for the socio-economic development of any community and is an important indicator of modernization. Literacy rates amongst Muslims, especially Muslim women, are perhaps the lowest in the country. According to survey (National Family Health Survey, 1992-93) educational levels among Muslim women in the age group of 13-49 are dismally low. The percentage of illiteracy among Muslim women varies

from 30.1 % in Tamil Nadu to 98.2% in Haryana. The percentage of Muslim women varies from 30.1 % in Tamil Nadu to 98.2% in Haryana. The percentage of Muslim women having high school qualification ranges between 1.3% in Bihar and 11.2% in Tamil Nadu. It is really sad that women with qualifications above High School constituted 0% in Haryana, with the highest figure of 5.4% in Andhra Pradesh. At the national level 66.1 % of Muslim in the State in the age group were recorded as illiterate, 4.5% had completed high school and only 1.2% have gone beyond high school. The state-wise position of Muslim women is given in Annexure I.

Annexure I: State-wise position of Educational Status of Muslim Women in India

S. No.	State	Illiterate %	High School %	Above High School %
1	Assam	73.5	2.4	0.6
2	West Bengal	61.7	1.4	0.5
3	Kerala	20.6	5.1	0.9
4	Uttar Pradesh	85.2	3.9	1.1
5	Bihar	87.7	1.3	0.5
6	Karnataka	62.6	6.0	1.6
7	Mahrashtra	50.7	8.5	1.2
8	Delhi	62.5	6.0	1.6
9	Andra Pradesh	54.4	10.7	5.4
10	Gujrat	50.3	5.8	1.8
11	Rajasthan	88.0	1.7	0.3
12	Tamilnadu	30.1	11.2	2.8
13	Madhya Pradesh	60.7	5.8	2.3
14	Haryana	98.2	0.7	0.0
India		**66.1**	**4.5**	**1.2**

(Source: National Health & Family Survey 1992-1993)

Constitutional Provisions

The Constitution of India provides for two sets of rights for the minorities. One, which fall in the "common domain" (contained in Article 14-28), which are applicable to all citizens of the country and, two, the rights which fall in the separate domain (contained in Articles 29-30) **(Annexure** II), which are applicable to the' minorities only. However, as a facet of the concept of equality under Articles 14 and 15 of the Constitution Government is not debarred from making any special provisions for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and scheduled tribes. Pursuant to the implementation of the Mandai Commissioner Report, about 101 caste groups from Muslim community have been identifies as socially and educationally backward and made eligible for benefiting from special schemes as other backward classes. These sections of OBC's have also been made eligible for benefiting from reservations in services under the State under Article 16 of the Constitution.

ANNEXURE II

FUNDAMENTAL RIGHTS
Cultural and Educational Rights

30. Right of minorities to establish and administer educational institutions:-

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

20 (1A) In making any law providing for the compulsory acquisition of any property of any educational institution established and administered by a minority, referred to in clause

(1) The State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Steps taken by the Government for ameliorating the condition of minorities:

The first charter for socio-economic development of minorities came in 1980 with the issuance of a letter from the Prime Minister of India to the Chief Minister of all the steps indicating a package of measures to be taken for socio-economic development of the minorities and bringing them into the main stream. This came to be popularity known as Fifteen Point Programme for the Welfare of Minorities.

The Minorities Commission, Which was constituted in late 70's through an executive order, was given statutory status in the year 1992, with the enactment of Central Minorities Commission Act, 1992. At the State level, Minorities Commissions were constituted in five states.

The National Minorities Commission as well as Minorities Commissions at the State level has been producing reports relating to the problems of minorities from time to time but success in the implementation of recommendations has not been uniform. The Central Act and most of the State Acts have given only recommendatory powers to the Commission. It is only in some of the states that the recommendations of the minorities Commission have been made mandatory.

Schemes launched by various Ministries of the Central Government for amelioration of the condition of minorities

It is only from the early 90's that concrete schemes for the socio-economic development of minorities were launched by the Central Government for implementation of the Fifteen Point Programme for the welfare of

minorities. These schemes are listed below:-

A) Educational Development

a) *Area intensive programme for educationally backward minorities*
b) *Modernization of Madrasas/Maktabs*
c) *Community polytechnic*
d) *Maulana Azad Educational Foundation*

B) Economic Development

a) *Pre-Examining coaching for weaker sections based on economic criteria*
b) *National Minorities Development and Finance Corporation: Scheme for providing institutional finance for self employment ventures*
c) *Preparation of Multi Sectoral Development Plans for Minorities.*

The National Commission for Minorities constituted a high power committee in 1997 to look into the socio-economic and educational problems of minorities and also to look into the reasons for lack of effective implementation of Prime Minister's Fifteen Point Programme for Minorities Welfare. The Committee has since completed its deliberations and given its recommendations.

The National Commission for Minorities has, inter-alias, recommended that a central law or parliamentary legislation should be enacted at the national level which should give definite direction to all the State and Union Territories in the country to have a common approach for the implementation of the Article 30, which gives the basic fundamental rights to the minorities. The Commission has also recommended that the Central and State

Governments should strengthen the mechanism for implementation of the recommendations made by the Commission in order to safeguard the rights provided by the Constitution to the religious minorities.

Need for community efforts

Notwithstanding various steps taken by the Central and State Government for protecting the rights of the minorities and ensuring their socioeconomic development, experience has shown that it is only the vigorous efforts on the part of the community itself, which can bring it out of the mire of socioeconomic backwardness. It is heartening to see that the elite amongst the Muslims particularly Indian Association of Muslim Social Scientists have started the thinking process in this direction and towards this end organized several seminars on various issues relating to empowerment of Muslims. As per information available, so far seven seminars have been organized by the IAMSS on the following facets of empowerment:

i. Seminar on information and empowerment of Indian Muslims

ii. Seminars on technical empowerment of Muslims.

iii. Seminars on social empowerment of Indian Muslims

iv. Seminars on educational empowerment of Indian Muslims

V. Seminars on empowerment of Indian Muslims Women

vi. Seminars on economic empowerment of Indian Muslims

Contribution of Aligarh Muslim University:

The University is doing a yeoman's service to Muslim community by imparting all types of modern scientific education to young boys and girls, thus helping them to secure their rightful place in the national scenario. Proficiency and excellence alone can help the Indian Muslims, both men and women; to compete with their countrymen in all areas and this is being taught at AMU. Every year, it turns out hundreds of young and confident Muslims, especially girls into doctors, engineers, scientists, managers and various other professionals. What is more, it instills the right values and attitudes in them both as good Muslims and good Indians (National Health and Family Survey 1992-93).

The Role of AMU Alumni

AMU alumni, through various for a like the present one, can pay a very important role in the upliftment of Muslims by creating the right attitudes and values and also encouraging the community to resort to self help, which is the best help. The community has to be sensitized not to place total or even substantial reliance on government initiative in this regard for bringing about the development of the community. The community has to be stirred into action for bringing about its own development, of course making the best possible use of schemes launched by the Government under its affirmative action programme.

Asgar Ali Engineer, a well-known columnist and writer in an article published in "The Daily" May 16, 1997 stated that Muslims lack proper leadership and hence are facing colossal problems. The leadership vacuum can be filled by the intelligentsia amongst the Muslims and, certainly, the alumni form Aligarh has a distinct role to

play in the socio-economic transformation of the community.

Origin of the Saka Races

Khshatrapa Gandasa

The Sakas

The Scythians inhabiting Central Asia at the time of Herodotus (5th Century B.C.) consisted of 4 main branches known as the MassaGatae, Sacae, Alani, and Sarmatians, sharing a common language, ethnicity and culture. Ancient Greek (e.g. Herodotus, Pliny, Ptolemy, Arrian) and Persian sources *(Darius's historians)* from the 5th century place the Massa Gatea as the most southerly group in the Central Asian steppe. The earliest Scythians who entered the northern regions of South Asia were from this group. Historians derive *"Jat" fom "Gatae", "Ahir" from "Avar", "Saka" from "Scyfhii", "Gujjar" from "Khazar", "Thakur" from "Tukharian", "Saurashtra" from "Saura Math" or "Sarmatians", "Sessodia"* (a *Rajput clan) from "Sassanian", "Madra" from "Medesi" "Trigartfa" from "Tyri Getae" and "Sulika" from "Seleucids".* "Massa" *means "grand" or "big" in old Iranian-the language of the Scythians.*

The early Sakas or Scythians are remembered by Greek (e.g. Herodotus, Megatheses, Pliny, Ptolemy) and Persian historians of antiquity as tall, large framed and fierce warriors who were unrivalled on the horse. Herodotus from the 5th century BC writes in an eye-witness account of the Scythians: "they were the most manly and law-abiding of the Thracian tribes. If they could combine under one ruler, they would be the most powerful nation on earth." According to their origin myth recorded by Herodotus, the Sakas arose when three things fell from the sky: the i) plough, ii) sword and iii) cup. The progenitor of the Sakas picked them up and hence the Saka race began its long history of conquering lands,

releasing its bounties and enjoying the fruits of their labour (the cup has a ceremonial-spiritual-festive symbolism). The relevance of these symbols and codes of life and culture to the traditional Punjabi and northwest society are tantalizingly obvious. A branch of the Sakas known as the Alani reached regions of Europe, Asia Minor and the Middle East. They have been connected to the Goths of France/Spain, Saxons and the Juts of Denmark.

Entry into India

Some of these Saka tribes entered northwest India through the Khyber Pass, others through the more southerly Bolan Pass which opens into Dera Ismail Khan in Sindh an entry point into Gujarat and Rajasthan. From here some invading groups went north (Punjab), others went south (Maharasthra), and others further east (UP, MP). This explains why some Jat, Gujjar and Rajput clans claim descent from Rajasthan (Chauhan, Powar, Rathi, Sial etc.) while others from Afghanistan (e.g. Mann, Her, Bhullar, Gill, Bajwa, Sandhu, etc.). This is supported by the fact that the oldest Rajput geneologies (10th centuries) do not extend into the northwest's Gandharan Buddhist period (400 B.C.-900 AD).

Sir Cunningham (former Director General of Indian Archeological survey) writes: lithe different races of the Scythians which successively appeared as conquerors in the border provinces of Persia and India are the following in the order of arrival: Sakas or Sacae (the Su or Sai of the Chinese - B.C.?), Kushans (the great Yue-Chi (Yuti) of the Chinese-B.C. 163), Kiddarite or later Kushans (the little Yue-chi of the Chinese -AD. 450) and Epthalites or White Huns (the Yetha of the Chinese-470 AD.).

Cunningham further notes that "the successive Scythian invasions of the Sakas, the Kushans, and the White Huns, were followed by permanent settlements of large bodies of their countrymen."

Cunningham and Tod regard the Huns to be the last Scythian wave to have entered India.

Herodotus reveals that the Scythians as far back as the 5th century B.C. had political control over Central Asia and the northern subcontinent up to the river Ganges. Later Indo-Scythic clans and dynasties (e.g. Mauryas, Rajputs) extended their control to other tracts of the northern subcontinent. The largest Saka imperial dynasties of Sakasthan include the Satraps (204 BC to 78 A.D), Kushanas (50 AD-380), Virkas (420 AD-640) while others like the Mauryas (324-232 BC) and Dharan-Guptas (320 AD-515) expanded their empires towards the east.

According to Ethnographers and historians like Cunningham, Todd, Ibbetson , Elliot, Ephilstone, Dahiya, Dhillon, Banerjea, etc., the agrarian and artisan communities (e.g. Jats, Gujars, Ahirs, Rajputs, Lohars, Tarkhans etc.) of the entire west are derived from the war-like Scythians who settled north-western and western South Asia in successive waves between 500 B.C. to 500 A.D. Down to this day, the very name of the region 'Gujarat' is derived from the name 'Khazar', whilst 'Saurashtra' denotes 'Sun-worshipper', a common term for the Scythians. The Gujarat Rajasthan region continues to be the most Scythic region in the world.

The oldest Rajputs clans found in southern and western Rajasthan arose much later from earlier Scythic groups; or are of Hun origin (5-6th century A.D.); and many are no doubt of mixed Scythic-Hun origin. Virtually all are of Scythic descent.

Sakastan: The Saka States

Until the advent of Mohammed Ghori in the 13th century, the west and northwest was politically unified with the subcontinent for only 92 years under the Mauryas since the start of Saptha Sindhva's Vedic period (1500 B.C). For most of its independent history it was under the rule of Saka kings. The west was also independent from the rest of India, existing under its Saka dynasties for virtually the entire period of history. The term 'Sakastan' which is found on coins was applied to the Rajasthan-Gujarat core region, and at its greatest extent included Punjab, UP and Haryana as well.

The largest Saka imperial dynasties of Sakasthana include the Satraps (204 BC to 78 AD), Kushanas (50 AD-380), Virkas (420 AD-640) while others like the Mauryas (324-232 BC) and Dharan-Guptas (320 AD-515) expanded their empires towards the east. A brief selected list of Saka rulers of Punjab and the northwest spanning 16 centuries includes Porus (4th century B.C), Mauryas *(*3rd century B.C*),* Rudradaman, Azes, Maues, Soter Megas (2nd century B.C), Azilises, Wima Kadphises (1st century AD), Kanishka I, Haviska (2nd century), Vasudeva (3rd century), Vyaghra rata and Yasovardhana.

Mauryas

The Mauryas were themselves perhaps of Scythic origin. D.B. Spooner who evacuated Pataliputra was struck by his findings and writes in his article "The Zoroastrian Period of Indian History" as follows:

"For Chandragupta's times, the evidences are more numerous and more detailed, and indicate a following of Persian customs all along the line in public works, in

ceremonial, in penal institutions, everything".

The theory of a Scythic descent of the Mauryas is supported by the following pieces of evidence:

Mauryan coins have the symbol of the sun, a branch, a humped bull and mountain (Dehiya, p.155). All these are pre-eminently Scythian Massa Getae icons who were Sun worshippers with the high mount symbolizing earth and the irregular curving lines alongside it symbolizing water. The tree branch is a symbol of productivity of the earth-agriculture and soldiering were the traditional noble occupations of Sakas. The historians of Darius record that when he attempted to attack the Scythian MassaGetae (an old-Iranian culture of Central Asia) along the Black sea in the 5th century BC, "the Saka kings swore by the sun god and refused to surrender earth and water".

The clan name of Toramana and Mahirgula, viz Jauvla, is still available among Indian Jats who are now called Jauhl.

Jat/Gujar clans and villages named Maur and Dharan exist even today in Punjab, Haryana, Bihar and western MP.

The Puranas do not even refer to the largest imperial dynasties of the north such as the Mauryas (324-232 BC) and Dharan Guptas (320 AD 515) as "Kshatriyas". Regarding the Mauryas, Dehiya [p.147] states "Another indication of the foreign origin [i.e. Saka] of these people is The Vishnu Purana calls them [Gupta rulers] Sudras. The Markandeya Purana brands the Mauryas as Asura. The Yuga Purana called them utterly irreligious, though posing as religious. The Mudra Rakshasa calls these people as Mlecchas and Chandragupta himself is called 'Kulahina', an upstart of unknown family.

It has also been suggested that this Scythic influence was occasioned by the immigration of Iranic Scythians fleeing the Greek conquest. Be that as it may, the fact remains that the main civilizing impetus behind the Mauryan empire was Scythic.

Dateless revisionist Brahmanist monkey tales with reincarnating imaginary devtas may lie but inscriptions/coins texts do not unless read by crooked and bigoted Brahmin and Bania historians like Majumdar and Bhevelkar turning "Jarta" (Sanskrit for "Jata") into "Guptas" and "Gartas" into "Guha" (cave)! Only unbiased nonBrahminist research can help uncover the true past of the Scythians of India.

Gupta

Some historians also feel that the Guptas were of Scythic origin. The term "Gupta" in this theory is considered a misnamed version of *"Jarta"* found in early texts and inscriptions by modern Pro-Brahmanist historians (e.g. Majumdar, Belvelkar, Satavalekar). *"Jarta"* is thus thought to be the Sanskritized form of *"Jat"* as other Saka tribal names such as *"Gujar"* become *"Gurjara"* and "Munda" become "Marunda". Gupta is derived from "Goptri" meaning "military governor" as in the inscription of Skandagupta (Dehiya, p 176). It was not a surname or clan name but a title.

P. L. Gupta writes "The most common gold coins of the Guptas appear to be the direct descendants of the gold coins of the later Kushans". He adds that the standing pose of the Gupta kings at the altar is almost identical to that of the Kushan kings, as is their dress - Kushan long coats and trousers (uchkin, salwar/kameez). The Kushana

or Kasvan tribe of the Sakas had ruled over Sakasthan (west and northwest) in the period from 1st century to 4th century A.D. The early Gupta coins are significantly called *"dinar"* and their weight is the same as those of westerly Kushana coins. Moreover, Alberuni (an Arab who traveled to southasia in AD. 1030) learnt that "the Guptas were powerful but bad and the locals (in the Gangetic region) celebrated the end of their rule by starting a new era" (Dehiya, p. 190). This again supports the Scythian origin of the Guptas: the end of the Saka empire in the eastern subcontinent was a cause of celebration to the gangetic Brahmins.

Regarding the Guptas, Dehiya [p. 181] states "The coins of Samudra Gupta, Chandragupta I, Kacha, Chandragupta II Vikramaditya, Kumaragupta I, Skandagupta, etc. all have the Central Asian long coat and trousers and boots and long swords. This is the most significant fact proving that the Guptas were in fact Central Asian Jats (a Saka tribe; derived from, Getae)".

However, the fact that the Guptas were responsible for the rise of Vaishnavism and the revival of Brahmanism goes against their purported Scythic origin. The features described above may be explained in terms of their adoption of certain Saka customs as they conquered Sakastan. In conclusion, most historians consider the Guptas to be neo-Brahminist. With their advent began the slide of India into casteism and the dark ages which immediately preceded the Islamist Liberation.

Destruction of Saka States

The Saka states and its civilizations were destroyed not by external forces, but by a deadly poison seeping from within. This deadly disease is none other than the

Brahminists, who infiltrated the Saka states. By means of the dogma of jati (professional caste) the Brahmins divided and destroyed the unity of the Saka peoples, pitting brother against brother and son against father. The Brahmin inventions of dowry, female infanticide, and sati further debilitated the base of Saka civilization. Under the weight of Brahminist imperialism the glorious civilization of the Scythics was crushed and the Sakas ground into lower caste labourers serving their Aryan Brahminist masters. Finally, the alien Gupta kings from Kannauj destroyed the internally weakened Saka empires during the renewal of Brahmanist fascism. The glorious faith of the Sakas - the Saura religion, was fully destroyed and the crushed remnants absorbed into Brahminism.

Brahmanisation of Sakas

During the 8-11th century religious transition, with Buddhist institutions and universities gone, the earlier Buddhist and Saka texts and literature of Sakasthan (and other regions of South Asia) went through Brahmanical censorship in which literature on earlier religions, social orders, history and rulers not conducive to their socio-political agenda was either destroyed, altered or interpolated to advance their caste ideology and claims of superiority. For example, the Deva Samhita of Gorakh Sinha from the early medieval period states “They are, like gods, firm of determination and of all the Kshatriyas the Jats are the prime rulers of the earth ... Their history is extremely wonderful and their antiquity glorious. The Pundits of history did not record their annals lest it should injure and impair their false pride and of the vipras and gods”.

In revisionist post-11th century Brahmanical accounts even the grandest Saka-Buddhist emporer Ashoka Maurya (Maur clan) is maligned, slandered, mocked and all but erased from history as "*insignificant king", "mlecha", "shudra" and "not generous to Brahmins".* It is amazing and disquieting that most of the 1500 year history of Sakasthana and Buddhism in the subcontinent has been reconstructed from archeology and foreign sources (e.g. Greek, Chinese, Tibetan) rather than Indian materials. The thoroughness with which the Brahminists destroyed Saka civilization is indeed amazing. Whilst Greek and Scythic languages are recorded as spoken languages in various linguistic treatises, these languages were soon destroyed by the Brahmins. Few traces of the Saka civilization survived Brahmanic vandalism. Like the Panchalas, Carvakas and Latas, the Sakas joined the long line of races annihilated by Brahmins.

Gangetic Brahmanical literature has gone through continual modification, interpolation and revision and was in earlier times were maintained solely in the oral tradition. The oldest Gangetic texts date to the 11th century A.D. and are written in Devnagari - a new script developed in that century (also the oldest Brahmanical temples and ruins are all post Buddhist, 9th century A.D.). To further this Brahmin monopoly over literature and Sanskrit, the new script was subsequently taught only to the Brahmin's obedient *"twice born"* orthodox castes. The rest of the population including the Sakas, were maintained in enforced mental blindness.

Under the increased professional rigidity and foreign caste prejudices propagated by Brahmanism in the west and north-west in the post-10th century era, Sakas engaged in artisan pursuits (e.g. Tarkhans, Lohars) were

edged downward in Brahmanical *"caste standing"* while other Saka groups lost their tribal and clan identity altogether to emerge only as occupational jatis. The Sufis and Sikh Gurus of the Punjab (11-17th century) rose to counter and arrest this process of social denigration and caste division and re-unify society along its traditional Saka ideals of brotherhood, equality and spiritual humanism. Interestingly, among the Puranic tirades the Gangetic caste-bigots unfurl against the Saka civilization and people of the West and North-West, one more term used to denounce them (besides *"mlechas", "sudra" and "vahikas") is "vratyas" meaning "brotherhood"*. The concept of a casteless society and democratic republican polity pro-pounded by the Saka tradition in which no segment among them was acknowledged as *"superior"* and where political leaders were elected (e.g Panchayat, Sarpanch, Sarva Khaap, Thok, etc.) was an abomination to the Aryan priesthood from Gangasthan (Kannauj or Brahmavarta).

Saka Islamic Sufism

The different religions of the Sakas are:

Sufic Islam (Sikhism, Kabirism, Nanakshahism, Dadupanthism, etc.)

Solar Cults (Saura)

Buddhism was once popular, but many of these people were forcibly converted to Vaishnavism & Brahmanism during the Brahmanic Dark Ages.

Local development of Punjabi Sufism and Sikhism (12-18th century) are threads of continuity with the region's relatively egalitarian and humanistic Gandharan spiritual and cultural traditions and heritage. Punjabi

Sufism centers arose in the post-12th century and attempted to revive the humanistic, unorthodox and egalitarian ideals of its Gandharan civilization (400 BC-900 A.D). At the Sufi centers, both the Qoran as well as age-old Buddhist philosophies were taught, discuss and debated. The Sufi masters wrote and preached in the local Punjabi language, opposed Brahmanical orthodoxy, and attempted to rejuvenate the lost soul and light of the country by propagating the egalitarian aspects of Islamic theology.

Sufism and the Sufi saints (known as Babas) were held in high esteem and had a wide-based secular following among all segments of Punjabi society as their teachings not only reinforced the traditional Saka-Buddhist-Saura spiritual and social values and heritage but in a language and cultural milieu which was Saka to the core. Among the earliest Sufi orders established in Punjab was that of Makhdum Hujwirir (1092 A.D) who due to his great generosity became known as Data Ganj Baksh *("God's treasure house")* and was venerated by all Punjabis. His mausoleum was rebuilt by Ranjit Singh in marble in Lahore. The Lahore Sirkar and Sikh (Sufic Muslim) and Muslim zamindars gave generously for the upkeep of Sufi shrines and tombs. One of the most prominent Sufi Babas of Punjab from the 13th century was Shaikh Farid Shakarganj of the Chishti order. He lived at Pak Pattan which became one of the main centers of Sufism in the Punjab. Another important center of Sufism was opened at Multan by the Suhrawardhiyas, Bahaudhin Zakarya and Ruknuddin Zakarya in the 13th century. In the 15th century the Qadiriya ordei established a Sufi centre in Sindh. Mian Mir, the famous divine of Lahore who became a personal friend of the fifth Sikh Guru Arjan and laid the foundation stone of the Harimandir at Amritsar, was from the

Qadiriya order. Many of the Sufis Orders in Punjab were persecuted by the bigoted casteist Brahmanist Aryans and Brahminists who had infiltrated the court of Aurangzeb killed and poisoned many of the Sikh saints. In a most horrible manner did the Brahminist Ram Rao cut off Guru Tegh Bahadur's head in the court of Aurangzeb, and in the most vicious manner did the Brahmins later distort history and falsely implicate the Muslims in this ghastly crime. Contemporary court chronicles clearly bear out the testimony that the Sikh gurus were welcomed by the Mughal Caliphs of Delhi, and prove that the Brahminist infiltrators committed the cowardly deeds of murdering the Sikh gurus. Indeed, so close was Aurangzeb to the Sufis that he himself was known as Kalandar (ascetic). Indeed, this is the crucial point of Brahminist Pseudo-Secular and Hindutva propaganda: the Brahmin murder of Guru Tagh Bahadur is falsely blamed on the Muslims. In fact, the staunch opposition of Tegh Bahadur to Brahmanic casteism, staunch opposition to Brahmanism and the Vedic apartheid system earned him the disfavour of the Brahmins, who hence killed him in Aurangzeb's court.

Although the earlier 1300 year old Saka-Buddhist Gandharan institutions had collapsed by the 10th century, the traditions and ideals from which they had sprung had been retained by the society and its holy men. When the opportune moment came with the development of Sufi orders and institutions throughout the Punjab two centuries later, these ideals reflowered and the ancient light ("noor") of Gandharan-Saka civilization stored in the region's cultural traditions continued to shine through under the new prism of Sufism.

In the late 15th century, political rule in the north changed from the Afghan Lodis to the Moguls lead by

Babar. The first Sikh Guru, Nanak, was born on April 15, 1469 in a village now known as Nankana Sahib, West Punjab. From early childhood, he was drawn to the company of Sufis who formed the secular and mystical spiritual tradition of the Punjab. In 1499, at the age of 30, he began the first of his four spiritual-voyages to foreign lands in quest for spiritual knowledge. Nanak is perhaps the most widely travelled spiritual founder who ever existed. During his travels, he visited religious centers in Nepal, Ladakh, Mathura, Rajasthan, Benaras, Assam, Maharasthra, Baghdad, Mecca and Medina and distilled what he perceived to be the essence of spirituality, religion and the purpose of life into his own unique path and in languages the common man could understand. Upon his return, he preached in the villages and towns of the Punjab and settled with his family at Kartarpur on the banks of the Ravi. He also periodically visited Shaikh Sharaf, Shaikh Ibrahim (the 10th successor of the famous Farid Shakargunj) and other Sufi saints at Pak Pattan and Multan and the compositions of 16 Sufis and Bhagats, alongside the Bani of the Sikh Gurus, is found in the 1400 pages of the Guru Granth Sahib. Meanwhile, the Sikh Gurus did not see any Gangetic Brahmanical shastra promoting the supremacist chatur-vama caste ideology fit for consumption by their followers. Hence no Brahmanical hymn is included in the Sikh Granth. Indeed, Brahmanism is strongly repudiated in no uncertain terms by Sikhs gurus. As a historical artifact, many of the Sufi and Bhagat hymns of the Granth Sahib recorded by the Gurus in the 16-17th centuries form the only surviving account of the post-Gandharan Punjabi spiritual renaissance to take root between the 11-15th centuries.

Nanak is remembered in the folklore of the Punjab

as follows: “Baba Nanak shah-fakir (Baba Nanak, the king of holy-men) Hindu dha guru, Musalman dha pir” (Guru of Hindus and Pir of the Mussalmans). It must be noted that it was only the lower caste Hindus who accepted him as a Sufi saint; none of the Aryan Brahminists did so.

The main ingredient of Nanak’s whole philosophy of spirituality and meaning of life can be put in the nut shell: “kirt kamao, naam japo, wand shakho” (“earn your living truthfully, reflect and meditate on the creator and share your gains with other”). like Buddhism, Sikh religious philosophy identifies false ego (houma) and the untamed, wandering and unrelenting mind’s *“five thiefs of the soul”* as *the foundation of “evil” and “dukh” (misery)* afflicting the personal and collective man. Nanak’s path for overcoming and conquering his *“mana” (mind),* and hence dukh, is through a monotheistic path of *“naam-simran” and “seva”:* reflection, meditation and repetition on *“his name”* and the act of *“service to mankind”.* He rejected the Brahmanic concept of “sanyas” as the path of finding enlightenment and proscribes his followers *(“Sikh” meaning “disciple” - Pali, I “Sikkha”)* to live the life of a *“house- I holder”,* actively engaged in the social and political life of the community while pursuing a spiritual life. He rejected) casteism, claims of Brahmanical superiority, man-made idols/devtas and believed in the equality of the human soul (atma-parmatma) and upheld the oneness of divinity and brotherhood of human-kind. This proves that the roots t of Sikhism lie within Islam, and not fi within Brahmanism.

In many ways the Sufi and Sikh traditions of Punjab represent a renaissance, continuity and revival of the n earlier egalitarian and humanistic spiritual and cultural traditions/heritage of the region’s preceding Gandharan

Saka-Buddhist civilization (500 BC - (900 AD). Therefore, one should not be surprised upon finding many Sufi and Sikh saints between 12-18th centuries with names like *"Buddha Singh", "Gandha Singh", "Buddha Shah",* la *"Buddeh Shah", "Bulle Shah", etc;* or that many of the Gurmukhi letters were of in use in earlier Gandharan scripts; or are that many important historical Gurdwaras *("Guru's house")* connected with the Gurus are situated on historical Gandharan Buddhist shrines s (e.g. Panja Sahib); or that the institutionalization and very high regard given to socio-religious concepts of "sangat meh pangat" in Sikhi also exists in the Buddhist notion of enlightened society *("sanga");* or that the institution of Guruship found in Sikhism (and Sufism) has its parallel in the Buddhist tradition of *"lammas"* who were believed to inherit the sacredness, piety and divine inspiration of their predecessor. Nanak never presented himself as a Brahmanic Messenger or Avtar and believed that just as a candle is able to depart light to another without diminishing its own light, similarly a Guru could enlighten the soul and impart divine wisdom to the sangat and his successors and bring them to be his spiritual equals. Moreover, the religio-political institution of the Khalsa established by the last Guru Gobind Singh (with 5 elected "pyaras" and elected Jathedar) in 1699 and the 12 misls (republics) to arise in the middle of the 18th century are based on the traditional Saka republican democratic political system and insitutions (panchayat, sarpanch, sarva khaap, thok, etc.) found throughout the history of Sakasthan and which survive to this day.

Contrary to current notions popularized by 20th century *"one nation" and "two nation"* ideologies, Punjabis of all faiths belong to the same tribes and clans

and share the same Saka ethnicity, culture, language and history. Contemporary Mogul historians who witnessed the 18th century struggle in the Punjab like Nur Mohammed record large scale conversion of Muslim Punjabis especially of the agrarian and artisan classes, to the Khalsa while many joined as allies. The bulk of Sikhs are hence of Mughalloid (Immigrant Muslim) race, with substantial contributions from "lower caste" Sakas. During the rise of the 12 miles or republics between 1730-1780, Sikh sardars and clans formed alliances with their Muslim counterparts and the court, administration and the army of Ranjit Singh (Lahore Empire) was secular and well represented by Punjabis of all faiths and persuasions including Napoleon's French and Italian generals and administrators (e.g. Allard, Ventura, Avitable). Therefore, the division of Punjabis as separate *"nations"* based on religious persuasion has little historical basis and is more an artifact of foreign Brahmin 20th century *"One/Two Nation"* dogmas, identity creation and propaganda devised, spun and imported into the region by neo-Brahmanist organizations - nursing their own ambitions of empire centered on Aryavarta or Gangasthan. The most obvious fact and reality is that the subcontinent is in reality a multi-ethnic/linguistic/cultural/national region (like Europe or the Middle-East).

Punjabi Sufism and Sikhism which developed in the North West between 12-17th centuries are rooted in the humanistic and egalitarian spiritual traditions and culture of Sakasthan and its preceding Gandharan civilization (400 BC- 900 AD). Sikhism produced its own separate holy book (including the hymns of 16 Sufis and "*low caste"* bhagats, e.g. Baba Farid, Kabir) and places of worship and rejects Brahmanical claims of supremacy, Gangetic chaturvarna

caste ideology, priests, shastras and gods. Like Buddhism and other non-Brahmanical faiths, it has been seen as a latent threat to their hegemonic and imperialistic ambitions by Brahmanist ideologues, organizations and politicians and had to be crushed as an independent religious philosophy with its distorted remnants absorbed into the Brahmanical Hindu fold. As a result, the Brahmanists have sought to exterminate Sikhism right from its inception. Many of the Sikh gurus were murdered and poisoned by Brahmins, and the Brahman Indira Gandhi launched the mass extermination of Sikhs in Operation Bluestar which led to the destruction of parts of the Golden Temple at Amritsar. The Brahmins Indira Gandhi and her Brahmin son Rajiv Gandhi were responsible for the genocide of 200,000 Sikhs (detailed estimate below). Worse still, the Brahmins succeeded in dividing the Sufist Sikhs from their Islamic Mughal blood brothers. This was to have far-reaching consequences.

Survival of Sakas

Based on coins, inscriptions, archeology and early Indian/Buddhist/Chinese/Greek/Persian manuscripts dating back to 500 BC, historians and ethnographers since the 19th century (e.g. Cunningham, Tod, Rapson, Ibbetson, Eiliot, Ephilsto ne, Dahiya, Dhillon, Banerjea, Sharma, Sinha, Puniya etc.) have shown that the traditional agrarian and artisan communities of the entire northwest (e.g. Jats, Gujars, Tarkhans, Khatris, Ghakkars, Rajputs, A wans, Khambos, Lohars, Yadavs, Ahirs, Meos, etc. including various BC groups) are descended from Scythian (or Saka) tribes of central Asia (an aggressive and expansionist old Iranian speaking culture) who settled western and north-

western South Asia in successive waves between 5th century B.C. and 1st century A.D. The capital-lion Saka inscriptions at Peshawar and Mathura state "Sarvasa Sakasthanasa puyae" (for the merit of the people of Sakasthana). Inscriptions and coins mentioning 'Sakastan' are found all over the Saka core region of Rajasthan-Gujarat and surrounding tracts.

Ethnological Information collected in colonial censuses shows that the majority (+65%) of the population of the west ("Sakasthan" including Rajasthan, Gujarat, northern Maharashtra, Punjab and western UP) is of Saka origin. Terms like "Sakasthana" and "Saka" appear on ancient Saka inscriptions and coins found as far as Mathura, Ujjain and Vidharba in western UP (former United Provinces), western MP (Malwa) and Maharashtra, respectively. Other major Saka cities and centers include Jodhpur, Jaipur, Sialkot, Jalandar, Taxila, Moga, Ropar, Patiala, Batinda, Peshawar, and Kabul. Peshawar and Mathura were the twin capital of the Kushana Sakas.

The Sakas have left their deep imprint on the ethnic composition, ethos, cultural heritage, political institutions, social customs, dress, kinship patterns, folk dances and cuisine of the Punjab and other provinces of Sakasthan. These include: democratic-republican political systems and institutions, elected panchayat, sarpanch; thok, khaap, sarva khaap; kurta-pajama, uchkin, turban, salwar-kameez, ghagra; bhangra, giddha, dhol, tumbi, thadijathas; diet based on wheat, meat *onions, sour-milk (lassi), liquor; an ethos* and tradition showing a high affinity for self-sacrifice and heroism, a strong sense of self-honor (ankh) and independence, strong work-ethic; a

secular, unorthodox, mystical and humanistic outlook towards religion and spirituality, etc.

Interestingly, in the orthodox Brahmanical culture of the eastern subcontinent, the use of onions, meat and liquor was taboo and the diet based on rice. Moreover, traditional Brahmanical dress consisting of the sari and dhoti are visibly different in appearance and style from the traditional uchkin, turban, kurta pajamas, jodhpurs, salwar kammeez and ghagra worn by the Mughal-Saka populations in the north and west.

If the Sakas or Scythians did not conquer and settle the west and northwest, how does one explain the capital-lion Saka inscriptions at Peshawar and Mathura state "Sarvasa Sakasthanasa puyae" (for the merit of the people of Sakasthana). Saka ruins litter the whole landscape from Peshawar to Ujjain; Multan to Mathura including places like Moga, Ropar, Jodhpur, Sialkot, Jalandar, Taxila and have been archeologically studied by colonial historians and archeologists. *Saka Descent of Rajputs*

The earliest Rajput genealogies of the northwest date only to the 9-10th century AD (post-Buddhist period) and arise from Saka (e.g. Jats/Gujars) and Hun (5-6th century invaders) clans who formally accepted Shankarcharya's revived Brahmanism (9th century) after the demise of Buddhism Cunningham and Tod consider the Hunas to be the "last Scythian wave". Conditions of formal conversion: i) use only Brahmin as priest, ii) ban on widow remarriage and iii) burning of widows (sati). Converted clans/villages who relapsed on these conditions, rejoined "Jathood" or "Gujarhood". Despite popular conceptions of caste, rigidity and permanence promoted in modern historical education, a high level of social and occupational mobility existed in Sakasthan even

in post Buddhist times as attested by the Director General of the 1881 Indian Census, Sir Ibbetson [po 8]: "The Sahnsars of Hushyarpur were admittedly Rajput till only a few generations ago, when they took to growing vegetables and now rank with the Arains. Some of the Tarkhans, Lohars and Nais of Sirsa are known to have been Jats or Rajputs who within quite recent times have taken to the hereditary occupations of these castes; and some of the Chauhans of Kamal whose fathers were bom Rajputs, have taken to weaving and become Shekhs. The process is going on around us, and it is certain that what is now taking place is only what has always taken place during the long ages".

Political control over the western and northwestern subcontinent post 500 BC (Gandharan period) was primarily in the hands of Sakas (Scythians) and their descendents who mainly patronized Buddhism and Solar cults prior to 9th century A.D. Based on analysis of coins, inscriptions, archeological finds and early Indian/Buddhist/Chinese/Greek/Persian manuscripts dating back to 500 B.C. historians and ethnographers *(e.g. Cunningham, Tod, Rapson, Ibbetson, Elliot, Ephilstone, Dahiya, Dhillon, Banerjea, Sharma, Sinha, Shrava, Puniya etc.)* have shown that the traditional agrarian and artisan communities *(e.g. Jats/Gujars/Tarkhans/Khatris/Rajputs/Lohars/Yadavs etc.)* of the entire northwest are the descendants of Scythian tribes from central Asia.

While the plains facts of history clearly contradict the supremacist and hegemonic claims Poorbia Brahmanists began making on southasia during the 19th century, this historical quackery and the elitist neo-Brahmanist identity (the "superior Aryans") and

chauvinistic socio-political doctrines derived from it have been the founding ideology and the "historical consciousness" of the new Indian Brahmanist Order.

The Sakas of the northwest did not accept the supremacy of the Brahmins, did not practice the chaturvarna caste system advocated by their "law givers" like Manu, had their own Saka priests (Magas), and mainly patronized Buddhism mixed with their own religion (sun-worship) prior to 9th century AD. Their iII-disposition to Brahmanism earned them an unending hastility of the frustrated Gangetic priesthood. The post-Buddhist transmission of Brahmanism into Sakasthan required adaption to fit it into the Saka social and political order prevailing in the northwest where Sakas continued to wield political power, run their villages and own the land. The Brahmin livelihood depended on the goodwill and generosity of their Saka employers and patrons. In the Saka social order, zamindari, cultivation, artisanship and soldiering were considered the "noblest" and "highest" professions and way of life. These social ideals and cultural heritage are diametric opposites of eastern Brahmanical social dogma in which those who worked the land and worked for their living were designated "polluted" and "sudras" while those following non-Brahmanical religions were "mlechas" (barbarians). In return, the Sakas considered the Gangetic priests to be little more than soothsayers and palm-readers who begged for their food. With the rise of Sufism by the 11th century, the bulk of the population in Punjab had formally moved away from Brahmanism and the remaining employed Brahmins for ritual and ceremonial purposes while also patronizing Sufis, Fakirs, Yogis and Naths who followed the local secular and unorthodox spiritual traditions. These two

different social, cultural and religious systems and orders represent nothing less than a “Clash of Civilizations”: to the southeast of the western Ganga river lay the Aryan “Brahmanical culture” while to the west of this frontier lay the “Saka civilization”. Subsequently, the extreme North was islamicised to form a Mughalstan. There thus exist the following four broad nations in South Asia: Sakasthan in the west centered on Rajasthan and Gujarat, Islamic Mughalstan stretching from Kashmir to Bangladesh, Sudrastan comprising Dalitstan-Dravidistan reaching from Jharkhand to Tamil Nadu, and Hindu Rashtra comprising Maharashtra, Kannauj, Utkal and West Bengal. Moreover, since the advent of the Vedic period in the northwest (1500-500 B.C) and during its succeeding Saka period (500 B.C-1200 A.D), the Sakasthan country was politically separate from the subcontinent over 97% of its 2500 years known history even this “3% togetherness” of 92 years occurred under the eastward expanding Saka empire of the Mauryas. The Sakasthan core region of Rajasthan-Gujarat was almost never under the occupation of Brahminists in the, pre-Gupta age. To the Brahmins, the west and northwest Rajasthan Gujarat Saka country has always been historically a “foreign land of Barbarians” *(“Vahika-desa” populated by “vahikas”, “vratyas”, “mlechas” and “sudras”)* as written in their own holy shastras. The Mahabharta, Puranas and Brahmin Law Givers repeatedly “forbid Brahmins” from traveling to these foreign lands where, in turn, their alien religion, priesthood, gods and caste creed was spumed and rejected by the Saka people population. For example, the Mahabharta, verses 2063-2068, Karna Parva, states “one should not go to Vahika-desa in which the five rivers and the Indus where the mlechas live.

As discussed above, the north-west country (Saptha-Sindhva in Rig Veda) was politically independent from rest of South Asia over 97% of its history from the start of its Vedic period to the Afghan conquest (500 BC-1200 AD), as was the Sakasthan region surrounding Rajasthan. Between 500 BC-1200 AD, it was under the political rule of Saka tribes and dynasties who form 65% of the present western population based on ethnological information collected in colonial censuses. Saka priests were known as "Magas" (Sun priests who prayed to the sun for bountiful harvests) who, along with Buddhist masters of Sakasthan, found themselves out of work when Buddhism and its institutions declined during 8-10th century. Many of them eventually became recruited into the "Brahmin" fold (e.g. Saraswat, Dakaut divisions) while Gangetic emigrants form the "Gaur" division of Brahmins. These Saka converts to Brahmanism did not intermarry with Brahmins from other regions and divisions, ate meat and were occupationally lax. Although they were indoctrinated into the Gangetic caste ideology, they have always been regarded as a "lower grade" by the easterly orthodox Brahmins. Brahmins as a whole in South Asia are ethnically, culturally and racially a diverse heterogeneous group geographically distributed up to Indonesia, Burma and Thailand, while the Saka population is confined to the western regions of Rajasthan and Gujarat *("Khazar-land"),* whilst Mughals (Foreign Muslims) dominate the north-west.

The fact is that there have always been two types of ruling classes (Kshatriyas) in South Asia: i) those who patronized the Brahmin priesthood and ii) those who felt no need or desire to do so and patronized other religions (e.g. Saka religion, Buddhism, Islam, Sufism, Sikhism,

Christianity). In dateless and placeless revisionist Brahmanical texts (written centuries later when Brahmins gained larger influence; ego post-9th century Shankarcharya revival), the latter are dubbed “mlecchas”, “sudra”, and “low castes kings”, etc. while the former are glorified with fantastical tales and showered with the blessings of their devtas. The second type forms most of the known and verifiable Kshatriyas and ruling orders in the history of South Asia all in the case of the west and northwest.

NOMADIC & SEMINOMADIC TRIBES IN RAJOURI

K D Maini

Gujjars in J&K mostly rear cattle and they are herds-men of buffaloes and possess small pieces of land, Kacha houses on the slopes and foot-hills of mountains in Rajouri District. A number of them are having their Dhokes and *Dharas* on the upper reaches of Rajauri district mostly in *Darha/Budha/Kalakote and Manjakote area.* On the other hand, bakerwals are the off-shoots of Gujjars and they are nomadic tribes. Most of them are landless and houseless. Their livelihood is mostly dependent on sheep and goats for which they have to rear these animals. In search of green pastures for their herds and flocks, they travel from one place to another with their baggage and luggage, flock of sheep and goats, fleet of horses and dogs. Initially, they were rearing goats, therefore they are known as *bakerwals* (Who rear goats). They are living nomadic life and remain wandering in jungle in their traditional dresses with their own cultural heritage which is distinct and unique. Once Pt. Jawahar Lal Nehru when he was at Pehalgam and saw a group of Bakerwals along with their luggage and baggages, he at once named them as the king of jungles.

When the aged and elderly bakerwals having white long breeds in traditional dresses with old style lungi (Turban) on their head, travel on a horse in the forest area along with their relative supports horses, cattle and other goods, they really look like the kings of ancient times.

The past history of bakerwals is the same as that of Gujjars. Some historians believe that they are the original habitants of India. While the other school of thought says

that they originally belong to Central Asia and are the part of Scythian (Uchi) tribes. Due to the disturbance in Central Asia, they migrated to India in between 3rd to 6th Century A.D. through Bolan Pass and Ko-Sulaman Range. From the 8th century onward to 17th century A.D. they established their own kingdoms in India. They were known with different names from time to time like GURJARA, KHARZERE, KHZAR, GOJJAR AND GUJJAR. Again there are two opinions regarding entrance of Gujjars and Bakerwals in Jammu & Kashmir especially in Rajouri District.

Some historians say that they started pouring in Kashmir after 8th Century A.D. from Gujarat side while the others narrate that they came to J&K from Gujarat with the caravans of Mugals and settled along the Mughal road once for all. Since most part of the Mughal road falls in Rajouri District from Nowshera to Peer Panchal pass, most of the Gujjar and Bakerwals settled in Rajouri apart from Poonch. No doubt that these caravans spread out all over the State but even at this time also, their main concentration is alongside the Mughal road. In Rajouri District, the total population of Gujjars and Bakerwals is 35%.

The question now arises as to that how the Bakerwal tribes of Rajouri came to existence? Rana Ali Hassan Chauhan, the author of *"Tarikh-e-Gujjar"* writes in his book that when the Gujjar strengthened their position in Kashmir, they tried to revolt against Mughals in the beginning of 17th century under the command of Ahmed Sultan Gujjar. According to Rana Ali Hassan, in 1618 A.D., a young and energetic Gujjar Ahmed Sultan started thinking of establishing his own kingdom in Kashmir and Rajouri-Poonch area. He visited each and every village of Rajouri, Poonch and Kashmir also in the winter of 1618 A.D. and

motivated the people to revolt against the Mughal regime in Kashmir. He remained referring atrocities and cruelties of Mughals in such a manner that people started coming under his leadership. By this way, in the winter of 1618 A.D., he remained busy in preparing himself against Mughals. In the spring of 1618 A.D., when Emperor Jahangir along with his Shahi caravans started travelling from Lahore towards Kashmir and tried to enter Kashmir as usual through Mughal road, he was forcefully stopped by Ahmed Sultan Gujjar who was having a contingent of 40000 soldiers with him at Peer-Panchal pass. He sent message to Mughal Emperor to fight or return back. Keeping in view the strong position of Ahmed Sultan Gujjar, Emperor Jahangir ordered his caravans to return back to Lahore. When Jahangir returned to Lahore without, entering Kashmir and Ahmed Sultan declared himself as the Ruler of Kashmir, this position was not acceptable to Mughal Emperor. Therefore, in 1620 A.D., Jahangir started his journey towards Kashmir with big force. Again Ahmed Sultan Gujjar appeared in Rattan Peer and Peer Panchal pass. But this time, he was having contingent of only 20000 soldiers. On the other hand, Jahangir had come with full preparation. Therefore, after heavy fighting between the forces of Mughals and Gujjars, Jahangir gave crushing defeat to Ahmed Sultan. Majority of Gujjar soldiers were slaughtered and after these killings Jahangir entered Kashmir. He was so annoyed, furious and revengeful that after reaching Srinagar, he passed orders for slaughtering of this community and confiscating their property.

Under these circumstances, the remaining Gujjars were so harassed and frightened that they left their native places, houses, villages and towns and took shelter on the

upper hills of Peer Panchal range to protect themselves from the atrocities of Mughal army. Though they took shelter on the upper hills of Panchal range but even then, they continued shifting from one place to another out of terror of Mughal soldiers. The only property they could have with them was the live stock like sheep, goats and horses and because these could easily be shifted from one place to another. Moreover, these animals were able to bear the cold climatic condition of high altitudes. Therefore, Gujjars took shelter on Peer Panchal range, majority of them was rearing goats and this profession was the main source of their livelihood and thus became known as Bakerwals.

In these days, these bakerwal tribes can be seen wondering in the foot-hills of Peer Panchal range mostly in Rajouri area located in Panchaling range. In winter season, with the beginning of spring, they shift from Rajouri area and enter the Margs, Lush green high pastures and dhokes in upper reaches of Panchal range. Some caravans of Bakerwals of Rajouri District even cross the Valley in and reach Lolab, Gurez and Sona Marg on the Eastern top hills of Kashmir. They keep with them horses for riding and transportation, sheep and goats for production of wool, milk and meat. They sell surplus animals and their subsidiary products and buy maize, rice and grocery from the villages for day-to-day consumption. These tribes travel on compact basis with their *baggage, flocks of sheep, herd of goats, caravan of horses and dogs.* The elderly tribe-man is generally known as Sardar who leads the cavalcade. He travels on a mule. After him follow the horses, ladies and children, flocks of sheep and goats and hunting dogs (who protect animals from thieves and wild animals). They keep tents with them and live even in the

caves under the shadow of trees and big grass. When they enter in the Margs and Dhokes, they look like actual rulers of the areas because no law and order authorities prevail in these Margs.

Their favourite dresses are waist coat, shalwar, kurta (long shirt) and lungi (turban) while the women usually bear Sutthan (trouser), kurti (shirt) and Tazakastani cap with cotton shawl. These tribes are very stout, tough and beautiful. The women are hard working. Their hobbies are to conduct fighting of rams and goats. So far as music is concerned, they like *Halgoza* and *Jori.* Their main folk songs are *Chann, Mahia, Dholan, Kanchi and Saif-ul-Malook.* One of their favourite folk song is ballad of Noora, a warrier. They sing these songs while grazing their flocks in the pastures with *Halgoza.* They are fond of *Gur.* They like the feast of rice with curds and sugar. They speak *Gojri language.* They are brave hospitable and straight forward people. They have their own courts for justice known as, *kachehries or jirgas.* They are living natural life and are dependent upon those products which are available on In. these high-altitude pastures.

In the past, very little work has been done for the betterment of this tribe. But from 1975 onward when Sher-e-Kashmir Sheikh Mohammed Abdullah took over power in J&K State, serious efforts have been made by the State Government to eradicate illiteracy and poverty and to bring this nomadic tribe in the main stream by providing them means of livelihood. These nomadic tribes have been provided plots free of cost for construction of their houses, subsidy for construction purposes, shops in the cities and towns for starting business, hotels and industrial facilities. Their children have been provided free meals, books and uniforms in the hostels constructed at District

Headquarters including Rajouri. Mobile schools have also been opened which travel from one place to another along with these tribes to the Dhokes and pastures. This tribe has been declared Scheduled Tribe (ST) and now there is 8% reservation in State Government services for Bakerwals and Gujjars. Under integrated Rural Development Programme (IRDP), sheep and goat income-generating-units for nomadic tribes and Gujjars are being established. A separate cell in Cultural Academy is working for the promotion of Gojri language. This section is also preserving the traditional cultural and historical heritage of Gujjars and Bakerwals including Rajouri District. Numbers of *basites* have been connected with roads, shelter sheds, community centres and land leveling works have also been done apart from the Beneficiary Oriented Schemes. By this way, 35% population of Gujjar and Bakerwals in Rajouri District has been brought within the ambit of development.

GOJRI- THROUGH AGES

Dr. Rafique Anjum

Before taking up discussion on Gojri language and literature, it would be appropriate to keep in mind that the history of Gojri language has roots interwoven with the history of Gujjar community itself.

Avoiding necessary controversies regarding the origin of Gujjars, I would restrict to the two main theories. One view is that Gujjars are natives of old Hindustan itself and the intruders or the rulers have influenced their socio-cultural development including their migration from developed urban to the rural India. The second and more favoured view of immigration of Gujjars in India (most probably between 500 A.D 600 A.D) is supported by the presence of people belonging to this community, besides Indian subcontinent, in Afghanistan, Iran and some states of old U.S.S.R. with their base in Georgia and the word Gujjar being derived from Georgia only. This theory seems to be more logical. The presence of Gujjars in India is established as early as 6th century A.D and their South-eastern territories being divided into four regions with Gujrat as center for language and literature. Though some evidences of Gojri languages do exist in 8th and 9th centuries A.D., it is beyond doubt that Gojri had developed to the extent of publication during the 11th century.

The history of Gojri literature for convenience of description can be arbitrarily divided into four phases: -

Phase I, Ancient Gojri
"1000 A.D to 1700 A.D"
Phase II, Gojri Folklore
(Transition period)
"1700 A.D to 1900 A.D"

Phase III, Revival of Gojri in J&K
1900 A.D to 1950 A.D.
Phase IV, Gojri in media age in J&K
1950 AD onwards.

The first phase of Gojri language includes the literature of 11th to 17th century A.D. Gojri was then popular language for communication with literary status among all the modern Indo-Aryan languages. The prominent among Gojri writers of that time were Sat Guru (1094 AD), Amir Khusru (1258-1325), Shah Miranji (1494), Shah Bajan (1388-1506), Mehmood Daryai (1419-1545), Burhanuddin Janam (1582) and Amin Gujrati (1697 AD). It is interesting to observe that Gojri in those times was not much different from the form spoken in present J&K state in 20th century. Moreover it was written in Persian script as is done today.

After 15th century, the forms of Gojri language were manipulated and distorted taking it closer to Gujrati, Rajasthani and Hindi and the original Gojri language being labeled as old Urdu. It may be recalled that before 17th century all Indian languages had inclination towards Sanskrit or Persian and Arabic. But Gojri maintained its original Hindvi texture. Dr. Jamil Jalbi, the authentic historian of Urdu, has rightly admitted the language of 11th to 17th century as Gojri though many others claim the language of 14th to 17th century as Hindvi kharboli, old Urdu or Gojri Urdu. That way Urdu is the refined form of ancient Gojri language and it is interesting that the first dictionary claimed to be that of Urdu language was titled 'Lughat-e-Gorji'.

The second phase of Gojri language is the transitional period of 1700-1900 A.D. Through multiple factors, mainly political, Gujjars once in ruling position

were forced to taken to forests and rural establishments, especially Himalayan belt, after 15th Century. With these developments, the largest tribes entered present Jammu and Kashmir via Punjab, their language also suffered a big blow and whole cultural ethos was thrown into back seat. Thus the language that once developed to the extent of publication was once again struggling for its survival. Gojri language was still spoken, but lack of means of publicity prevented its recognition by outer world.

The only available Gojri literature of 1700-1900 A.D is in the form of oral literature and folklore. The similarity of Gojri folk songs with those of Punjabi language, speaks of migration of Gujjars to Himalayas especially Jammu and Kashmir via Punjab (1600-1700 A.D). Moreover some folk songs of Gojri called 'Lok Baars' notably Noora, Taja, Barsia etc are the stories of heroic performances of some Gujjar youth against social and political oppression during 18th and 19th century.

It is noteworthy that the language of Gojri folklore is close to the present 20th century Gojri. So it can be said after deprivation of media facilities and state patronage Gojri literature of 18th and 19th centuries is in form of folklore though a part of it could be of earlier origin also.

Moreover the revival of Gojri in early 20th century in Jammu and Kashmir is also indirect evidence to the historical background of Gojri folklore pertaining to 18th and 19th century. Gojri folklore is infact the real and only available link between ancient Gojri and the present day Gojri in Jammu and Kashmir State.

The third phase of Gojri language is a revival of Gojri in early 20th century in Jammu and Kashmir. The Gujjars in the remotest mountains and forests somehow

succeeded in preserving their culture and language in original form while they lost everything else.

Gujjars were still hesitant to work for development of Gojri language. It is, however, encouraging that one English scholar Rev Graham Bailey has published Grammar of Himalayan Language with reference to Gojri in 1908 A.D. George Grierson in his "Linguistic Survey of India" has made special mention of Gojri language in early 20th century.

Out of political consciousness, by 1920's Gujjars had started reorganizing themselves for the overall development of community. The leaders involved in the task were among others Ch. Gh. Hussain Lassanvi, Mian Nizam, Din Larvi, Ch. Dewan Ali, Mehruddin Qamer, Haji M. Israil Khatana and Ch. Wazir M. Hakla. All of them were dedicated members of Gujjar community.

Gojri journalism is still a draught-stricken field with the rare examples of Gujjar Veer - 1927 (Meerut) and Gujjar Gazette (Lahore) in the pre-partition era though with a little Gojri literary content, as these journals were primarily interested in upliftment of Gujjars and not Gojri. It is worth mentioning that even before the initiation of political activity amongst Gujjars, Baba Ji Sahib(R.A) had started emitting rays of knowledge and interest for Poetry and literature among his followers. Though all of them started in Punjabi, most of them had inclination towards Gojri, as they realized the importance of mother tongue.

The remarkable writers of third phase of Gojri include Noor Poonchi, Sain Qader Bakesh, Fateh M. Darhalvi, Mian Nizamuddin Larvi, Molana Mehruddin Qamer, Illam Din Banbasi Ismaiel labih, Israiel Mehjoor, Shamus Din Mehjoor, Israiel Aser and Khuda Bakesh laar.

Fourth phase of Gojri, (Gojri in media age): For Gojri it corresponds to post independence era. During early years of this period the writers had already diverted from Punjabi to Gojri with more devotion. In addition to the writer's already mentioned in phase III, there emerged figures like the well known literary giant Sarwari Kasana, Rana Fazal, Soz Hazarvi and Saber Afaqi followed by Iqbal Azeem, Naseem Poonchi arid Mukhlis Wajdani etc. The development of Gojri and its promotion in media age can further be subdivided for convenience, according to the agencies involved.

Development of Gojri in Pakistan:

With partition of country, Gojri writers were also divided and many of them migrated to Pakistan despite all odd circumstances they continued to strive for the development of Gojri by organizing different committees, Anjumans and Literary boards, like 'Idara-e-Adabiyat' and 'Gojri Adabi Board', at different places. Gojri writers of Pakistan include Moulana Mehruddin Qamer, Moulana Ismaiel Zabih, Mehjoor Rajourvi, Soz Hazarvi, Rana Fazal Hussain, Saber Afaqi and Mukhlis Wajdani. Through joint and individual efforts they have so far created standard Gojri literature like'Phul Khali' by Saber Afaqi,'Bamphel Bamphel Pani' by Rana Fazal, 'Reera' by Mukhils 'Naghma-e-Khissar' by Mehjoor, 'Guldasta-e-labih' and 'Sajriswali' by Sarwer Sherai in addition to the contribution by Qamer Rajourvi. They had started publishing books much before the Gojri wing was established in J&K Academy of Art, Culture and Languages. Though like Gujjar Gazzette (Lahore) the 'Gujjar Goonj' (Lahore) also stands for the overall upliftment of Gujjar community, its role for the

development of Gojri can't be overlooked. Some portion of the literature produced is yet to be seen through press.

Role of Radio:

The Gojri broadcasts over radio stations at Rawalpindi (1967), Srinagar (1969), Jammu (1975), Muzzafarabad (1974) and Poonch (1994) and Kathua (1993) boosted the morale of Gojri speakers and writers in general but the major contribution of radio in the development of Gojri was removal of inhibitions of Gujjars for communication in their mother tongue, as well as introduction of Gojri among speakers of other languages. The third major achievement of radio is the recording and preservation of Gojri music especially folklore as well as recording of Ghazals and songs utilizing the modern recording facilities and equipments. This is all in addition to the broadcasts aimed at removing illiteracy and unhealthy beliefs and practices amongst the members of the community.

Role of Doordarshan Kendra:

The Doordarshan Kendras at Srinagar and Jammu are telecasting fortnightly programmes in Gojri, an utter prejudice to Gojri, which needs to be rectified reasonably by the people at the helm of affairs.

Role of Private Organizations:

Some private organizations and institutions, engaged in the promotion of Gojri language and literature have also worked sincerely and with vigour, for development of Gojri by direct contribution, encouragement of writers and stressing upon the concerned authorities for broadcasting of Gojri

programmes from radio and establishment of Gojri wing in J & K Academy of Alt, Culture and Languages.

These organizations include Anjuman Taraqqi Gojri Adab, Adabi Sangat Kashmir, Idara Adabiyat, Gojri Adabi Board and various dramatic and cultural clubs.

Gojri Journals:

Gojri Journalism is hit worstly by negligence. Different voluntary agencies are concerned basically with political or social aspects of Gujjar community, with little contribution to Gojri language. Most of them have not touched the aspects of Gojri language and it is surprising that those who have made such efforts have done so in Urdu or English language. The earliest example is 'Gujjar Veer' (Meerut) published in Hindi and Urdu which concerned itself with the political consciousness and upliftment of Gujjars. This is followed by Gujjar Gazette (Lahore) in Urdu. In post independence era, the papers/journal published by Guijars include 'AI Insan' (Jammu) 'Nawa-e-Quom' (Jammu), 'Gujjar Desh' (Jammu) 'Gujjar Goonj, (Lahore) and Awaz-e-Gujjar' (Jammu). Among these only 'Awaz-e-Gujjar' and 'Gujjar Desh' (Sarweri Kasana) and 'Gujjar Gunj' (Moulana Abdul Baqi Naseem) could spare couple of pages for Gojri language. More space has to be given in the articles in Gojri language if these magazines really and sincerely want to serve Gojri.

Role of J&K Cultural Academy:

The Gojri section of Jammu and Kashmir Academy of Art Culture and Languages started in 1978 has since done a commendable job in the promotion of Gojri Language and literature. Remarkable achievements include:-

1. Preservation of Gojri folklore.
2. Recognition and encouragement of emerging Gojri writers.
3. Publications of 'Sheeraza' on regular quarterly basis. It includes latest poems, ghazals, song, short stories and research paper on different aspects of Gojri language and history including special Issues.
4. Publication of books in Gojri and moral as well as financial assistance to Gojri writers in the form of Subsidy or annual best book awards.
5. The most remarkable publication of Gojri wing is the Gojri dictionary in 6 volumes. This much achievement in Gojri language in last two decades is encouraging but the writers and those concerned with the development of Gojri language have to go a long way before calling it enough.

Gojri Research Institute Jammu:

This institute has been established under the management of "Gurjar Desh Charitable Trust" at Jammu. The role of this institute in promotion of Gojri language is appreciable. The institute is still in the making. However, it is just appropriate to acknowledge the efforts of Mr. Masud Choudhary, the mind behind this institute, who has started showing lot of interest in promotion of Gojri language. The publication of monthly magazine "Awaz-e-Gurjar" and establishment of a Gojri library at Gojri Research Institute, Jammu are definitely welcome steps though the achievement of other objectives of research institute may take some more time to bloom.

Gojri outside Jammu and Kashmir:

Lacs of people in different states of India especially Rajasthan, Gujrat, Uttar Pradesh, Himachal Pradesh, Delhi, Haryana and Punjab speaking Gojri language with minor variations depending upon the influence of local languages, but their publications are negligible. Moreover whatever they write, it is all in Devnagri Script.

The prominent contributors to Gojri language include J.C. Sharma (Gojri Grammar, Gojri phonetic Reader), Ram Prasad Khatana (Gojri Zaba-o-Adab), Prof. P.N. Pushap and Dr. Miilkhi Ram Kushan.

It may be pertinent to mention that sincere and organized efforts are still needed to go deep into the aspects of Gojri language spoken in different parts. Young writers and research institute must pay due attention to this aspect

Prospects of Gojri Language:

A brief review of Gojri literature all the creative work in Gojri is in the field of poetry especially ghazals, songs and poems with little or negligible available literature in prose form. Thus short stories, plays, research work and historical aspects still need lot of attention by Gojri writers. As mentioned earlier it is high time that researchers come forward to explore the forms of Gojri language spoken in different parts of the world so that the panoramic view of this glorious language could be projected before the 21st century. As is said “even the journey of a thousand miles starts with one step”, it is encouraging that after centuries of deep slumber in this field, the sincere and sensible Gojri writers are taking off for unknown heights. I anticipate a bright future for Gojri language, especially in present scenario, provided the

sincere works be encouraged. Unfortunately, the language once well developed lost its track and it took centuries to be on the line again. It is, however, interestingly surprising and indeed admirable that this is the only language surviving in its original form through centuries of neglect.

Role of NGO's in the Development of Gojri

Gojri is one of the ancient Indian languages belonging to the central group of Indo-Aryan languages. It was well developed and rather official language in the Golden period of Indian History i.e. 600-1400 A.D. spoken in whole of North-west India. However, various social and political factors forced migration of Gujjars from their stronghold, Gujrat, to the Sub-Himalayan mountainous regions especially Jammu and Kashmir, thus forcing the Gojri into oblivion for about three centuries. Gojri is now being revived in J&K with fresh zeal and significant advancements have been made in past 50 years. Though Gojri is still spoken in Gujrat, Rajasthan, Delhi, UP, Punjab, Haryana, Himachal and parts of Pakistan besides J&K, its national character has been eroded, leaving it to be projected as a regional language. Now that Gojri has resurfaced on the linguistic map of India, as a rich and prominent language, centralized in J&K, efforts are on to retrieve its scattered literature. The governmental institutions like Central Institute of Indian Languages (CIIL); Radio Kashmir Srinagar/Jammu; Radio Kashmir Muzaffarabad/Trar khal and most importantly J&K Academy of Art, culture and languages have played pioneering role in the revival and development of Gojri language and literature. The present article is an endeavor to highlight the contribution of some private organizations

and individuals in the development of Gojri and the events are being presented in chronological order.

"Gujjar Desh" & Sarwari Kassana (1927-1987):

Sarwari Kassana is a well known name in the field of Gojri language & literature. He was not an individual but an institution in himself. This father of modern Gojri journalism had to devote his whole life in providing a platform for writers, researchers, educationists, philanthropists and social activists to express themselves in favour of social justice for Gujjars, the most oppressed society. He had to undergo numerous hardships in achieving his goal of social, educational and cultural awareness among Gujjars.

He started weekly publication of "Naway Quom" in 1955 and a monthly magazine "Gujjar Desh" in 1964 which acted as a mouthpiece of this oppressed community struggling for its basic rights. With no substantial assistance from elders of the community he successfully managed to keep the torch of his high ideals lit throughout his life. He was first to publish the Gojri poetry of veterans like Mian Nizamuddin Larvi, Sain Qadir Baksh and Israiel Asar a few to quote. Many research articles of literary and historical values then appeared in different issues of the paper and magazine, much before the establishment of Gojri Sections in Radio Kashmir and J&K Cultural Academy. Stalwarts like Wazir Mohammad Hakla used to be close associate and regular contributor for this magazine. Sarwari was always open to new ideas and had included Iqbal Azeem & Naseem Poonchi in his editorial staff, whose potentials were later acknowledged and

successfully utilized by Radio Kashmir & State Cultural Academy.

Sarwari Kassana was himself a high class Gojri poet, a devote researcher and a prolific writer with keen interest in History and Culture of Gujjars. He had written many masterpiece research articles which later appeared in various Gojri publications of Cultural Academy. Besides his laudable achievements in the field of Gojri journalism and social welfare, he was instrumental in establishment of Gojri sections in Radio Kashmir and J&K cultural Academy. He was unanimous choice for heading the Gojri Section in Cultural Academy in early eighties and contributed a lot to Gojri literature especially in the field of lexicography. His life and work still wait to be optimally depicted before the young generation and his legacy needs to be carried on with revival of the “Gujjar Desh”.

Idaara Adabiyaat-e-Gojri Pakistan (1965):

Veteran Gojri writers who had migrated from J&K to Pakistan during the unfortunate partition of subcontinent in 1947 established this Gojri literary organization at Abbotabad Pakistan in 1965. The prominent among them were Maulana Zabi, Qamar Rajourvi, Israiel Mehjoor, A.D Anbar and Joshi besides the sole native young and dynamic writer Dr Sabir Afaqi. This galaxy of writers successfully managed to get the Gojri language introduced in the Radio Stations of Trarkhal and Muzaffarabad in 1967 & 1974 respectively besides producing the basic written material in Gojri necessary to fulfiIl the broadcasting requirements.

The initial publications under the aegis of this organization included:

Si Harfi "Haqeeqat Majaaz", "Nala e dil", "Yaade watan" and "Asaar" by Maulana Zabih; many booklets of Qamar Rajourvi including "Gojri Zuban o Adab I & II" Mehjoors "Gojri Geet" & "Naghma e Kohsaar" and Sabir Afaaqi's "Athru", "Haarha" and "Phull Kheli". Unfortunately the combination, unity and zeal of these writers vanished with passing days and many new organizations erupted later on which shall be discussed separately in following lines. I wish they could reunite and strive for establishment of a Gojri Academy in Pakistan on the lines of J&K Cultural Academy.

Anjuman Taraqi Gojri Zuban-o-Adab Kalakote Rajouri (1970s):

This literary organization was established in early seventies by prominent Gojri writers; Israiel Asar, Iqbal Azeem Choudhry and Nazir Ahmed Nazir to transfer the then oral literature onto broader canvas of print and electronic media. As pioneers of modern Gojri in J&K they started writing and publishing Gojri besides getting it introduced in the Radio Kashmir and J&K Cultural academy. Their initial write-ups regularly appeared in the "Naway Quom and Gujjar Desh". After association of Iqbal Azim with "Gujjar Desh" Radio Kashmir and then Gojri wing of Cultural academy this private organization became dormant as the essential potential of these writers were duly acknowledged and squeezed by these Government institutions.

After sad demise of Nazir Ahmed Nazir and senile debility of stalwarts like Israiel Asar this organization is

being revived by young writers like Khalid Wafa, Khalid Nadeem and Tariq Fahim which is a good omen for Gojri lovers. In past few years these dynamic youth have been able to express their potential by publishing a few issues of a magazine Sajra Bol" from Kala kote with encouraging levels of literary content. Let's hope they continue the publication of this journal paving the way for many more publications to come in future.

Gojri Adabi Board Lahore & "Gujjar Goonj" Pakistan:

The Chief Editor of the monthly magazine "Gujjar Goonj" and Chairman of "Gojri Adabi Board Lahore" Maulana Abdul Baqui Naseem belong to Gujjar Koli clan of Poonch and had migrated to Pakistan in 1947. With hard work and devotion he established his own Printing press in Lahore and developed it into a fully fledged Publishing House of repute.

Realizing his social and moral responsibility towards his community, he started publication of a monthly journal "Gujjar Goonj" aimed at dispelling the darkness of educational and religious ignorance among his fellow Gujjars. Though basically aimed at social and educational advancements, this magazine has effectively and interestingly served the cause of Gojri Language and literature as well. It has regularly been carrying articles on history and culture of Gujjars with less than optimum space for Gojri language. But it definitely provided a platform for Gojri writers to express themselves before the print media. The Publishing house has since brought out some prestigious publications of historical importance besides helping Gojri writers in presenting their manuscripts in book form.

As the “Gujjar Goonj” is not available in this part of the land on regular basis, I fail to produce the list of publications by this institution. With due acknowledgement of his sincere efforts, I pray for long life of the owner and proprietor of this publishing house with a hope that he will continue to provide assistance and guidance to Gojri writers as part of his social service to his own community.

Gojri Adabi Board Muzaffarabad:

The internationally acclaimed multilingual writer, researcher and critic, Dr. Sabir Afaqui established this Gojri Adabi Board at Muzaffarabad in late seventies, with the sole intention of service to mother tongue and fulfillment of modern day requirements of Gojri language and literature. He has earlier been associated with establishment of “Idara Adbiyat e Gojri” and was instrumental in introduction of Gojri language in the field of broadcasting.

Dr. Sabir Afaqui is undoubtedly the most prominent figure in the field of Gojri research who had undertaken the responsibility long back and has since authored, compiled and published various books on the subject in Gojri including “Gojri Qawaid”, “Gojri Adab” and his own revolutionary poetry encouraging Gujjar youth to respond positively to the call of global awareness and technical education. The beauty is that the writer never lost the way and has successfully maintained the literary standard which further raises his status as a creative writer. His contribution to Gojri Literature includes:

a. Creative writings:

1. “PhullKheli” 2. “KaisarKyari” 3. “Paighame Inquilab”.

b. Research works:
   1. “Gojri Qav,-aid” 2. “Gojri Adab” &

c. Translation works:
   1. “Musaddas-e- Haali”

These are in addition to his historical and literary works in Urdu and Persian as also research papers on varying subjects.

Adabi Sangat Kashmir:

This literary and cultural organization was established at Srinagar in early eighties by a galaxy of Gojri writers of Kashmir, with the aim of preservation of Gujjar culture and promotion of Gojri language and literature through outfield activities. The organization included stalwarts like Iqbal Azeem, Nasim Poonchi, GR Azad, GH Badhana, Israiel Asar, Ghani Arif and Mansha Khaki, but the mind behind its establishment was none other than the well known TV figure Mr. GD Tahir who himself is a dynamic writer, actor, broadcaster and playwright. He successfully staged many plays in drama festival and organized cultural conferences under the aegis of Adabi Sangat during late eighties.

Unfortunately, this star studded organization could not deliver the desired results as it failed to cash on the vast literary experience of Iqbal Azim and the dynamics of GD Tahir, with the result that the Sangat is now dormant for past more than a decade. It has unfortunately failed to compile or bring out a single publication since its inception.

It would be unfair to criticize or expect too much from the organization and presently it could only be prayed to almighty that these literary giants may regain their vigour to serve their mother tongue in a more effective way.

Gujjar Desh Charitable Trust (GDCT) Jammu 1992:

The Gujjar Desh Charitable Trust Jammu is the brainchild of Mr. Masud Choudhary, a multifaceted visionary of national repute. Established in 1992 under his dynamic stewardship the Trust has since undertaken various social, cultural and educational projects for upliftment of the oppressed and socially marginalized Gujjar community. The most prominent achievement of the Trust is the establishment of a state of the art Gujjar cultural centre and a model school in the heart of capital city fully equipped with modern day essentialities of an educational institution. This is the only NGO having a concrete structure on ground and that is a great distinction.

The institute has gone a long way in projecting the overall literary scenario of Gojri to the outer world through its mouth piece journal the “Awaz-e-Gurjar” which has now lasted fourteen years of its regular publication and deserves appreciation. This is presently the only magazine of Gujjars & Gojri with such an uninterrupted period of publication. The distinction is that it is a quadri lingual magazine publishing a host of articles on various socio-political, educational and literary issues in English: Hindi, Urdu and Gojri. Despite various engagements of official, social and domestic nature Mr. Choudhary has been very particular about the magazine

and has been sparing requisite moments for supervision of its contents and quality.

The GDCT has organized and hosted various seminars and conferences on Gujjars and Gojri in collaboration with national organizations and institutes. Besides, the Trust has during past decade, published and reproduced some prestigious works of historical importance which include:

1. "Gujuri" the language of Gujjars by Sir G. A. Grierson, 2. "Lahu Lakir" (Urdu) b) M. Y. Beigh, 3-4. "Ghazal Silony" and "Soch Samandar" by Dr. Rafique Anjum, 5-6. "Lok Virso" Gojri Lok Geet and "Gujjar Shinakhat ka Safar" by Javed Rahi, 7. "A short History of Gujjars" by Rana Ali Hassan Chouhan, 8. "Shahan-e-Gujjar" by Moulana Abdul Malik Chohan, 9. "Tareekh Gurjar" (Hindi).

Gojri Adabi Sangat Mirpur:

This literary organization was established at Mirpur (PoK) in early nineties by the well known literary giant, Rana Fazal Hussain Rajourvi and his worthy son Rana Ghulam Sarwar Sehrai. Rana Fazal Hussain needs no introduction as regard his literary potentials. Ever since his migration from Rajouri in J&K to Mirpur in PoK in 1965, he has been associated with broadcasting from Radio Station Trarhkhal and now even his son has taken to his parental profession. Rana's painful departure from his homeland, close association with writers like Zabih, Qamar, Mehjoor, Afaaqui and Razaa and a befitting job in broadcasting, all triggered his potentials to be expressed through sound waves which were later condensed into black and white. He has since written poetry, prose, songs, features and plays in unparalleled quality and quantity. His son, Rana Sarwar Sehrai has faithfully served to carry on the legacy

and continues to strive for popularization and propagation of Gojri language and literature. They have taken many non natives in the folds of sweet Gojri language through their individual and organizational efforts.

The compilations/publications of Gojri Adabi Sangat Mirpur include:

1. Naat Sharif 2. Rat ka Nishan 3. Lahu Phawaar 4. Banphal Bamphal Pani 5. Mahl (Gojri Geet) 6. Sanjha Dukhrha 7. Bith Gagan Pataal (short stories) all by Rana Fazal Hussain and 1. Sajri Savel, 2. Rut Naroi & 3. Baba-e-Gojri compiled by Rana Ghulam Sarwar. Some of these books have been reprinted in J&K by the state cultural academy.

Tribal Research & Cultural Foundation Jammu:

This organization was established in 1999 by a young and dynamic Gujjar writer, researcher and social activist Mr. Javaid Rahi with broader objectives of research, preservation and promotion of Gujjar culture through print and electronic media.

He has been organizing various seminars on issues relating to Gujjar culture at regular intervals in past few years.

Besides he has done remarkable service to Gojri through research in the virgin field of Gojri folklore and has since published some prestigious volumes on the subject including the Encyclopedia of Himalayan Gujjars in collaboration with central governmental institutions. The list of his publications includes:

1. “Gujjar Shinakhat ka Safar” 2. “Gojri Lok Geet” 3. “Lok Virso” 4. “Hindi-Gojri Glossary” 5. “Gojri Folklore Dictionary” 5. “Encyclopedia of Himalayan Gujjars”.

JK Anjuman Taraqi Gojri Adab (2000):

A purely literary organization, this Anjuman was conceptualized and established at the turn of millennium by a prolific Gojri writer and researcher, Dr. Rafique Anjum with a motive of research and publication in Gojri especially to fulfill the requirements of modern day quality literature in Gojri so that the language could regain its past glory and could be introduced in higher institutions of learning.

In a short span of five years the Anjuman has been introduced in all literary circles of Jammu & Kashmir through its quality publications. With a focused attention on the objectives of this organization, Dr. Anjum has since single handedly managed to author, compile and publish more than a dozen books including some prestigious projects and the process goes on.

The list of publications includes:

A: Creative writings:

1. “Soghaat” (poetry) 2. “Kora Kagaz” 3. “Kaash” (Poetry).

B: Research & analysis:

1. “Golden History of Gojri” 2. “Ghazal Silony” 3. “Soch Samandar” 4. “Qadeem Gojri Adab” 5. “Jadeed Gojri Adab” 6. “Jadeed Gojri Ghazal” 6. “Gojri Geet” 7. “Gojri Afsana Nigari” 8. “lndo-Pak Gojri Writers” (Directory) 9. “Directory of Gojri Quotations” 10. “Gojri-English Dictionary” 11. “Gojri Grammar” 12. “Gojri-Hindi Dictionary” (under compilation).

RULE OF THE PRATIHARA GURJARS OVER INDIA

Javed Rana Hakla

As to the origin of the Pratihara Gurjars who ruled a vast area of India between second half of 8th century A.D. to the second half of 10th century A.D, there are generally two opinions. The first one is that the Pratihara family was in existence right form 500 B.C and the Pratihara kings used the title Adhivaraha. The second opinion is that the Pratiharas were of foreign origin and they came to India through the north western passes along with or soon after the Hunas during the period of political unrest following the disruption of Gupta Empire. In fact the difference of opinion about the origin of Pratihara is linked with the origin of Gujjars themselves. The groups of historians who regard the Gujjars to be of Indian origin hold the former view, whereas the scholars who hold the Gurjars to be of foreign origin took the latter view out withstanding the controversy as to the origin of Pratiharas all the historians without an exception are in complete agreement that the Pratiharas belonged to Gurjar clan. The inscription of Rajor Alwar, Rashtrukata records A.rab writers like Abu Zaid and Al-Masudi confirm that Pratiharas were Gurjars.

As regards Pratiharas we now have sufficient material to establish that they always claimed their descent from Lakshmana the younger brother of Shri Rama. The Gwalior inscription of Pratihara supports this claim. Pratihara means doorkeeper and Lakshmana also

came to known as Pratihara owing to his act of repelling against his enemies, like Meghanada, in battle.

The earlier known settlement of Pratiharas was at Mandor (Jodhpur) in central Rajputana, which was ruled by the family of Harichandra. However the dynasty began under Naghabata I (739-750). Maharaja Naghabhata I was the scion of the Pratihara family who for the last time in Gurjar history established an Empire. When the Arabs had occupied the Sindh, Junaid who was its Governor Khalifa Hisham (724-743 A.D) was particularly active. He conquered Bailaman (Bhinmal), Jurz (Gurjara kingdom of western India) and other territories, but in Ujjain he could merely make an incursion. He was perhaps repulsed by Nagabhata I. From this time onwards the Pratihara kings continued to be the greatest foes of the Muslims and their faith and this compelled the latter to seek alliance of the Bulharas (Vallabharajas), i.e. the Rastrakutas of Menyakhata. Dr. Rama Shankar Tripathi writes, “It is likely that the Arabs might have achieved more successes in the interior of India if the Pratiharas had not offered them a determined opposition”.

Nagabhata I was succeeded by his brother’s son. Kakkuka and Devaraja, of whom nothing is Known Devaraja’s son Vatsaraja (757-792) was however, a powerful ruler. He succeeded to throne in 757 AD. He rose to great prominence by his achievements. He defeated Bhandi clan, perhaps Bhattis of central Rajputana, over which his supremacy was recognized. He won a victory also against the Gauda monarch, Dharmapala. He had to face two other rival powers for supremacy over the North, the Rastrakutas of South and Palas of the East. But eventually Vatasraja was routed by Bhruva and was compelled to take shelter in the centre of the deserts of

Maru. After his defeat at the hands of Dhruva, nothing was known of Vatasraja. It is possible that he might have shifted central Rajputana and he died there in 792 A.D.

His son and successor Nagabhata II, however retrieved the fortunes of his family. Two years after Nagabhata II came to the throne, Govinda III the younger son of the Rastrakuta emperor Dhruva, succeeded his father. His elder brother, Stambha, refused to acknowledge his suzerainty. A war of succession, with feudatories fighting on either side, convulsed the Rastrakuta Empire. This gave Nagabhata the opportunity which his father had been denied. Nagabhata began strenuous efforts to recover the ground. He entered into an alliance with the kings of Sindhu, Andra, Viadarbha and Kalinga, who succumbing later to his power lost their independence. These four regions joined to Gurjaradesa, formed a central belt right across the country bolmded in the east by Pala Empire, in the south by Rastrakuta, and in the west by the Arabs of Sindh. The Gwalior inscription further represents Nagabhata II as having won victories against Anaratta, (Northern Kathiawad), Malwa or central India, the Mastsyas (of eastern Rajputana), Kiratas (of Kosambi). When Nagabhata II died in 833 A.D the Gurjar Empire had its boundaries upto the river Ravi in the north to river Narbada in the south and from Bengal in the east to Sindh in the west.

In next three years Ramabhadra ruled. During his rule the empire weakened. In 836 A.D Mihira Bhoja, the great, acceded to the throne. He is also referred to in the Gujrati tradition as Bhuyada of Kalyanakataka (Kanauj). With his succession a new and glorious chapter began in the history of the Pratiharas. Mihira Bhoja attempted the consolidation of Pratihara power, which had received a

rude shock during the feeble government of his father, Ramabhadra. He without fighting prevailed upon the kings and made them submissive and appointed them the governors of their own states. Mihira Bhoja re-established the supremacy of his family in Bundelkhand. In the north his suzerainty was certainly acknowledge upto the foots of the Himalayas. The Chouhans of Partap Garh (thar) were the staunchest supporter ofMihira Bhoja, with whose support he conquered the whole Gujrat up to Amahi and the Chap family of Atmihlwara submitted before him. With the help of Gahalots of Marwara Bhoja defeated Raja Baladitya and thus extended the boundaries of his empire up to the liver Sindh. The Parmars of Malwa also surrendered before Mihira Bhoja. The kingdom of Raja Lakhan Ram situated in the hills of Chamba near Jammu was uprooted. There are also grounds to believe that Mihira Bhoja's arms penetrated as far as Pehoa (Kamal District) and even beyond it in the west and Saurastra in the south west. Directly or indirectly the influence of Mihira Bhoja was experienced on the political scene of Kashmir, particularly during the reign of Sankarvannart. However Milura Bhoja suffered certain setbacks at the hands of Rastrakutas and the Palas on some occasions, but still he was able to build a magnificent empire. The Arab traveler Sulaiman pays a tribute to the efficiency of Bhoja's administration and forces, and records. This king maintains numerous forces and no other Indian prince has so fine a cavalry. He is unfriendly to Arabs still he acknowledges that the king of Arabs is the greatest of the kings. He has got riches and his camels and horses are numerous. Exchanges are carried on in his states with silver and gold and there are said to be mines of these metals in the country. Al-Masudi says that the empire of Jurz (a corrupt

form of Gurjar) was about 2000 km in length and 2000 km breadth. The king's army had four divisions.

Multan Division: - this was meant for north western areas. Some historians believe that it was to keep the Arab invaders in check.

Ujjaini (Bhinmal) Division: - this was the native place of the Pratiharas and a strong division of army was kept here to contain the Rastrakutas.

Kanaj Division: - this was the capital city and the seat of the great Gurjar kings, here a good number of army was deputed to address the conspiracies and to maintain law and order in the interior of country.

Patlipuitra (Patna) Division: - it was meant to keep vigil on Bengal, Burma, Bihar, Orisa and Magadh. Some coins of the period of Bhoja with a fire pit on one side and a picture with the head of a goose on other side and the title Adhivaraha engraved on it were found. The national flag of Gurjar Empire was of saffron colour.

Bhoja was undoubtedly one of the outstanding political figures of India in the ninth century and ranks with Dhruva and Dharampala as a great general and empire builder. Perhaps the adventures of Bhoja in the early part of his life, his gradual re-conquest of his lost empire and his final recovery of Kanauj struck the imagination of his contemporaries. Unfortunately, we know very little of his personal history, except that he was a devotee of Bhagwati and was known by various names such as Prabhasa, Adivaraha and Mihira in addition to Bhoja.

Bhoja probably died in 885 A.D and was succeeded by his son Mahendrapala-I. He not only maintained intact the vast empire inherited by him, but also further expanded it towards the east. We may say without much exaggeration that his empire extended from the Himalayas

to the Vindhyas and from the eastern to the western ocean. He also fought with the king of Kashmir but remained unsuccessful. He ruled up to 908 A.D. Emperor Mahendrapala had more than two wives and children from all of them. Mahipala the Yuvraj - the eldest heir apparent ascended the throne but his step brothers Bhoja-ll (form Dehananga Devi) and Vinayakpala (from Mahi Devi) also claimed lordship in different regions, Indra-lll grandson of Rastrakuta king Krishna-II campaigned in their favour and ultimately Mahipala had to leave the throne and Bhaja-ll captured the throne and appointed Vinayakpala as his assistant. On the death of Bhoja-II in 933 A.D, Mahipala again took the possession of the kingdom with the help of Chouhans and Guhilots. His influence was felt by the Murals (inhabitants of the Marmadaregions), Mekhalas (of the Amarkantak hills), Kalinga (Orissa), Keralas, Kulutas (Kaangra valley), Kuntalas (north Maharastra) and the Ramathas (dwelling beyond Prithudaka). This would mean the suzerainty not only of nearly the whole northern India but also a part of the Deccan where the Rastrakutas ruled. There is however indications that the closing years of Mahipala were again seriously disturbed owing to his northern invasions of Krishna-III Rastrakuta. Al-Masudi, who visited the valley of Indus in 915-916 AD, bears eloquent testimony to the strength of the forces of Bauura, evidently an Arabic corruption of the term Pratihara. No doubt Mahipala held the empire greater than even Mihira Bhoja I and Mahendrapala extending from Kabul to Karnataka and from Kullu valley to Kerala but when he died he left feudatories so strong that they fought against each other without caring for the Imperial authority.

During the next fifteen years there is succession of no less than four kings viz (1) Devapala (948-949 A.D), (2) Vinayakpala (953 A.D), (3) Mahipala-II (955 A.D), (4) Vijyapala (960 A.D) whether all these were distinct rulers or two or more of them identical. It is difficult to say there is however, no doubt that there was a steady decline in the power and authority of the empire during this period. And finally about the middle of the 10th century A.D, the Pratihara Empire disintegrated and was gradually reduced to the territory round about Kanauj. In 990 A.D. Rajpala came to the throne when its glory had almost faded. After his assassination Tarlochapala took the reign of the government. The last ruler of this line was perhaps Yashapala, referred to in an inscription of the year 1036 A.D. Dr. R.S. Tripathi writes that, with the decline of the Pratihara family of Kanauj, the Pratiharas did not entirely fade into oblivion. We hear of Pratihara chiefs ruling in different localities long afterwards up to 1304 A.D.

The Pratihara Empire, which continued in full glory for nearly a century, was the last great empire in northern India before the Muslim conquest. This honour is given to the empire of Harsha by many historians of repute but without any real justification; for the Pratihara Empire was probably larger, certainly not less iII extent and its duration was much longer. It recalled and to certain extent rivaled, the Gupta Empire and brought political unity and its attendant blessing upon a large part of northern India.

The Pratiharas were patrons of learning, art and literature. The great Sanskrit poet and dramatist, Rajashekara, lived at the court of Mahipala, a grandson of Bhoja. The temple of Modhera (c. 800) the temples of Khajuraho (c. 900-1000) and the Vimalsa temples of Abu

(c. 1030-1050) are the relics of the magnificent tradition of art which flourished during their period.

GUJJARS – An Ancient Tribe

Bansi Lal

Gujjars, an ancient race of the Indian sub-continent, have the proud privilege of having a very rich and glorious past. They constitute an inspiring link in the basic unity of India despite the diversity of religion to which they belong or the areas they inhabit. They have displayed a remarkable cultural unity and preserved their rich cultural heritage. Their impact on the history of the sub-continent is so deep that it cannot be ignored.

The contribution of Gujjars in the freedom struggle of the country is unparalleled one. The heroic role played by them in fighting the foreign rulers can never be forgotten and will remain a golden chapter in the history of freedom struggle of the country.

In post-independence era also the role of Gujjars in strengthening the national integrity and solidarity of the country is most remarkable. They gave every sacrifice in defending the borders of the country as also in foiling the sinister moves to weaken the country. Maintaining their national outlook they were never swayed away by the religious propaganda. During the militancy period in the State of Jammu and Kashmir, Gujjars though suffered most yet stood like a rock worked as a cohesive nationalistic force.

Gujjars have produced great warriors and mighty kings who had established vast empires and strengthened the unity of the country. They united large tracts under one banner and were as such vastly instrumental in establishing political stability in the country.

The history is witness to the fact that the Gujjars have produced great scholars, academicians, architects,

scientists, champions of art and literature, men of repute and towering personalities.

One can very confidently say that Gujjars have had a glorious past and they have reason to feel proud to be belonging to this distinct and prestigious ethnic group.

A friendly and hospitable people, the Gujjars are scattered all over the country with having a large chunk of population in Uttar Pradesh, Uttaranchal, Rajasthan, Madhya Pradesh, Haryana, Punjab, Jammu and Kashmir, Gujrat, Maharashtra, Delhi and Himachal Pradesh. In the State of Jammu and Kashmir, Gujjars form third largest majority and occupy the important place in the socio-economic life of the state.

The Golden periods of Gujjar History:

Going through the glorious past of the Gujjars one finds mention of Gurjar Desa in Panch Tantra, one of the oldest books of the country. According to Ruskin, Panch Tantra was written in 200 BC.

The glorious period of rule of the Gujjar Kings started from 5th century A.D and lasted upto 13th century. They, however, attained their peak of glory in 9th and 10th century A.D.

There is a stone inscription of 150 .AD of Rudra Dama on a rock in Girnar Hills in Sorashtra. It reads that Rudra Dama defeated Yaudheyas who had adopted the title of Vir among the Kishatriyas. In all the lists of 36 royal Gujjar families with Versatile is mentioned 'Sau Vir'. Thus it is evident that about this time i.e. 1st century A.D Vir title had been a custom among the rulers of Gurjar Desa.

The inscription at Ghatiala dated 861 A.D. mentions that Kakkuk maintained peace and gained for himself the

love of people of Maru, Maar, Vall, Travani, AJJ and Gurjaratra. All these territories were in order from the south to north and Gujaratra denotes Ucch areas. A stone inscription of in Rajogarh (daling 850 A.D) reveal's the ruler of this area is Raja Mathan Dev Gujjar Pratihar.

An inscription on a stone of 9th century A.D. temple near Kalanjar indicates that this temple was built by a Brahaman who came from Gujjrathra MandaI. According to ancient Geography of India by Eliot and Cunningham, Gujrat means kingdom of Gurjar King.

In 3rd and 4th century A.D. the Chap family had begun to rule at Baroach. Their history had come to light in full in 6th century A.D. Gurjar Kingdom with its capital Bhimal was the second biggest Kingdom in the sub-continent. There were Kingdoms of Chalukya in Deccan, parmars of Ujjain and the other Kingdoms of the Gurjars upto 1300 A.D. The Gurjar Desa afterwards expended upto Peshawar in the north, Baroach in the south and the Qanauj to the East. Infact most of the literature which reached to Iran, Arabia, Greece and China from the sub-continent belonged to Gurjar Desa. The Gurjar Desa was ruled by series of emperors, the greatest whom was Mihirbhoj (the Gurjar pritihar), an ancestor of Mul Raj, who in military and political achievements had none parallel. His imperial sway was as extensive as that of Sri Harsha or the imperial Guptas. Infact the Gurjar Pratihars kingdom of Qanauj extended upto Kabul and Qandhar was its vassalage. The territory form Lahore to Peshawar was called Gujjar Bhumi.

Hieun Tsang in his travelogue refers Gujrat empire with the name of "PI-LO". Hieun Tsang's statement has provided clues that even in sixth and seventh century. Rajjoutane was known Gurjarat or Gujjrat. He has given

the name of capital of Gujjar Empire as "PI-LO-MOLO" Identification of this name is also available from Balmar and Banmal. Besides Gujratra this area was known as Gujara bhumi, recorded in Daulatpore inscription of 843 AD of Gujjar Pratihar king Vat Saraja. Also Arabic Chinese history between 5th century to 13th century A.D. clearly reveals that some Indian rulers were named with Gujjar title.

With the decline of Gupta dynasty the rise of Gujjars started in northern India and advanced gradually towards establishment of political stability. They laid foundation of their most important empire near Jodhpur and it is why this region has been named Gujratra which is the ancient form of the word "Gujjaratra".

Gujrat (Kathiawar) is known by this name from ancient times to this day. In the time of Mahmood Ghaznavi the kingdom of Chouhan was known by the name of Gujrat whose main city was Naran. This Naran still exists as a village in whose ruins Ajmer was built later on by Ajaj Raj Chouhan in 1108 A.D.

The magnificent rule of Chouhan Gujjars prevailed in Ajmeer, Delhi and surrounding areas for about 550 years from 6th century AD to 1292 A.D. This era of 550 years is known as notable Gujjar era. When Mehmood Gaznvi invaded India many of the states at that time like Gujrat, Kenauj, Ajmeer, Kalinger, Lahore, Novidya (Bengal) Ujjan, Patna, Orissa etc. were ruled by kings who were ethnically all Gujjars although some of them were calling themselves as Rajputs or with some other name.

At the far end of the 18th century and in early 19th centmy among the Gujjars who had a great role in the Poonch administration, the name of Wazir Rooh Ullah Sangu better known as Wazir Sangu (Sangu being the

name of his clan) is notable. According to Mohd-ud-din Faug, the name of Wazir Rooh Ullah in the Sangu clan is at the top. He rose from an ordinary rank to the high position of Wazir of Poonch ruler Raja Khan Bhadur. During the time Wazir Sangu was at the helm of affairs in Poonch, the reputation, esteem, honour of Gujjars was at the highest. In 1814 A.D. when Maharaja Ranjit Singh in his bid to invade Kashmir wanted to capture Poonch, with the strong resistance put up by Wazir Ruh Ullah Khan, who was then in power in Poonch, the Maharaja fled away in retreat towards Mandi after a major chunk of his army was destroyed. Wazir Ruh Ullah's son Raja Amir Khan and his grandson Mir Baaz Khan also ruled Poonch magnificently. They belonged to Sangu Gujjar clan.

Adopting high titles:

The great Gujjar rulers throughout the golden period of Gurjar rule adopted high titles. They were called Gujjaradhiraj, Gujjaradhipathi, Gujjareshwara, Gujjarendra, Gujjarath and Gujjamath etc. The king of Qanauj was called Malik-ul-Juzar. He called his kingdom Mamlukat-ul-Jujar.

Displaying bravery of highest order:

Gujjars by nature are very brave and possess valour and great talent. History is witness that Gujjars displayed bravery of the highest order and many of them achieved distinguished positions in army and police.

Many Gujjars have been decorated with high military and police awards of the country both in pre and post independence era of the country. Some of them may be quoted below:

Victoria Cross, Subadar Major, Honorary Captain Kamal Ram Khatana (Rajasthan).

OBI (British Order of India), Brigadier Khudha Baksh (J&K).

OIM (Indian Order of Merit), Subadar Major, Honorary Captain Bharion Singh Khatana (Rajasthan).

Mahavir Chakra, Brigadier Kuldeep Singh Chandpuri (Punjab) (of border picture fame)

Vir Chakra, Wing Commander Charanjeet Singh (Punjab), Squardon Leader Jasjeet Singh (Punjab), Second Lt. Bharat Singh Kassana (UP), Captain Madan Paul, Chouhan (UP).

Ashok Chakra, Lt. Colonel D.C.S. Pratap, S/Shri Tej Singh Gujjar, Parshotam Singh and Laja Ram (MP).

Lt. Colonel Girdhari Singh, Major General Ram Singh Chechi, Brigadier K.L. Kamala have also been decorated with high army awards.

Gujjars have the pride that many of them have been decorated with the highest civil awards of the country by the President of India.

Bharat Ratna: The tallest of the Gujjar personalities Sardar Vallab Bhai Patel, Jetter known as Iron will man of India, has been decorated with highest Bharat Ratna.

Padam Bhushan: Mian Bashir Ahmad Tallest Gujjar leader and Saint

Padamshri: Jenab Mohammad Din Gujjar, Mtr. Mali Gujjari and Mtr. Sarba Gujjari have been decorated with Padamshri.

Great Gujjars:

The list of Gujjar authors, poets and men of letters is lengthy enough and it continues to gain more and more length. Of these men of letters Shah Aafreen La-hori

(greatest Persian Sufi poet), Mian Mohammad Baksh (Saiful-Mulook), Molvi Ghulam Rasool Alampuri (Ahsan Alqasas) Meera Bhai (Queen of Mewad), MianAbaid Ullah Ji Sahib (Israr Kabiri), Mian Nizam-ud-Din Larvi, Sayeen Fiqqar-Din (Gunj-al-Arash) great sufi poets notable.

Among authors and analysts whose books on history have come to fore include Maulana Abdul-al- Malik Chouhan (author of Tareekh Shahan Gujjar), Hafiz Abdul Huq Sialkoti (Tareekh Gujran), RanaAli Hasan Chauhan (Tareekh Gwjar in five volumes), Rana Balwant Singh author of Gujjron Ka Prarambhik Itihas, Mohammad Hussan Saif (Tareekh Gujran), Mufti Abdul Gani Shahshi (Qabail Abriya Garjisthan), Chaudhary Mohammad Akbar Ajnalvi (Tareekh Akbar and Gojjar Gunj) Rana Desh Raj Bhai (Hindi publication Maryada-ki-Diwaran), Tejender Kumar Verma (Gujjar Itihas), Sarwari Kasana (Several literary and historical books), Professor Ram Prashad Khatana (Gujuri Aur Gujuri Zuban va Aadab in Hindi), K. Professor Multan Singh, Rattanlal Verma (Gujjar Vieergatha) etc.

Notable in the category of intellectuals, thinkers, philosophers and men of letters include Chaudhari Rebmat Ali Gorsi, Molvi Mehar-ud-Din Qamar, Maulana Mohammad Ismail Zubeh Rajourvi, Mohammad Israel Mehjoor Rajourvi, Dr. Sabir Aafaqi, Naseem Poonchi,.

Haji Shams-ud-Din Mehjoor Poonchi, Mohammad Betab Rajourvi, Faiz Hussain Inqillab Rajourvi, Chaudhary Mangat Singh, Mohammad Israel Assar, Baha-i-Gujuri Rana Fazal Hussain Fazal Chouhan, Professor Ghulam Hussain Azhar, Dr. Safdar Mehmood, Faiz Ullah Joshi, Aadeep Jaavidani (Editor Chingari), Molvi Mohammad Ishaq Rajourvi, Mukhlis Wajdani, Abdul Rahim Nadeem, Ahmed-

ud-Din Ambar, Sayeen Qadir Bakhsh, Sayeen Alif Din, lqbal Azeem, Zenab Begum, Rana Ghulam Sarwar, Abdul Ghani Arif, Abdul Rashid Prem Kooti, Faqir Mohammad Sayeed Chusti Seerat, Professor Mohammad Sarif Biqa, Ghulam Yaseen Ghulam, Chaudhary Abdulbaqi Naseem Kolee, Dr. Prof. Sabir Afaqi and Ch. Mohammad Ashraf (Advocate).

Amongst the Gujjars who have achieved the distinction in fields of Science, Education, Social Services and other allied activities are Prof. Kehar Singh, Dr. I.G Patel, Dr. Dev Raj Bumhla, Dr. S.D. Khaper, Dr. K.P. Singh, Vaid Hira Bhai Patel, Dr. K. G Gujjar, Dr. Ram Rattan, Dr. Nenhal Sing Bhatti, Dr. S.M. Patil, Dr. Kiran Singh, Dr. Jila Ram. Dr. M.S. Choudhary, Dr. Babu Singh Sardhana, Dr. Desh Singh Bhatti, Dr. Jasbir Singh, Dr. Ram Saran Bhatti, Shri Anna P.K. Patil, Smt. Sunita Bounsala. Shri Dhan Singh, Dr. Yashveer Singh, S. Amrik Singh, Dr. Rafiq Anjum.

Rajesh Pilot tops the great Gujjar personalities of the present times. A courageous man of bold initiatives, worked hard for uplifting the Gujjars and restoring pristine glory to them. He also played a key role in national politics. In short span of life he had many accomplishments t his credit. He achieved the distinction of being a Minister in the Union Cabinet with Home Portfolio. But cruel jaws of death snatched him from us very early. His task of taking the people to new heights of progress and, prosperity has been now taken by his only son Sachin Pilot who is the youngest member of the present Lok Sabha.

EDUCATIONAL ADVANCEMENT OF GUJJARS

Gujjars form a sizable chunk of Jammu and Kashmir population. In fact, it is the third largest ethnical group in the state. But unfortunately they have received a very little attention at the hands of various Governments in the post-independence era. They continue to suffer from age old poverty, backwardness and economic morass. The spread of education amongst the Gujjars during the period has been the lowest. Had educational backwardness, which is the root cause of their problems received the serious attention then there would have been no such low literacy percentage amongst them even today. Under such circumstances one fails to understand how this unfortunate section of the society can face the formidable challenges of high speed of advancement of science and technology of 21st century.

It is an admitted fact that no community can make any progress without educational advancement. Education is a pre-requisite to bring a community out of ignorance and deprivation. Only in educationally advanced sections of the society all round progress and development can be ensured. Education is also the only instrument of preserving and conserving the past heritage and setting the stage for a comprehensive Socio-economic change. In fact education is a first step towards building confidence, to tap potential, to be independent and to speak one's own mind.

Jammu and Kashmir State witnessed launching of some special programmes for spread of education amongst Gujjars only after mid 1970's. These included setting up of Mobile Schools, raising of Gujjar hostels and granting of incentives to Gujjar Students. But because of

being a scattered population and that too in hilly and backward areas, results which were expected from these measures were not achieved to the desired level. Setting up small number of Schools could not make any appreciable change. Even this small number of migratory schools did not function properly. They were under-staffed and were not provided with necessary infrastructural facilities. During the militancy period these schools were adversely hit. A large number of such schools which were functioning in the higher belts were forced to be shifted to some safer places. The concept of migratory school education was lost during the period. Gujjars raised the issue of non-functioning of maximum number of such school repeatedly but except assurances by the concerned authorities that these shall be made functional there was no change in the ground realities. This serious problem was also echoed in various conferences of Gujjars and Bakerwals. In one such conference held in March this year, the Chief Minister, as per the newspapers reports, has said that he had observed that mobile schools earmarked for Gujjar and Bakerwal population have in certain cases remained limited to the papers only. He said that he has categorically asked the concern department to make all these school functional. The assurance of the Chief Minister to make all migratory schools fully functional is appreciable and it is hoped that all such schools are made functional and are provided with adequate infrastructural facilities and the teaching staff. Sufficient funds needs to be provided so that the books, uniforms and other allied incentives are provided to children.

There is also a greater need to launch multi-pronged extensive programmes to tackle this problem. The results of these programmes need to be constantly

monitored and evaluated. Earlier nothing of this sort was done and the results of the programmes launched were not evaluated and nobody could say with certainty what practically has been achieved.

The Governmental efforts of educational advancement of Gujjars also need to be supported by some non-governmental agencies as the problem is of a great magnitude. But except Gurjar Desh Charitable Trust, a voluntary organization, set tip for spread of education amongst the Gujjars, no other organization took pains in addressing to this problem. The Gurjar Desh Charitable Trust has really done a great service to the society by setting up educational institutions. The first and most amongst them is the K.B. Public School where at present over a thousand students, mostly from Gujjars and other backward classes of society are receiving the standard education. Many Gujjar students studying in these educational institutions of the Trust have passed the examinations through BOSE with distinctions. Keeping the Gurjar Desh Charitable Trust achievements in view the prime need of the hour is that this voluntary organization is further strengthened and provided with sufficient funds to tackle this big problem. Also more such organizations should be set-up in other areas which are predominantly inhabited by the Gujjars for improving literacy percentage. This will help in bringing this unfortunate community out of poverty morass and making them literate. The Gujjar Schools should be equipped with computer and science laboratories so that they are provided with modem education.

Coaching centres for providing computer education to the Gujjars students should be set-up so that they are made fully abreast with computer education.

Also Gujjar students should side by side be educated on the important subjects of animal and sheep husbandry which would also help them to know better about these sections resulting in increasing the return from the cattle and sheep they rear.

Everyone of us have to remember that Gujjars have made innumerable sacrifices in the country's freedom movement as also in the post-independence period in strengthening the national unity, protecting the borders of the country as also in fighting militancy. Though they were worst hit in the militancy period of the state yet they maintained their nationalistic outlook and were not swayed away at any point of time, from the religious, propaganda. Their economic conditions which were otherwise very weak were severely hit during the period of militancy. All this calls of or taking greater care of them.

Detailed programmes more especially for educational advancement of Gujjars with sufficient financial allocations have to be formulated, implemented, closely monitored and evaluated regularly. All the impediments that will come in the speedy implementation of these programmes have to be removed on priority basis. Once the Gujjars are educationally advanced there will be new vistas of progress and development for them and they will come out of age old poverty and economic morass.

INTROSPECTION

G&B Hostels: Educational Empowerment of Gujjars

Zafar lqbal

It is true that no community or any part of the social strata can be empowered without proper education, which holds key to emancipation. Gujjars in Jammu and Kashmir in last three decades have made great strides towards their educational, social, economic and political empowerment. But a great deal of sincere and organized efforts is still required for achieving this objective.

Gujjars and Bakerwals constitute an important ethnic group of Jammu and Kashmir who add colour and variety to the state's composite social fabric. A major component of the peace loving tribe of the Gujjars is mostly nomadic in character having a rich cultural legacy. The population of Gujjars estimated around 20 lakh in Jammu and Kashmir, primarily due to their nomadic character and some other social features of the traditional avocation have remained educationally backward.

When the nation celebrates 53rd Republic Day, it gives a call to leaders of the cause of the Gujjar emancipation and empowerment to have retrospective look at the years wasted the past. If make a dispassionate and fair study of the Gujjars march towards education the picture emerging out is still gloomy.

Ironically inspite of many ambitious schemes for the education of Gujjars being in place the results are not quite promising. The Gujjar and Bakerwal Hostels set up across the state with the particular objective imparting education to the socially and economically backward Gujjars have proved to be white elephants. After 24 years of their existence these Hostels which were set up lmder

the visionary guidance of Sher-e-Kashmir Sheikh Mohammad Abdullah need a serious policy review.

At a time when the boarding schools and hostels are coming up with mind boggling results and there is stiff competition among the educational institutions, the Gujjar and Bakerwal hostels appears to be lagging behind in almost all spheres. In past 20 years there has hardly been any report of the reckonable performance of the any of the students of the Gujjar Hostels, which the community could actually boast of. Any member of the community reaching at a good position in the administrative order or registering an achievement in the fields of science and technology becomes a natural source of inspiration for rest of the community. It leaves a serious influence on the society. However, the Gujjar and Bakerwal Hostels are yet to wake and inspire the community to pick up to the lines of education and emancipation.

After 1975 the Jammu and Kashmir government made serious efforts for the upliftment of the community. As a major step towards the development of the community the state government set up the Gujjar and Bakerwal Development and Advisory Board, which was initially headed by Madre Maharbaan Begum Akbar Jahan. Though she evinced keen interest in the socio-economic development of the Gujjars and the community did make a considerable progress in some fields but no major breakthrough could be achieved in the sphere of education.

Carrying forward the objective of the proper education and emancipation of Gujjars the state government in the year 1978-79 set up Gujjar and Bakerwal hostels across the state. At present there are 12 Gujjar Hostels for boys across the state. One Gujjar Hostel

located at Jammu is exclusively for the girl students of the Gujjars and Bakerwals. Put together the annual intake capacity of these Gujjar and Bakerwal Hostels is 1075 students. Out of this 100 seats and exclusively reserved for the girl students. The students for their admission to the Gujjar Hostels are selected from the respective districts keeping in view their socio-economic position. Earlier the Gujjar Hostels would only house the students while they had to attend the nearest government schools for their education. However, the tuition was provided inside the hostel campus but now, the Gujjar hostels have set up their own schools upto 8th standard and for further studies the students attend the outer schools

A huge spending is made every year on the upkeep of the Gujjar hostels and providing the inmates proper facilities but the results are grim. The annual budget of the Gujjar Hostels is Rs.160 lakhs. On an average each Gujjar Hostel gets an approximate amount of Rs. 12.5 lakh every year. This amount is spent only on the upkeep and management of the hostels. However, the expenditure on other heads is met separately. Expenditure on fees, books, uniforms and salary of the staff is also met separately. Thus on each student annually an amount of over Rs. 16,000 is spent.

But if we compare these figures with the results and achievements made by the alumnus of the Gujjar and Bakerwal hostels in past over 20 years the picture corning out is quite grim and discouraging. Following is the detail of achievements made but students passing out of the Gujjar and Bakerwal hostels.

KAS Officers	02
Doctors	19

Engineers	49
Computer Programmers	01
B.Sc. Agriculture	05
B.Sc. Forestry	04
Teachers	150
Others	200

After the setting up of Gujjar and Bakerwal Hostels in the decade of 1970's an estimated number of 24,000 have passed out from these hostels. If out of the 24,000 students only two could reach to the position of administrative posts, only 19 could become doctors and 50 technocrats, the time calls for a serious introspection as where the things are wrong.

The Gallant Gujjar

B K Haq

Generally in the hills they stay
Always happy and gay
In seemingly inaccessible heights
At home with their animals, days and nights
Leading semi-nomadic lives
Young and old, husbands and wives
From Gujarat and Rajasthan they came
Adopted local culture,
Muslims they became
Their good faith and generosity well known
All along have been hands lone
In J&K they are a cementing force
Communal harmony they always Endorse
Commitment to peace in them is rooted deep
To maintain it to death they will always leap
Patriotism is what all Gujjars breathe
Spirit of nationalism to their progeny they bequeath
In 1948, 1965and 1971 when Pakistan attacked
Gujjars were in the forefront, our Army they backed
Today when terrorists our land have

set about
In higher reaches Gujjars are determined
to them rout
Tolerate violence and destruction, they
never will
In presence of a Gujjar, an innocent
how can a militant kill?
In Gujjars is faith of countrymen placed
Their loyalty absolute, not an iota of
doubt laced
Valiant they have been, valiant they will
be
Come what may, bestiality of terrorism
they won't see
Times have proved, times will again
show
Defending Motherland to all extents will
Gujjars go
Grateful to Gujjars is the Indian nation
Indians like them, they deserve admiration.

A Gujjar

Sound Mind in a Healthy Body

Syed Maqsood Andrabi

The most fascinating people around
In J&K are the Gujjars found
Their distinct ethnic entity
Makes them a self-reliant community
Extremely will their womenfolk they treat
Faith in women's emancipation none can beat
Their cosmopolitan character is very striking
Live they all to everyone's liking
Bigotry to them is absolutely unknown
Tolerance they display of a very high tone
Vandalism of the environment hurts them most
Ensuring ecological security they boast
They love to live by the sweat of their brow
With their own effort they like to grow
Commitment to peace in them abound
For it their feet are firm on the ground

Civilizational Journey of Gujjars

N A Indrabi

The romance, part of it at least, of Gujjar culture lies in its totally disorganized nature. Its free spirit, a constant wandering and the instinct to remain closest to nature add colour to it and a spontaneity which is not in evidence in most other streams of human civilization.

These traits might be making Gujjars a selfless society which, in individual context, lives just for the day; a carefree society of wanderers, but leaves a lot for someone to gather, collect and preserve. No such effort has, however, been made so far, anywhere. From Iran to Ayodhaya, Gujarat to Shivaliks and beyond, the Guhars dot the landscape as no other race does. They have been in power and enjoyed its glory. They are in the throes of penury and backwardness. But, no effort was made ever to showcase the cultural milestones, achievements, distinctions and identity of Gujjars.

One positive result of the diehard Guar shyness to progress has been the total preservation, as if in a deep freeze refrigerator, of all that the community adopted, assimilated or sparked off. While the western dress has swept aside all ethnic dress codes world over, Gujjars are one tribe where more than 90 per cent are still loyal to their ancestral apparels. Their habits, language, customs and crafts have refused to succumb to marauding influence of media explosion, westernization or general social changes that follow economic development.

Seen in the backdrop of the abject backwardness of the community and its socio-economic deprivation, it is difficult to judge whether clinging to ancient habits and customs, practice and cultural traits is at all a very positive

indicator. Shorn of even a modicum of the benefits of modern development, Gujjars with their pure and pristine cultural identity looks like an island which has no bridges with the main land.

The Gurjar Desh Charitable Trust is the first significant initiative from the community which has started building these bridges that would help bring the modern influences of development and progress to it. That it has thought of having a cultural centre at this comparatively nascent stage of its struggle vouches for its intention and purpose that it will like no progress at the cost of the community's rich fund of literature in prose and poetry, folk arts, crafts, practices, dresses and a whole range of distinctive features.

The Trust already has majored into an institution of unrivalled significance within the community, anywhere India, Pakistan or Central Asia. It runs a high school in Jammu and plans to branch out to other areas including Kashmir valley. Through its school the Trust has proved a very important point that the community is second to none in intellectual matters. The school recorded 80% first divisions in its batch of matriculation candidates. Though the school is not restricted to Gujjars alone but they constitute 84 percent of the total roll of 600 students.

The Hostel with capacity of accommodating hundred houses is also ready now. It will be home to girl candidates of the community and will be run on most modern lines. By current expectations, the boys and girls of the community will start making it to the professional institution in the next two to three years, which would spark off a modest revolution in its fortunes. As things progress, the school is likely to inspire others as well to benefit from the huge government facilities in the

educational sector which are yet to rectum any significant number or quality of Gujjar students. The Trust is also setting up a website of its own. It is designed to be an encyclopedia of Gujjar affairs, its history, culture, glorious past and ethnic details.

The Gujjar Cultural and Research Centre will be part of the Begum Akbar Jahan Foundation, a wing of the Gurjar Desh Charitable Trust. It already runs a respectable library and a modest Ambulance service.

The cultural Centre will be established at a cost of over Rs.2.25 crores. The participants in this task are the Gurjar Desh Charitable Trust, Government of Jammu and Kashmir and Ministry of Tourism and Culture Government of India.

The Centre will have:

I. Auditorium
II. Research Library and
III. Publication
IV. Conference Hall
V. Workshop
VI. Song and Drama Division
VII. Museum
VIII. Art and Photo Gallery
IX. Language folk-lore Development Division
X. Research and Learning Division

The cultural and Research Centre is designed to serve as the first of its kind in the world. Not only would it showcase the civilizational journey of the community through ages, but would provide research facilities to students of anthropology, history, culture, tribal specialization, arts and fine arts. It is a significant development in fulfillment of the larger dream the Gurjar Dash Charitable Trust has been pursuing for the

renaissance of the Gujjar community. It is an important landmark in the revival of the glory of what was the Gurjar Dash.

DHARS AND ADHVARS OF DODA

DR. P K Koul

The two terms Dhar and Adhvar are used in local dialects of Doda district for the high altitude mountain pastures, at altitude of 7000 to 10000 feet, where local zamindars of lower mountain valleys, and nomadic tribes like Gujjar and Gaddis and official shepherds (Shalpans) graze their cattle - cows, buffaloes, horse, sheep goat etc. during the summer months from May to September. An Adhvar is a mountain pasture usually allotted by the administration to a particular local zamindar, where only his cattle can graze during the summer season, for fixed revenue. Dhar are high altitude pastures, open to all sorts of nomadic tribes. These Dhars and Adhvars have the same significance, as the Gots of Gaddis in Himachal and Goths of mountain pastures in Poonch and Rajouri districts. Linguists believe that the Sanskrit term Gotra, so deeply associated with the Hindu family genealogy, is a direct derivation from the term Goth or Got of Gujjar - Gaddi tradition, or vice-versa, thereby indicating that the pastoral nature of our ancestors and the rearing of cattle on these high altitude mountain pastures even in ancient times.

Whereas Bakkarwals, whether in plains or on mountains, are always on the move, almost daily changing their place in search of bushes, smaller trees and leaves, least caring for the preservation of forests and ecology, Gaddis and Gujjars: have a definite mode of travel and cattle grazing. Their route of travel and the tracts of land which they occupy on mountain pastures are well defined. They construct their strong hut-ments on these pasture

lands and spend a specified period of time there, grazing their animals.

The attachment of these pastoral people to these highland pastures is based on emotional, traditional, mythical as well as· economical considerations. They travel long distances from the plain regions of Kathua, Hiranagar, Samba, Jammu and RS Pura, every year, to reach the Dhars and Advars of Doda, Shadarwah, Shales Satote and Ramban. These Gadis and Gujjars have formed the habit of enjoying free environment, fresh air, cold water, open space, scenic beauty, tranquility, peaceful living in a simple and contented way, freedom from social stigmas and a care free life. These Gujjars, Gaddis and local zamindars, living seasonally in the mountain pastures firmly believe that their seasonal journey to these high land pastures and stay there during the summer months will not only bring health and strength to their cattle herds but also bring them economic prosperity by increasing the mulching Gujjar boys and young belles with heavy load on their heads, comprising of milk, ghee, cheese and *kalari* running down hill to valley townships for the sale of their items, early in the morning and after delivering their commodities returning back in the evening. These men do believe that the small grass shoots of the high land pastures and certain kind of tree leaves on which the cattle are made to feed are more nutritious and health giving than the bulky fodder of the plains. And actually the yield is higher as we see. Almost every day, hundreds of these young males and females cover almost a distance of 15 to 25 kilometre of high ascent and steep descend. They live on a simple diet of maize or wheat bread, churned curd *(Lassi)* from which butter has been removed and some milk. Perhaps these are the reasons for their strong and

robust physique, strength and an active long life, free from disease and ailments.

With the start of winter coming in mid-September, these local Zamindars, Gaddis and Gujjars also start descending the mountain pastures on their return journey to their winter residences in the mountain valleys outer hills and the plain region of Kathua-Jammu belt.

As stated earlier, these Dhars and Adhvarhs existed and were occupied by pastoral tribes, right from the ancient times, but life was not safe or easy for them, because of the despotic nature of local feudal lords and their rulers. With the sign of any impeding danger these tribals would gather their animals and move to the higher mountain reaches. In medieval times a Dhar or Adhvar was re-allotted or changed possession of for a petty gift to a local ruler. Pattas granted by Raja Daya Pal and Zorawar Singh, of Shaderwah, and Labh Joo Kardar of Shales, (18th and 19th century A.D) reveal that a particular Dhar was bestowed upon a particular person, just for a gift of Rs. one and an annual present of a goat.

However, revenue record of Dogra rulers of Jammu provide a very interesting information of Dhars and Adhvars of Bhales, Bhadarwah and the adjoining region.

There are about 79 Dhars and Adhvars in total in Bhadarwah and Bhales mountainous regions; 37 in Bhadarwah and some 42 in Bhales. During the settlement of Bhadarwah in 1885 A.D *by Raja Amar Singh and Maharaja Pratap Singh* these have been shown as allotted to local zamindars, Shalpans i.e. official grazers of sheep and goat herds and to Gujjars. Out of these 79/80 highland pasture, 17 had been allotted to nomadic Gujjars, 39 to local resident's zamindars, 2 to official grazers (shalpans) and jointly to Gujjars and local zamindars. The total

revenue received by the administration on this account amounted to rupees 565/annually. It will be still interesting if we record the names of *Dhars* and *Adhvars* of Bhadarwah and Bhales in an alphabetical order:-

Dhars of Bhadarwah:- *Athara, Bomblakhy, Bulta, Badlu, Banjla, Buneja, Bonjal Kanth; Chanta, Chonchlu, Dev Chattar, Dhandi, Doner, Dagan, Danasu, Gasar, Gotasa, Gurdanda, Hur Sangar, Joth, Jatota, Jalsar, Jawali, Kanak Chat, Kundaltham, Kanthi, Kattar, Kundal Var, Lash Bhag, Mukla, Mathola, Padri Kalar, Prabhu-di-tai, Padri, Ram Tund, Sabar Sajot, Shankh Padar, Thanala and Vand Lakhi.*

Dhars of Bhales:- Include *Amri, Baljot, Bhonchali, Bhujjadi, Basneta, Cluli, Dosa, Dharabhoy, Dubhi, Doda, Dhamatu, Doder, Faksu, Goha, Guntrer,* Godri-di-rali. Ghaza Lot, Jugasar, *Jamala-di-bei, Lakhan, Monova, Mashod, Manse-di-bei, Mahad, Mehri, Nigar, panj Tara, Phat, Rohari, Shouth, Shuttri, Shellar.*

In addition to the above there are other hundreds of them in the whole of Pir Panchal ranges of Doda, Kathua, Rajouri and Poonch Districts of Jammu including Batote, Banihal, Pugal, Piristan, Ramban and Reasi regions.

In addition to providing vast mountain pastures, these high land mountain slopes are also ideal places for adventure climbing, trekking and mountaineering for the young school boys and girls, college students. Precious mountain products in terms of drugs, incandescent and wild eatables are available from there. These are the practical fields of study of Himalayan bio-diversity. It is from these mountain pastures that we get various herbs, roots and tasty eatables *like, Mushak bala, Kutth, Baladona, Chilgoza (Pinnus Giardiana) Thankis (Hazzle nuts),·Kundi, Thuntho, Dudd Kath, (different kinds of mushrooms) kasror, wild onion, wild vegetables and wild*

tea, (made from roots and bark of a particular tree betraying the taste and colour of Kashmiri Namkeen cai) and many other products. And above all, the high and long Deodars, Chilfir and tos trees, picturesque scenery, free and fresh air cold and clear spring water add to the health happiness, longevity and contentment of the simple natured mountain folk.

But alas!

Some people say that everything on earth was made to be enjoyed by human beings. Others hopefully wish, Sarve Bhavantu Sukhina i.e. let all be happy and prosperous.

But, these high land pastures in J&K are today the trouble spots for the peace loving people of the states, as it is in these highlands mountain hideouts, that the local and foreign terrorists and mercenaries are taking shelter with local assistance and serving the interests of their foreign collaborators, may be due to ignorance, monetary temptations or their fanatical interests, least realizing that every evil has an equally evil end.

TRIBAL OF PIR PANJAL

Prayeen Swami

"It wants blood," muttered Mohammad Hussain Gujjar, pushing his reluctant herd across the violent stream of water gushing from the Zaz Nar glacier, "this damned river always wants blood." A few hundred feet downstream lay the battered remains of a sheep, evidence that the Zaz Nar had claimed its toll only a short while earlier.

On April 19, the worst storm in living memory battered the Pir Panjal range, dumping upwards of seven feet of snow in under a day. Gujjar herdsmen, who take their herds across the mountains from the plains of Jammu into Kashmir each summer, were caught unprepared. Upwards of 10,000 head of livestock are believed to have perished in the storm, perhaps a tenth of the strength of the herds that were then perched on the mountains.

For hundreds of years, Gujjar herdsmen have driven their sheep, goats, buffaloes and horses up from Rajouri and Poonch across the Pir Panjal, stopping on the high mountain pastures in early spring before moving on to grazing grounds across the Kashmir Valley. Perhaps the busiest route heads from Thanamandi and Surankote to Chandi Marh, through the forest of Poshana and then over the gentle, 3,I 82-metre Pir Panjal pass into the Kashmir Valley. Footpaths carved from rock and giant arched culverts still bear evidence that parts of this route were used by the Mughal armies across the Pir Panjal. Yet what is now known as the Mughal Road was in use well before the Empire's forces first pushed across it. It was - and is - a people's road, used by the Gujjars and itinerant mystics; smalltime merchants and traders carrying silk, saffron and

wood from the south Kashmir town ofShopian to markets in Punjab.

When the weather warmed up in mid April, the first Gujjar herds headed across the mountains. “The poorest moved first,” recalls Faqr Din, people like us. Others, whose children go to school or whose sons have government jobs, were waiting for the vacations. Others wanted to vote. We hoped to get to the pastures early so our animals could get the best grass in the first flush of spring. Without warning, the weather closed. Over a hundred families were trapped in the middle of the day-long trek between the Pir Panjal pass and the nearest town, Hirpora. Some decided to drive through the snow in the hope of reaching lower ground; others left their animals in the open, huddling in the stone dhokes built as summer shelters for Gujjar families. Either way, the herds were cut down. Army records show that 17 families that live in one cluster of dhokes in the Dubjan area, for example, lost 136 sheep, 113 goats, 53 buffaloes and cows, and 20 horses - a fifth of their herd, and a cash loss of well over Rs.1,250,000.

Not everyone was so lucky. Abdul Husain walked out into the cold, hoping to coral his sheep back to the Dubjan dhoke. His body was found days later. His wife, Bijan, and four children, are yet to receive any form of government assistance. Had he died in a bomb blast or gunfire, Husain would have received cash compensation and his wife or children a guaranteed government job. Across the Pir Panjal, herdsmen have received promises that they will be compensated for their losses in the storm. No auditors, however, have so far arrived to verify claims, and there has been no word whether the State government will accept Army-issued certificates of animal

losses. Most of the families trapped in the storm have now moved off the Pir Panjal, travelling on to their final summer pastures. No one knows how the cash-strapped government will meet, compensation claims and how those who deserve compensation will be traced.

For the Gujjar community, the storm losses could not have come at a worse time. Improved education and new opportunities have brought gains to some within the community, and many Gujjars have now found jobs not just in Jammu and Kashmir but also in Mumbai and West Asia. For most within the community, however, changing times have meant little but hardship. Pressure on land in Kashmir has increased and disputes over pasture with local residents have sharpened. Some have turned to purchasing land in the plains of Jammu and northern Punjab, but there too economic competition and communal chauvinism often make existence precarious. Then, although Gujjars have considerable animal wealth, there is no organized marketing system for market their milk products or animal hides. Only the relatively poor within the community now continue to make the summer crossing across the Pir Panjal. When I was a child, says Mohammad Husain, “there would be twice as many people on the mountains as you see now.”

The Aliabad Serai stands three hours from the Pir Panjal pass, part of the string of magnificent shelters built along the Mughal Road by Emperor Nuruddin Mohammad Jehangir between 1605 and 1627. It is possible that Jehangir would have stopped in the area had he not died at Chingus, just short of the Pir Panjal, on his last, incomplete journey to Kashmir. Now, the Serai is again serving its primary purpose: dozens of Gujjar families sheltered here during the April storm, the massive stone

walls of the Serai guarding them against certain death from exposure.

The Aliabad Serai's northern wing has all but collapsed, the stones probably looted to build dhokes nearby, and its floor is covered with several feet of dung. For all the damage, though; the building remains a majestic example of the architecture of the time. Like the Sokh Serai, which is now an Indian Army outpost a few hours walk away, the Aliabad Serai would have most certainly been used by the retinues accompanying Mughal emperors and generals on their way to Kashmir. Nearby Hastwanj, local legend has it, was the place where Muhammad Aurangzeb Alamgir's cohorts of battle elephants went into the Yanga Nar river.

Not much, it is clear, has changed along the Mughal Road in recent times. Prior to the outbreak of terrorism in 1988, the State government was engaged in pushing a modem road across the Pir Panjal, a development that would have halved the journey time from southern Kashmir to Rajouri and Poonch. Successive governments have since promised to resume work on the Mughal Road, but nothing has actually been done. A rusting bulldozer trapped on a stone face halfway from Hirpora to Aliabad shows just how far the Rs.1.5-billion works proceeded before the violence broke out. Several of the concrete bridges built along the road, notably across the raging Rambiara river, have been washed away since. In stark contrast, the stone culverts put up to ford mountain streams during Jehangir's time are for the most part intact. The one Serai built after Aliabad, a State government shelter on the Pir Panjal pass, has almost disappeared, its roof stolen by someone in need of tin sheets and iron girders.

Part of the problem is that the state apparatus simply cannot function at gunpoint. Work on the Mughal Road stalled after terrorists began targeting contractors for protection money, a development that also terminated work on roads from southern Kashmir into the district of Doda. Terrorist violence also scared many Gujjars off the mountains for good. Last summer, for example, four terrorists kidnapped Chiri Gujjar, the daughter of Sher Mohammad Gujjar, on the eve of her wedding in Dubjan. “They wanted the cash the bridegroom was wearing on his ceremonial garland,” says Makhan Din Gujjar, “as well as a tribute of butter, goats and chicken.” Chiri Gujjar was held for three days while a ransom was negotiated. This summer, the family has chosen not to come up. Efforts made to address the problem in the past generally came unstuck because of one crisis or the other. Troops were pulled off the Pir Panjal during the Kargil War, for example, or again during the 2001-2002 near war crises with Pakistan. Terrorists responded by burning down dhokes used by soldiers and targeting Gujjars who were believed to have helped them.

Unsurprisingly, almost anyone supposed to work in the hills school teachers hired to work at mobile schools for the Gujjars, forest guards, veterinarians have been reluctant to do so. The Army has moved to change things this year, with an ambitious now community liaison scheme.

With luck, the Army presence ought to also help address the rampant environmental degradation in the area. Pine trees across the Mughal Road can be seen with deliberately damaged trunks. Once the trees fall, they can be legally harvested a simple ruse to evade legal restrictions on felling in Kashmir’s forests.

What then of the Gujjars' future? Towering above the encampment at the Sokh Serai is the mountain of Begum Pathri, where myth has it that a Mughal commander's last letter to his beloved was carried by the winds. The Gujjars can only hope someone gets their message of woe.

PROUD CULTURAL HERITAGE OF GUJJARS

O P Sharma

Gujjars in Jammu and Kashmir, as elsewhere in the country, have distinct identity with proud traditions and rich cultural heritage. Their sweet Gojri language, melodious music, appealing folklore and folk alls have earned a place of pride. Living in the lap of nature on the mountains, they are simple, stout and hard working community mainly engaged in dairy farming. Their colourful dress, silver ornaments, living style and food habits are also distinct.

Gujjars have a proud history of valour and patriotism. They have certainly made solid contribution to the overall development of the country.

Constituting one-third of Jammu and Kashmir State's population, this Scheduled Tribe community has unique cultural heritage and distinct traditions which do them proud to stand out in the entire country. In Jammu and Kashmir, Gujjars profess Islam and their deep sense of communal harmony and nationalism form the glorious chapter of our history.

Rich Heritage:

Padam Shri awardees Malee, a dauntless local Gujjar lady, displayed rare sense of patriotism as she was first to report of trans-border infiltration during 1965 to the security forces which swung into action and dealt blow to the clandestine enemy operation. It was timely action of Malee in 1965 that saved the state! There are numerous other examples of males and females Gujjar patriotic exhibiting their sense of duty and devotion of the nation.

Jammu and Kashmir has proud distinction of being a multi-cultural, multi-lingual State with wide-range diversity of ethnic groups just like a beautiful garden with multihued flowers. But there is a strong underlying sense of unity in diversity!

Set in Nature's Lap:

There is varied cultural and art traditions of all the five regions: Kashmir Valley, Jammu region. Ladakh area on this side of Line of Control and as also in Pak occupied parts along with Gilgit-Baltistan (northern area) on other side of the border which holds irresistible interest and attraction. Each region and ethnic group has contributed to the composite cultural heritage of this northern most part of the country. And Gujjars have their own place in this composite culture.

In the present context of globalization and onslaught of mass media, the traditional culture assets are being affected, altered and all together passing into history, powerful cross cultural currents are sweeping and swiftly changing the value system and even the cultural ethos. Lest we "lose our priceless cultural heritage, it is high time to act-fast and firmly to preserve our cultural wealth including those of Gujjars".

A Flower in Garden:

Since the Gujjars are important component of this State's composite culture, so not only the Gujjars but the entire civil society must make concerted endeavours to conserve their pristine tradition of folk lore, folk arts and cultural heritage.

It was also noteworthy that this distinct culture flourishes in the multi-cultural setting leading to mutual exchanges and new learning experiences. The wide varieties of cultural ethos provide breeding ground for full growth and projection of any particular distinct culture.

The Jammu and Kashmir, endowed with natural charm, has been abode of saints and seers, pirs and faqir's litterateurs and artists. The Gujjars in this part of the country have set forth excellent traditions of folk art and culture as also proud norms of humanism which do us all proud.

Window of Opportunity:

The folk arts of the people of this part of the country are equally praiseworthy. The folk music, songs and dances have their own irresistible appeal and attraction. The melodious music with certain traditional and typical musical instruments as also graceful dance is our prize possession.

In addition to arts and culture, our architectural buildings, tasteful dishes and colourful costumes have their own attraction.

The attractive features of our culture could be useful in giving a boost to cultural tourism which will also open new windows of opportunity for showcasing and propagating our great cultural heritage. This is certain to gather further momentum.

Towards New Policy:

New plans, both short and long terms, must be drawn up and a detailed blueprint of new Cultural Policy framed for the fast emerging new scenario. The culture is a pivotal factor for uniting human hearts and further

cementing all relationships. Various literary, cultural and social organizations and the civil society at large should be fully involved in preservation and promotion of this cultural heritage. The media of communication, print and electronic, must be imaginatively deployed to preserve and further enrich it.

Besides, the Academy of Art, Culture and Languages must be re-invigorated and infused with new spirit and strength for the challenges ahead of promoting composite culture and also Gujjars heritage.

The Gurjar Desh Charitable Trust which is also working strenuously for protection, preservation and furtherance of Gurjar culture and language needs to be appreciated. It is hoped that this NGO, which has raised a magnificent complex for Gurjar Cultural Research and Centre will redouble its efforts in the days to come so that rich Gojri culture and language flourish in the State.

Gujjars, who had glorious past but faced neglect afterwards, are aspiring for a bright future now. The simple, sturdy and hard working Gujjars are gradually taking to education and shedding age old superstitions and backwardness to catch up with the other advanced sections of the society.

They were steeped deep into illiteracy, wide spread superstition and exploitation. It seemed that the historical reasons, geographical factors, lack of education and entrepreneurship on economic front conspired to keep them in shackles of backwardness.

Time-tested Traits

It is a historical fact that Gujjars are simple, sturdy, hard working, nationalist to the core and secular in

outlook. During the turbulent period in Jammu and Kashmir, the Gujjars have stood the test of time for preserving the unity and territorial integrity of their motherland.

In 1965, Malee, a gallant Gujjar woman gave vital clues to border security personnel who inflicted deadly blows to enemy. She was honoured with Padam Shri award by the grateful nation.

During 1971 conflict or subsequent proxy war aided and abetted from across the border, this community stood solidly behind the ideals of democracy, secularism and progress as also actively fighting for peace and all round advancement.

Scheduled Tribe Status

For accelerated development, Gujjars in Jammu and Kashmir were given the Scheduled Tribe status for facilitating their all round progress. Special development programmes and welfare schemes tailored to suit their needs and aspirations are being put in place. The strategy is to pull them up out of age-old illiteracy, poverty and backwardness.

The Gujjar community has, slowly but surely, started change over to new mode of acquiring education - academic and technical for speedy development. They understand well that education is key to their advancement.

It is heartening to note that females too are joining the education institutions and taking to new vocational training courses including computers training, dairy fanning and marketing techniques. The end-result is that Gujjars are facing the future with confidence and

struggling to seize every opportunity for their faster growth and development.

Modern Outlook

Now than ever before, the Gujjar community, by large, understands that they have to engage in economic activities deploying new technology and also modem methods of higher productivity. They have to adopt ways of value addition of their traditional products and use optimally the new marketing strategies for higher economic benefits.

It is essential that they practice their traditional trades like dairy farming and animal husbandry on scientific lines and derive more profits. They can also venture out to additional sources of gainful vocation.

Certainly, the Gujjar community has to make full use of development projects and welfare schemes launched by the Central and State Governments under special Tribal Plans. They have also to be fully ready for competitions to get benefits of growing corporate and private sectors.

Windows of Opportunity

Of course, the educated Gujjar youth should be given adequate opportunities of employment in various categories of posts in government as also in promotion. Once there is wide-spread education, academic and job-oriented technical, they will get their share in employment as Scheduled Tribe status and also in open competition. It is not wishful thinking but bound to happen that Gujjars will occupy positions of power due to their sheer merit and suitability. In addition to serious and sustained efforts

by the government, some non-governmental voluntary organizations, are also working.

Special mention needs to be made of Gurjar Desh Charitable Trust which has contributed a lot to awaken them from the slumber of centuries and put them on fast-track of all round development.

Role of this voluntary body in revival of rich cultural heritage is also praise-worthy. It has instilled among them sense of pride and self-confidence for meeting the challenges of the future.

Political Empowerment

While the general awakening is dawning among the Gujjars, they are now gradually gaining ground on the political front in Jammu and Kashmir. They are eagerly opening new chapter of all round development and looking forward to bright future.

It is being realized that the political vision of leadership of this community is also responsible for their backwardness and so the new generation should come on the main stage of political affairs and bring about rapid socio-economic transformation of the society.

Though there has been representation of Gujjar community in the Council of Ministers of State Legislature but looking to the past neglect, much more needs to be done to politically empower this Scheduled Tribe community.

Another aspect is induction and encouragement of more Gujjar women in political arena in Jammu and Kashmir. Though they are coming forward in education, social cultural and economic fields but they must not lag behind in political affairs. Their entry in politics will

certainly do well to females and cleanse to some extent public life and give good governance in the State.

Fast-track Development

Being nomadic, the major section of Gujjar population face political handicap and also lack of unity affect their role and due share in political power. Strategy for political empowerment has to be devised, urgently and immediately. Ways like reservation of seats in legislature, proper representation in the Cabinet, postal ballot system for the migratory Gujjars or some other ways can be worked out.

They have to be employed in greater numbers in the State administration.

The Gujjar community has to wipe out illiteracy, poverty, backwardness, and superstitions to put the community on the fast-track of all round development.

The Gujjars' cultural heritage is unique. Their folk songs are praiseworthy. The Gojri language is rich and sweet. Even their traditional dress and ornaments as well as customs, moral ethos and secular outlook need to preserved and promoted further.

Progress

Gujjars, who constitute a major segment of the population in Jammu and Kashmir, must be fully involved in the ongoing development and peace process. They are, on uphill journey to progress. Best of endeavours have to be put in to ensure rapid and sustained development of this community.

Inhabiting in the lap of nature, mostly in the mountainous terrain and border areas in the State, Gujjars

have been bearing the main brunt of cross border terrorism. They, like many other people, have suffered heavy losses in life and property. Their tales of sufferings are long and heart-moving indeed.

They have silently suffered but faced the most difficult situation boldly with strength and courage.

Sturdy and simple Gujjars are patriotic to the core and always strong believer in communal harmony and peace. Throughout the history, they have made supreme sacrifices for the unity and territorial integrity of the motherland. This· community has also played a pivotal role in the socio-economic development and in strengthening democratic institutions in Jammu and Kashmir.

Lap of Nature

Living in the lap of nature, these simple and sturdy persons have, in addition to traditional occupation of cattle development, agriculture, dairying and also opted for belt forces. As they constantly moved in search of pastures for their cattle, this nomadic life led to lagging behind economically as well as educationally. Yet they were culturally very rich. Their traditions of folk arts like melodious music and folktales in Gojri are proud heritage.

Instances of singular services rendered by the persons belong to Gujjars community are numerous throughout the history of Jammu and Kashmir. Whether, it was for guarding the frontiers or other social sectors. In recent past, whether it was during raiders attack in 1947 or armed conflicts of 1962, 1965, 1971 or proxy war, the role played by Gujjar community is praiseworthy indeed.

It is a redeeming feature that it was a simple Gujjar woman Malee who apprehended the infiltrators pushed

on Indian side from across the border during the 1965. She caught the infiltrator and informed the security forces which got alerted and initiated timely action to check infiltration, mop up intruders with active public co-operation. But for vigilance, courage and patriotism, the infiltration would have caused havoc by the enemies on the people of Jammu and Kashmir.

This singularly gallant Gujjar lady was honoured with Padam Shri award by the grateful nation.

Gujjar as a community stood up and stoutly fought to safeguard the unity, integrity and honour of Jammu and Kashmir.

It is these people who bore the main brunt of all the armed conflicts including the period of on-going turbulence for the past 15 years. They suffered heavy losses of life and property. They paid the price for peace, democracy and development.

Though the tradition-bound Gujjars remained educationally backward and lagged far behind on economical front, yet they are enlightened enough not to be blinded by fanaticism and extremism. Their traditions and cultural heritage are quite rich.

Gujjars have been declared as Scheduled Tribe in the State and a number of schemes for their upliftment have been launched. They now understand fully well that to catch up with other sections they have to double march towards progress and also the key to their advancement is through education and self-reliance.

Keys to Development

Some development projects and welfare schemes specially targeted for this tribal community are in action but no study has been conducted whether benefits of

these measures are actually percolating to the deserving persons at the grass roots level. The efforts for sustained development of Gujjar have to be doubled and sharply focused

Empowerment Must

Undoubtedly, there is need for further gearing up efforts for spreading education among this Scheduled Tribe with low literacy. The mobile schools must be made more effective instrument for imparting education to children of this community. Special drive is launched for enrollment and also for checking drop-out rate. The female education certainly requires major thrust for tangible results.

The in-take of Gujjar community youth in the technical and professional institutions have to be significantly raised. These youth should be given special consideration for training programs of dairy, veterinary and agriculture sciences. Portals of higher education also need to be opened widely for them so that they also get opportunities of advancement in life.

Shining Example

A bright son of this community, Mr. Masud Choudhary, set a personal example by rising to the high and coveted rank of Additional Director General of Police and presently being Vice Chancellor of a prestigious University by his sheer intelligence, hard work and devotion to duty.

He amply proves the point that given proper education, suitable training and opportunity, any person of this community can rise to lofty heights and make rich

contribution to the society at large. Mr. Choudhary with his inspired team has made proud contribution to Jus community.

With the spread of education, this community is awakening from its deep slumber of centuries and now catching up with the other advanced sections of the society. They have to be made aware of avenues of advancement and sensitized about the development projects and welfare schemes being implemented for their upliftment.

Towards Bright Future

Strenuous efforts have to be made to actively involve the community in framing and executing their suitable plans for sustained development. The opinion leaders of the Gujjars have to render yeoman's service to pull out the community from backwardness, poverty and low literacy and put it on fast-track of all round development.

Looking back on the year 2004, one do find that the community has registered good progress on many fronts, yet much more remains to be done. The 2005 holds bright prospects for a big forward in all round development through the dedicated community endeavours for rapid advancement.

Need of the hour is political empowerment of this community. They have to be given their due share in political set-up and the administrative structure. The full participation of this large community in the democratic system and development process in Jammu and Kashmir, they must find due place in legislature, the government and administration for ensuring optimal results. Thus they

can be made real partners in moving forward on path of peace, progress and prosperity in the State

Secondly, another widely circulated perception that Islam in India, has come into being by the power of sword i e by politically motivated convictions of Muslim rulers, is again a biased conjunction. Because in so contending, these biased historians, have to a large extent disregarded, the role and self sacrifices of Mystic-Sufi-Saints, who continued to profess the massage of Islam by their exemplary lives. History unfolds many witnesses to that fact that Aulia-E-Iqraams or Rehmt-Ullah-Ale-Mean such as Hazrat Khwaja Nizam-U-Din Aulia, Hazrat Khwaja Moeen-V-Din Chisti, Sheikh-ul-Aaalam Noor-U-Din Naurani, Khawaja Hydra-Abadi were but Sufi-Saints of high profile spiritual order: They were in no way the men of sword. They appeared to many a source of inspiration

Allama-Ibne-Aseer, Arab historian, writes that when Hazrat Khwaja Moeen-U-Din Chishti (Rehmte·Allah) arrived Ajmer, in the way of Allah, he was put to many severe tests and temptations Unlike, Hazrat Nizam-u-Din Aulia (Rehmte-Allah) who was warmly received with royal treatment by governors of Sultan Alla-Ud-Din Khilji in Delhi, Hazrat Khwaja MoeeIi-U-Din Chishti (Rehmte-Allah) had to frequently encounter the cruel hostilities of the then Gujjar ruler Prithvi Raj Chauhan. But, in due course of time, his perseverant prayers and miraculous deeds, won Hazrat Khwaja-Moeen-U-Din Chishti (Rehmte-Allah) thousands of disciples (most of them, Gurjars) who would throng his congregations and later decided to make Islam a way of their lives.

SOCIAL PROBLEMS OF AGED GUJJARS

Simi Kandara

Ageing is unequivocally a universal and irreversible process. The process of ageing obviously affects every type of social group and indeed every type of social relationship in all societies. Old age in general, is a multi-dimensional problem. The condition of the aged had recently surfaced as one of the foremost social problem in India. In some respect ageing is more difficult in a rapidly changing materialistic society. Modernization, urbanization and consequent social mobility play a vital role in the ageing process of an individual. In the realm of social life, age serves not only to rank persons, hierarchically, but it serves also as the basis of prescribing or permitting various social roles.

Gujjars are the people who have migrated from the western part of the country due to unfavourable circumstances and political disintegration. Gujjar is one such tribe that has a very hard and busy life right from morning till evening. Each and every member of the family, including aged, has to contribute substantially to the smooth running of the family. During the field visits at their places and with the help of group discussion with aged Gujjars it is found that majority of the aged males and females are not satisfied with their social life, they face number of problems in their life. According to majority of the respondents, those who are able to migrate from one place to another face many problems at new places in making new social circles. A female respondent who narrate her experiences: “When we migrate from one place to another after the journey of 8-10 days we reach our destination. After that we have to

arrange shelter for animals and family members which take about 15-20 days at that time we face lot many problems as we are very new to that particular places and so much of our time is being consumed to set up new social circles among the new people". There are also some aged persons in some Gujjar families who are not able to accompany along with their family members, they have to remain at their original places because of their poor health, they also need some attendant along with them. While explaining the difficulties, a respondent explained: "When all family members migrate to other place, I feel so lonely after their departure and I always keep on waiting when they will come back and be with us." Loneliness and isolation are also the major problem in old age often resulting in depression. Most of the aged expressed that they are socially isolated from their families due to mode of their migration from one place to another.

After the discussion with many aged Gujjar respondents it has also been observed that even in old age, people of this community are very curious to meet with their age mates but due to their busy life and poor health they are unable' to meet regularly. Majority of the respondents (aged Gujjars) meet with each other on some occasions or in Mosque weekly. According to another respondent: "I also prefer to meet my age mates but I cannot meet them regularly due to my poor health and I can spend only half an hour to one hour weekly with my age mates and we all prefer to meet at afternoon because most of the aged are free at that particular time." As it is narrated above that only few hour they spend with their age mates, which is very less as per their desire but they cannot spend more time because of their household responsibilities. Coming and Henry (1961) are using

various measures of social interaction found marked changes, in social participation around 65 and activity decreasing with age.

After conducting interviews with the respondents (aged Gujjars) it is also seen that Gujjar Community is male dominating community, it is said on the basis of the information which is taken from the respondents. There are some families in which head of the family is widow but she is being ignored' for taking any decision among the family and decisions are being taken by her married sons. And there are also some families where head is widower and he is able to take any decision in his family. Desai and Bhalla (1978) studied that 2/3ys of the aged live in families where the head of the family is the son and the aged are rarely consulted by the family members.

The interpersonal relations between the two successive generations the old and the young mainly depend upon the family background of the aged. Parents always wish to live with their children in a joint family. But due to circumstances sometime parents prefer to live with a son and dislike to migrate another place with his/her other son. Due to separation of children from joint to small family the aged parents are left deserted except for occasional visits by their children who give multiple problems to the aged. One such respondent who is living with younger son in a joint family has narrated her experiences. "I had never thought before regarding the separation of my elder son in such a way. Now he meets me only on marriages and festivals, I really miss him and his family so much and at this time of life I really want to live with all my sons jointly." According to the finding of Bhatia (1983) he studied that old persons enjoy better

status in the family if the married sons continue to live with them.

There are also many aged widows who expressed their unwillingness to live with their married sons, as they are facing the adjustment difficulties, but at the same time they cannot keep their independent house and they have to depend upon their daughter-in-law to satisfy their day to day needs.

These are the major problems which are identified after conducting focused group discussion and self-observation with the aged Gujjars. To combat these problems of the aged Gujjars, our Government should open some special organizations like hobby centers, senior citizen day care centers and old persons club etc. for their welfare and implementation of these services of the organization should be provided them at their places, so that they can easily avail these recreational services. These opportunities should be given to those people who are serving society through Charitable Organizations.

If such organizations will open then only they get a chance for passing their leisure time in healthy recreational activities as well as for developing friendly relations with their age group. This will also help them to overcome their feeling of loneliness and emptiness, as loneliness has been one of the major problems of the aged as observed in the field visits. It will also help in avoiding family conflicts with family members, which come from an idle mind.

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GUJJARS AND THE CONSERVATION OF FORESTS

Junaid Jazib

Forests have been very rightly been termed as "Green Gold" and are most valuable assets of any nation both in tangible as well as in intangible terms. Forests perform protection and production functions. Protection functions support human life systems by ensuring clean air, good soil and adequate water. But vanishing forests, rendering the surface of earth and anything present over it unprotected, have threatened the existence of very life itself on this planet. These fast disappearing forests and their anticipated dangerous consequences in the form of tilting ecological balance and threatened existence of mankind has made man realize and recognize the need and necessity of "Forest Conservation". We in India had an abundance of this "Green Gold" few centuries ago and sufficient enough a few decades back but presently it constitute very meager proportion of our geographic land surface. There has been a lot of hue and cry in favour of protection of trees and forests but nothing has been achieved in this direction. Various Acts and laws were passed, policies and schemes framed and programmes launched. Projects undertaken but none could meet the logical ends. And the reasons can be correlated to a number of factors including the ramification of corruption and the non-co-operation of the masses etc.

Forest protection forces were raised, extension forestry schemes were launched, conservation strategies were formulated and adopted but categorically each one of them failed to achieve the goal of forest protection and conservation. Government has always failed to associate

the general public (particularly those relevant and linked to forests and jungles) in the schemes and the projects aiming at forest conservation. To achieve success and bring results in any of such programmes, participation of masses is a must especially of those directly associated with forests in one way or the other.

Gujjars are people who love nature and reside within its lap. They inhabit the lands in or around the forests, jungles, mountains; hills or country side hamlets and develop an emotional association with the nature and the forests that their sustenance is unlikely when they are kept away from these forests - their home/their mother. Gujjars live in complete and perfect harmony with the nature. They treat trees as their brothers and wildlife therein as their close companions and never intend to harm them. They exploit forest resources which are meant to be exploited and utilized but never think of over-exploiting these forests as it may bring devastation to their own existence. They get almost each and everything for their sustenance from these forests and thus are self-reliant to a great extent. Food, fodder, fuel, fiber (clothes) are some of the basic needs and forests are competent enough to furnish all the basic needs to those residing in the lap of forests.

The role that Gujjars, an eco-friendly community play (directly and indirectly) in the conservation of forests and forest resources are manifold. They are direct beneficiaries of these forests and are well aware of the need for their conservation. They derive their livelihood from forests and consider them as their home and motherland and never go for hurting their mother or to destroy their home. The involvement of Gujjars in the

programmes aiming at forest conservation and protection gives the guarantee of success for such programmes.

Gujjars have evolved a culture, which incorporate the sense of love for nature and eco-friendliness. The morals, codes, rituals, customs and traditions of Gujjars are interwoven and strengthen with the sense of plant protection and nature worship. Gujjar lifestyle incorporates within it the spirit and attitude needed to be possessed by a forest conservationist. Having lived in, under and around the trees they grasp the entire silviculture of each and every kind of flora from ting herbs to magnificent trees present in their neighbourhood. A Gujjar knows very well the average age, life history, flowering age and time, diseases and disorders of all species as also their fodder and fuel potential, nutritive and medicinal values and other local and commercial uses (which constitute the basic information to be collected before going for any conservation operation). A local Gujjar guide is an encyclopedia and pre-requisite for a scientist, student or any other visitor to an area.

Gujjars are the real conservationist of forest resources. They conserve innumerable herbs and plants for their medicinal and fodder values. They have treasures of knowledge about the cultivation, conservation, effects, uses, abuses, management and exploration of hidden floral special in the hills and mountains. This knowledge gained, over years of experiments is transmitted through generations is unequalled in all respects.

Gujjars are very strict believers in shrines and sacred sites and protect the fauna and flora in their neighbourhood. They associate number of superstitions, traditions and sanctity with innumerable plant forms and never intend or allow them to be felled or cut.

Their knowledge, potential, emotions and association towards forests must be explored, acknowledged and utilized for conservation purposes rather than evoking an attitude of enormity and creating environment of conflict while launching forest conservation programmes. Their home should not be snatched or they should not be deprived of their rights and privileges and denied their livelihood. Rather their goodwill and confidence and co-operation should be won and sought. They will always co-operate if they are ensured of their respect, dignity and course of their livelihood and betterment. And if they are not taken into confidence any of the strategies or policies will succeed in respect of forest conservation. After all they are the children of forests and “Rakhwalas” of the forests too.

SOCIO - ECONOMIC AND EDUCATIONAL STATUS OF NOMADIC GUJJARS OF TEHSIL R.S. PURA, JAMMU

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Abstract:

The socio economic and educational status of nomadic Gujjars of Jammu and Kashmir State has been studied involving 211 nomadic Gujjar families of 31 villages in Tehsil R.S. Pura. Jammu, J&K during 1999-2001. The observations revealed that 99.6% tribal economy was based on milk production and main source of milk came from buffaloes (87.5%). Educationally they were at the bottom of the society with 4.75% school going children at 18 years and below. Overall per capita income is Rs. 5424 per annum which amounts to Rs. 452 per month. On the basis of this study some steps have been suggested to uplift this tribe.

Introduction:

Gujjars have been described as a great nationality and have been known as Kuzrani, Khuzur Juzur, Chuzur and Gunur in other countries. In the sub-continent of India and Pakistan they were previously known as Gurjars and now as Gujjars. In India this tribe is scattered in the States of Gujrat, Rajasthan, Utter Pradesh, Uttranchal, Punjab, Haryana and Jammu and Kashmir. In Jammu and Kashmir State Gujjars and Bakarwals constitute about 15 percent of tolal population i.e. third ethnic group after Kashmiris and Dogras (Quaser 1997). Bakarwals are part of this tribe

which rear sheep and goats while Gujjars mainly depend on buffalo rearing.

In this State the Gujjars have almost settled (60-70%) and are practicing agriculture and animal husbandry as main source of their livelihood. A sizable number among this section have well settled in villages, towns and cities changed their profession and have entered in all social systems of modern society. Out of the rest 10-20% are landless or marginal farmers who own only sheds for animals with a small hut for humans. The group is steadily progressing in their socio-economic system. About 10-20% of rest of the population is still living a nomadic life. The present study relates to these groups who are landless and move along with their cattle and their all livelihood from one place to another place in search of fodder for their animals. These nomads are also called Banyare Gujjars and Khanabodosh i.e. house on their shoulders.

During summer they move to the alpine and sub alpine pastures of Himalayan range i.e. in the upper reaches of District Doda, Poonch, Rajouri, Udhampur and Kashmir valley. A few families also move locally in different areas of district Jammu and Udhampur. The period of stay depends upon availability of local fodder and disposal of the milk. During summer months (May-September) their stay in highland pastures brings them relief as cost of the fodder is nil and animals graze on natural grass. Ladies are busy in milking, preparation of various milk products as curds, ghee, killari etc. Their men visit nearby villages or towns for selling of the milk and milk products. Some of them work as labourers or chowkidars in orchards. During end of September or first week of October they move back to plains of Jammu, Kathua and Udhampur.

In the upward and downward journey they spend about 3 months. In plains the tribe has to purchase dry paddy straw and green grass (Barseem, Oats, etc.) as per the availability. Some land is rented from local landlords for this period that in return gets manure for ensuring season in exchange of the land rented. The Gujjars construct their temporary sheds by uneven tree logs, tree branches which are covered by paddy straw. Animals are tired in front of this temporary shed and fodder is fed in most unhygienic way getting mixed with urine and dung. During winter rainy days the whole area is muddy with obnoxious smell. Because of their temporary habitation and poorest condition the poverty alleviation programme of the Government like education, modern animal husbandry practices, timely vaccination of their animals and children, health and cooperative society programmes are totally ineffective and unsuccessful.

Methodological Approach:

The present study was conducted in 31 villages of Tehsil R.S. Pura during December to March 1999-2001. The data was collected through personnel interviews on a format devised for socio economic and educational survey with regard to their population, number and type of animals reared, educational and employment status and productions from the animals. The collected information was analyzed and percentage, figures and some graphs were prepared for results and discussions.

Results and Discussion:

In the present study an attempt has been made to examine the socio economic and educational characters of the nomads in selected Tehsil of Jammu like distribution of

population by sex and age, average family size, cattle distribution, milk yield, expenditure on milk production and transportation, education and economic status.

Sex and age composition and family size:

The pattern of population distribution of selected village's families indicates that out of 211 families of 31 villages, there were approximately 7 families in one village. This range between 1-16 families. One each family was found in village Tanda, Malwal and Gazia where as 16 families were reported in Tanda Chohala of R.S. Pura. Out of the total population of 1386, 712 were male and 664 female showing male female ratio as 1000:919. This ratio is less than the national level (1000:933). (Digest of statistics 2001-02). This variation can be attributed to female deaths as natural abortions, more confinement of ladies in Kacha and unhygienic houses (sheds) etc. The causes of this lower female ratio needs further probing.

Educational status and Employment:

Literacy is the main factor, which determines the qualitative aspect of the population as there is direct relationship between level of education and economic status of the society. The literacy level of the surveyed population, shows that out of total 778 members in age group below 18 years only 37 (29 males and 8 females) were school going, making a share of 4.75% only. This shows that the school going children per family was equal to 0.17% percent. Similarly above 18 years of age group 98.85% were found as illiterate. Among the rest 1% was reported as below matric and 0.15 percent above matric. Number of the employed person was only 1 among all the families under study.

In short, the overall situation of this tribe as regard to education and employment was quite embarrassing and alarming. This might be one of the reasons that the group is still economically weak as a result they are deprived off many essential needs required by a common man. When asked about poor response in adopting the schooling of their children in spite of the Government mobile schools, free education, scholarships and free hostel facilities at district level, they univocally expressed that migration from one place to another place was the main reason for this lacuna.

Cattle distribution and Milk production:

Out of total population of 3923 cattle, there were 3430 (87.5%) buffaloes, 236 (6.0%) Sheep/goats, 151 (3.8%) horses and mules and 106 (2.7%) cows. These figures show that buffaloes play major role towards the livelihood of the poor nomad Gujjars. Overall average milk yield per family per day was 32.57 liters but the average milk per day per buffalo was only 2.004 liters per day. This indicates that either the animals have not been fed properly or draught animal ratio was more. It was also found that except February, March and April the major fodder fed to the animals was paddy straw. Oil seed cakes were fed to only milking buffaloes. It was found that the buffalo/bull is not being changed as per the standard procedure, which has created inbreeding in the buffaloes. This is also one of the main reasons for low production of the milk.

Economic Status:

In order to study the economic status of the population the total income of the individual family was

taken into consideration as all the members including children above 5 years were engaged in some or other work for rearing their cattle and buffaloes. The gross annual income per family was worked out as Rs. 83563, out of which the income from milk and milk products was Rs. 83231 (99.6%). The expenditure on cost of milk production as feed, fodder, medicines and transportation was Rs. 40987 for an average family size on members. After deducting the cost of production and transportation from the total income, the net per capita income comes out to be Rs. 5430 only per annum giving a share of Rs. 452.5 per month i.e. Rs. 15.80 per day per annum. This meager net income has badly affected the living standard of the nomads and they are hardly been able to meet the minimum requirements of life (as food items, clothes, health cover, social requirements etc). The correlation coefficient between total income and milk yield was 0.999, which is statistically highly significant. The findings indicated that this group of Gujjars was living at the bottom of poverty line.

Concluding Remarks and Suggestions:

The socio economic and educational studies of nomadic Gujjars of Tehsil R.S. Pura of Jammu can be considered as true representative group of the whole nomads involved in animal husbandry practice in Jammu and Kashmir State. The outcome of the study shows the case of their economic backwardness, low income, negligible education, poor sanitary and health conditions indicating the reasons and remedies for its solution. It is obvious that under present changing scenario of social system, they are most poorly attended group of people, exploited by middleman and need proper attention of

concerned authorities. As a first step they should be provided one half to one acre of land, either free of cost or on lease or at the most, very nominal and subsidized cost for construction of 2 to 3 room house for human habitation, one animal and one fodder shed. Rest of the land can be used for production of fodder and storage of manure etc. This provision of the land may be made by allotting barren Government land, shamlat, forest land, Auqaf/custodian land etc. This action shall have double-edged effect by checking deforestation, degradation of jungles/pastures in alpine areas on one hand and on the other hand it shall help raising socio economic status of this group.

The extension programmes of various Government departments as Animal Husbandry, Medical, Social Welfare, Education, etc as also selection of good bulls, avoiding inbreeding, balanced feeding of livestock, maintenance of hygienic surroundings, educating their young and old, vaccination, launching of cooperative type milk societies and other welfare programmes shall have to be given priorities so that after the stationary lifestyle, this group of population also lives as per its rights.

THE GUJJARS AND THEIR SOCIETY

A R Qazalbash

The Gujjars are chiefly found in Himachal Pradesh and Jammu and Kashmir though a good number of them are also found in the western part of Uttar Pradesh. Though a large number of Gujjars have now settled down and taken to farming, still many of them in some areas continue animal husbandry only. Tradition says that they were a pastoral tribe with no fixed abode. They may be termed as semi-nomadic (Bacon 1954:54) as many of them grow some crops in their base camp before moving out for seasonal migration.

The origin of the Gujjars is still controversial. A commonly accepted view is that these people migrated to India sometime during the 6th century from Central Asia and settled in Gujarat. Gujjars are believed to be the descendants of the ancient Yuchi or Kushan. Besides the Jats, they are the only numerous people of foreign origin in the north-western part of India. Initially, Gujjars were Hindus, but during the reign of Aurangzeb forcible proselytization made them embrace Islam; hence, they are mostly Sunnis. But a section of them who were not converted or who after conversion abandoned Islam still continues to be Hindus, though they are in the minority. Their sub-castes or *gotras* like Bhatti, Chandal, Chauhan, Baniya, Lodha, Kasara, Bhensi, Chopra, Chechi, Khatara, etc., are reminiscent snack of Rajput gotras which further testifies to their being Hindus earlier.

According to Cunningham the Gujjars are found in great numbers in every part of northwest India, from the Indus to the Ganges, and from Hazara mountain to the peninsula of Gujarat. In the Punjab, they belong to the

lower ranges, and though they have spread down the Jamuna in considerable numbers, they mostly confined to the rivers and low-lands. In the Peshawar region any herdsman is known as the Gujjar and it is quite likely that some of them are not true Gujjars by race. But throughout the hill country of Jamuna, Chibbal and Hazara and away in the territory lying north of Peshawar, true Gujjar herdsmen are found in large numbers, all possessing a common speech which is a Hindi dialect quite different from the Punjabi or Peshto current in these parts. Here, they are purely pastoral nomads, taking their herds up into the higher ranges in summer and descending with them into the valleys with the onset of the colder months. They are declared to be a Scheduled Tribe only in Himachal Pradesh where 20,634 Gujjars according to 1971 Census reside, 10627 males and 10,007 females.

In Himachal Pradesh Gujjars are mostly found in Chamba district pocketed mainly in two villages Saho and Sihunta, though sporadic populations of Gujjar are found all over the state (Tablel). These, Gujjars are mostly nomadic, moving from high to low and low to high hills in search of pasture and conducive climate for their buffaloes. These Gujjars mainly live on the sale of milk and milk products.

Gujjars are also found in large numbers spread all over the state of Jammu and Kashmir. Here, they are classified as Dodhi, Zamindars, and others, according to the nature of occupations practiced. Tables 2 and 3, from Udhampur and Jammu districts of the state respectively furnish the total population of the Gujjars, according to the sex, age and nature of occupation, as found in various tehsils of the two districts where the study was conducted. From these tables, we observe that in Udhampur, of the

total Gujjar population of 43,101, there are 19,291 males and 23,810 females; thus working out of the sex ratio to be 100: 123 (Table 2). In Jammu, of the total Gujjar population of 23,062, 11,820 are males and 11.22 are females with the sex-ratio being as females per 100 males (Table 3). From the occupation point of view, it is seen that the Zamindar Gujjars i.e., those Gujjars who are mostly involved in cultivation, are in predominant majority and have outnumbered their Dodhi brethren and also those Gujjars who are now engaged in other occupations, such as, labour, mule-teering, business, etc.

Table 1: Distribution of Gujjars in Himachal Pradesh 1971

Districts	Total	Male	Female
Chamba	6504	3400	3104
Kangra	-	-	-
Mandi	4560	2279	2281
Kulu	-	-	-
Lahaul Spiti	-	-	-
Bilaspur	4911	2435	2476
Mahasu	2151	1174	977
Simla	-	-	-
Kinnaur	-	-	-
Sirmur	2560	1337	1169

Table2: Total Population of the Gujjars sex, age-group & occupation wise in district Udhampur

		Males					Females				
Tehsil	**Type of Gujjars**	**0-5 Yrs**	**6-14 Yrs**	**15-45 Yrs**	**46 Yrs & above**	**Total**	**0-5 Yrs**	**6-14 Yrs**	**15-45 Yrs**	**46 Yrs & above**	**Total**
Udhampur	Dodhi	39	93	133	39	304	42	93	106	22	263
	Zamindar	694	1116	1847	642	4299	714	1007	1678	453	3852
	Others	3	6	13	2	24	2	1	9	3	15
Ramnagar	Dodhi	13	32	47	17	109	16	23	50	9	98
	Zamindar	284	514	739	264	1801	301	475	722	187	1685
	Others	1	6	13	3	23	6	5	13	2	26
Reasi	Dodhi	2	37	24	10	8	8	23	24	5	60
	Zamindar	1435	762	1254	427	2878	441	705	1304	296	2746
	Others	-	-	1	-	-	-	-	-	-	-
Mahore	Dodhi	24	22	39	39	1124	47	33	21	16	117
	Zamindar	1892	1736	3385	2588	9601	6213	5385	1881	1403	14882
	Others	10	5	13	16	44	41	14	7	4	66
Total	Dodhi	88	184	243	105	620	113	172	201	52	538
	Zamindar	3305	4128	7225	3921	14579	7669	7572	5585	2339	23165
	Others	14	17	40	21	92	49	20	29	9	107

(Source: Dist. Statistical Office, Udhampur) Figure: Oct. 1975

Males: 19291
Females: 23810
Total: 43101
Sex Ratio: 100:123

Table3: Total Population of the Gujjars sex, age-group & occupation wise in district Jammu (J&K)

		Males					Females				
Tehsil	**Type of Gujjars**	**0-5 Yrs**	**6-14 Yrs**	**15-45 Yrs**	**46 Yrs & above**	**Total**	**0-5 Yrs**	**6-14 Yrs**	**15-45 Yrs**	**46 Yrs & above**	**Total**
Jammu	Dodhi	61	107	176	81	425	39	96	157	56	348
	Zamindar	1066	1505	2424	981	5976	1027	1427	2287	860	5601
	Others	44	53	67	14	178	21	52	83	14	170
Samba	Dodhi	3	4	13	3	22	1	4	15	2	22
	Zamindar	499	924	1245	542	3210	503	933	1307	426	3169
	Others	2	1	1	-	5	-	-	1	-	1
R.S. Pura	Dodhi	158	381	598	178	1315	152	341	610	144	1247
	Zamindar	26	61	70	38	195	24	48	81	35	188
	Others	6	9	-	-	15	9	10	-	-	19
Akhnoor	Dodhi	-	-	-	-	-	-	-	-	-	-
	Zamindar	76	138	196	70	480	102	160	206	69	537
	Others	-	-	-	-	-	-	-	-	-	-
Total	Dodhi	222	492	786	262	1762	192	441	782	202	1617
	Zamindar	1667	2628	2935	1631	9861	1656	2568	3881	1390	9435
	Others	52	63	68	14	197	30	62	84	14	190

(Source: Dist. Statistical Office, Jammu) Figure: Oct. 1975

Males: 11820
Females: 11242
Total: 23062
Sex Ratio: 100:95

While Muslim Gujjars are found in all three states, Hindu Gujjars are restricted only to Uttar Pradesh. Among the Muslim Gujjars both settled people who mostly depend on agriculture and semi-nomad who mostly depend on animal husbandry are found. But the Hindu Gujjars are all depend on settled agriculture. Marriage between these two religious sects is strictly forbidden.

In Jammu and Kashmir the Gujjars are divided into

two types as mentioned above. They are the Zamindar Gujjars and the Dodhi Gujjars. Everywhere more and more Gujjars are accepting a settled life and involving themselves in cultivation because of Government patronage. They are provided with cultivable land and settled according to the plan of the Government for their development. However, both the Zamindar and the Dodhi sections are divided into a number of exogamous *Gotras,* such as, Chechi, Padana, Kasana, Lodha, Khatana, etc. The Gujjars of Himachal Pradesh and Uttar Pradesh are likewise divided into Baniyara or Dhodi and Bhatliya. Of these two sections the former one rests on pastoralism mostly which the latter one depends on cultivation. Both sections are divided into a number of exogamous *Gotras* like their congeners in Jammu and Kashmir. Some of these *Gotras* are Kasana, Chechi, Lodha, Chetri, Gorsi, Hari, Deddar, Ched, Dhinde, etc. The main function of these *Gotras* of the Gujjars is to regulate marriage. Like the Hindus the Gujjars maintain *gotra* exogamy. Thus, a Guijar belonging to Chenchi *gotra* would never marry a Chechi, though he can take spouse from any other *Gotras.* The Gujjars are quite rigid about this rule of exogamy.

Monogamy is the norm of the Gujjars in general. But because they have embraced Islam, they have been permitted to keep four wives at a time. However, polygamous marriages are usually practiced in those cases where the first wife has not been able to bear a child. The incidence of polygamous marriages among these people is quite low. The percentage of polygamous marriage among the Gujjars in two villages studied, one from Udhampur and the other from Jammu, is only 3.69%. This is perhaps due to the tough semi-nomadic life they lead and economic problem of maintaining two or more wives.

At present the traditional form of marriage, marriage by negotiation *(nikah or mamla ki sadi), is* gradually losing its importance and is being replaced by badla marriages (marriage by exchange): marriage of a son and a daughter of a person with a daughter and son respectively of another. This involves very little expenditure on the marriages as mostly expenditures are done reciprocally. The incidence of a boy eloping with a girl and then getting married (udhala) is also large.

The Gujjars practice cross-cousin marriages. Marriage with both mother's brother's daughter and father's sister's daughter is permissible. In a few cases parallel cousin marriage of mother's sister's daughter type is practiced. Sororate and levirate are also prevalent among them. But sororate polygyny is usually avoided. A Gujjar while marrying for the second time during the life time of the first wife always avoids the wife's sister. In olden days in case of cross-cousins the marriage was settled in very childhood and the actual marriage between them would take place when they grew older. At present there may be sporadic cases of betrothal in infancy, but this practice is fast giving way to adult marriages. The average age for marriage for girls is between fifteen years and eighteen years and for boys from twenty years to twenty five years. When a man has only daughters but no son, he brings *Gharhawai* (household son-in-law). The system of bride-price (mamla) is present among the Gujjars. The amount for bride-price varies from Rs. 5,000 to Rs. 7,000.

Gujjars are partilineal and patrilocal. Though believing in the reality of blood ties in the patrilineal lines neither do they have any localized class nor do they posses any tendency towards local exogamy or endogamy.

Remarriage and divorce both are permissible. Divorce is very easy and simple. The woman simply has to leave her former husband and start living with another man. The new husband has to pay compensation, which is much more than the actual expenditure incurred by the aggrieved husband to the latter on his demand. This compensation can range from roughly Rs. 8,000/- to Rs. 20,000/- Usually the Panchayat decides the case as per the dictates of Islam. Children born of the previous marriage, remain with their father. When the child is small he lives with the mother till he is grown up, when he returns to his father to receive a share of his ancestral property. The common grounds, for divorce are barrenness, incompatibility and adultery. But the most important reason is the non-participation of wife in economic pursuits, as well as in the performance of the household chores. Barrenness may not always lead to divorce but the latter reason always does so. Sometimes the second marriage is contracted with the permission of the first wife, who continues to enjoy a privileged position in the household and commands special respect by virtue of her seniority. Her incapacity to produce a male issue in particular does not lead to the decline in her status as a wife.

Gujjars believe in an extended family system, though nuclear families are also coming up, and demand for individual and separate existence is voiced from time to time. Usually when the differences arising from petty matters accumulate and are blown out of proportion, a demand for a separate household is acceded to as the only alternative. Now-a-days, as soon as a child is married he is given his due share in the property and is given a few buffaloes to start life with. The rest depends on him and

his wife to increase the flock. Though having separate families it is not unusual to find one common residence, with separate chula (hearth). Table 5 reveals that of the total 52 households, 51.92% are extended households and the remaining 48.08% are nuclear ones. Again in Udhampur the extended household percentage is quite higher (58.33%) than the nuclear one (41.67%). But in Jammu extended households are less (37.50%). Table 6 which gives the composition of a Gujjar households in the villages of Udhampur and Jammu studied, reports that in Udhampur the highest frequency goes to the families with the husband, wife and married and unmarried children as members, followed by the type of family with the husband, wife and unmarried children as members. In Jammu on the other hand we find a somewhat different picture. Here the latter group dominates. They are probably inclined to nuclear families because they are near to the urban complex of Jammu.

Table 4: Incidence of Polygynous marriages among the Gujjars

Caste	Total Male Population of both Villages	Total Male involved in Polygynous marriage in both Villages	Frequency of Polygynous marriage in both Villages	Percentage of Polygynous marriage in both Villages
Chechi	38	2*	2	5.26
Padana	77	1*	2	1.29
Kasana	45	2	2	4.44
Lodha	12	1	2	8.33
Khatana	8	1	2	12.50
Paswar	4	-	-	-
Bangri	5	-	-	-
Total	**189**	**7**		**3.69**

**Note: Only in case of 1 male of Padana & Chechi each, brought second wife after the death of previous wife, whereas in others two marriages were done with children from both wives*

Table 5: Type of family among the Gujjars of Jammu &

	Nuclear			Extended Patri		
Name of Castes	**Total**	**Udhampur**	**Jammu**	**Total**	**Udhampur**	**Jammu**
Padana	8	8	-	14	14	-
Kasana	6	-	6	5	2	3
Lodha	-	-	-	3	2	1
Khatana	1	-	1	1	-	1
Paswar	1	1	-	-	-	-
Bangri	2	-	2	-	-	-
Chechi	7	6	1	4	3	1
Total	**25**	**15**	**10**	**27**	**21**	**6**

Udhampur, Jammu & Kashmir

Among the Gujjars after the death of the father the mother lives with youngest son. For this reason the youngest son gets the natal house. The property after the death of the father is equally shared by the sons though the eldest or the youngest one is entitled to get the mother's share as he maintains her. Moreover the eldest son gets *jaithbhar or sardan-ka-haq* (taken for being the head of the household) which is an extra share of the property (say a buffalo). When the man does not have any issue or does not have any sons but only daughters, the property is inherited by the widow. She can enjoy it till she dies or remarries. In either case the daughter if she lives with her gets the property. In that case her husband remains the *gharjawai.* But if she does not live with her widowed mother but with her husband in a separate house, then the property is equally shared by the brothers of the deceased person after the death of his widow. When a person does not have any son or daughter the property, after the death of his widow, goes to the brother of the man and in absence of the brother to the brother's

sons. However, where a person has more than one wife, the property is equally shared by them, and then by their sons. Females are not entitled to have a share of their father's property so long there is a son. It is said that girls receive their share when they are married. But the debts, if any, of the father has to be paid back equally by all the married brothers, irrespective of whether the eldest has received the *jaithbhar.* The unmarried brothers are exempted from paying off their father's debts. Son's wife usually gets the husband's mother's jewellery with whom she is living. If there is no son and thereby no son's wife, the daughter gets the jewellery.

Adoption is not very popular among the Gujjars. In case the first wife fails to produce a male, a second or even third marriage can be contracted for that purpose. In rare cases adoption is resorted to. The child usually adopted is from among relatives of the father's side, preferably the son of one of his brothers.

Authority is bestowed on the eldest male member of the family, who is vested with the power to take major decisions in the family. However the rest are not subservient to his wishes in the strict sense of the term, for everybody is consulted before a major decision is taken.

Table 6: Composition of Gujjar households of Kanah & Birnao (Udhampur Distt.) & Kotwatha (Jammu Distt.)

	Udhampur Gujjar							Jammu Gujjar						
District	I	II	III	IV	V	VI	VII	I	II	III	IV	V	VI	VII
Hu+Wi Unmarried Children	6	-	4	-	-	-	1	-	-	1	4	2	2	-
Wr (Hu)+WrBrWi+WrBr+ Unmarried Cchildren	1	-	-	-	-	-	-	-	-	-	-	-	-	-

W/Wr+married & unmarried Children	5	-	2	-	-	-	-	-	2	1	3	-	-	-
Hu+Wi+married & unmarried Children	8	1	2	2	-	-	-	-	-	-	1	-	-	-
Widow/Widower W/Wr+unmarried Children	2 -	- -	- 1	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -
Hu_Wi	-	-	-	-	-	-	-	-	-	-	1	-	-	-
Total	**22**	**1**	**9**	**2**	**-**	**-**	**1**	**-**	**2**	**2**	**9**	**2**	**2**	**-**

I: ***Padana*** **II:** ***Lodha*** **III:** ***Chichi***
IV: ***Kasana*** **V:** ***Bangri*** **VI:** ***Khatana***
VII: ***Paswar***

The life of the Gujjar is very hard and busy, right from morning till evening, and each and every member of the family, irrespective of sex has to contribute substantially to the smooth running of the family. Women find a special place in their society and are given considerable latitude. *Purdah* in strict sense of term does not exist. However, a young Gujjar covers a part of her head, in the presence of senior male members of the family, as a matter of regard and respect.

A Gujjar life, thus, thrives on cooperation between the sexes and among all the members comprising a household. Not only this, but inter-family relations are all more important for without a proper amount mutual give and take, a Gujjar would not be able to survive the various perils that come in the course of day to day existence.

Thus from the above we observe that the economic activities, family, marriage, inheritance and kinship, all promote a 'we' feeling of group cohesiveness, without which the life of a Gujjar in the dense forest, high hills and inaccessible areas would be difficult.

GURJAR HISTORY - A VIEW POINT

Atif Ali

A Sanskrit Dictionary says the meaning of the word "Gurjar" is Gur which means enemy and Jar means defeating the enemy. The Gurjars in India belong to the north-western parts of India like Gujarat, Rajasthan, Jammu & Kashmir, Himachal Pradesh, UP, Uttaranchal, Haryana and Punjab. This royal community is a warrior community which not only inhabit in India but in countries like Pakistan, Iran, Afghanistan, Russia and Iran also. In different countries Gurjars are known by different name like 'Gujjar', 'Gojar', 'Gorjar', 'Godar', 'Gorj' etc. They are Hindus, Muslims or Sikhs. Gurjars traditionally belonged to the Kshtriya caste and ruled over the Gurjara-Pratihara Kingdom an area comprising almost 60% of south Asia during the 8th and 9th centuries. The Gurjars migrated to India in 476 A.D. with white Hunas and were quickly assimilated into the local population as Kshatriyas. They are believed to have originated from what is now Georgia. In Persian it is pronounced as "Gurjiya". Gujarat is said to be named after them as they settled there in the 6th century A.D.

Historians say that they had migrated to India from Central Asia. It is also said that probably they might have settled in the Indian green territory during 5th or 6th century A.D. The Gurjars travelled to India via Rajputana crossing Punjab and finally settling in Gurjratra (modern-day Gujarat, which was named after them) where they ruled for many centuries. They called themselves Great Raghukul Vanshi (Ram Chandra Vanshi). Some historians call them Suryavanshi while some differentiate them as Agnivanshis. Initially the Gurjars founded their Kingdom in

western Rajasthan (Rajasthan still holds a large majority of Gurjar population), later expanding it as far as Assam (Kamroop) in the east and Lahore in the west side. They resisted the Arabian invasion successfully for 300 years till the fall of their kingdom, when Muslims invaders arrived. Dadda, the founder of Pratihara dynasty, established the Gurjar rule at Nandipur (Nandol). Dadda III wrestled Broach from the Maitraks whose citadel had started shaking. After that there were many kings who kept the Gurjar kingdom alive. The name of these kings and their duration of ruling is given below:

Gurjar Kings	Ruling Period
Dadda 1-2-3	(650-750) A.D.
Nag Bhatta-l	(750-780)
Vatsraj	(780-800)
Nag Bhatta-2	(800-833)
Rambhadra	(833-835)
Mihir Bhoj Mahan	(835-890)
Mahenderpal-1	(890-910)
Bhoj-2	(910-913)
Samrat Mahipal	(913-944)
Mahenderpal-2	(944-948)
Devpal	(948-954)
Vinaykpal	(954-955)
Mahipal-2	(955-956)
Vijaypal-2	(956-960)
Rajyapal	(960-1018)
Trilochan	(1018-1027)
Yashpal	(1024-1036)

These were the famous Gurjar-Pratihar kings of India.

There are a number of books written on Gurjars history which highlight the glorious past of the Gurjar community. Mr. Baij Nath Puri, a famous historian of India, in his book "The history of Gujjars and Pratiharas" and another historian Mr. K M Munshi in his book, "The Glory that was Gujjar Desh", Rana Ali Hassan Chouhan, in his book "The history of Gujjars", Mr. latinder Kumar Verma, in his book "Gujjar Ithas", as historical records, have fully proved that they belonged to Aryan Dynasty and refuted that they had come from outside India and settled here. There were a number of kingdoms there in the past like dynasty of kusan Gujjars whose kingdom was the Kanishka, kingdom of Peshawar etc. During the Gujjar rule the gojari language was made as an official language and all official work used to be carried out in it. In 9th century A.D & after this period, the Arab people who wrote about Gujjar history presented the facts in distorted manner because at that time, Gurjars opposed the Arabs. The Arab historians recognized the Gujjar rule as the most stable and powerful. After ruling for centuries in India, their down fall began during Muslim rulers. In 1697 Al-ud-Din Khijli destroyed the last rule of Gurjars in India. After that Gurjars were ruthlessly suppressed. Numerous conspiracies were hatched against Gujjars. Under these bad and hostile conditions some Gujjars ran away for safety while others disliked to be called "Gujjars" and in a way they converted themselves into communities, other than Gujjars. There are one and half million Gurjar Muslims in Jammu & Kashmir. After the Muslim invasion, the Gurjars turned to farming as their occupation. Gurjars were very against the mughals and the British, that is why they were exploited and punished by the British Govt. until independence. Gurjars played pioneering role in

protecting Kashmir during first invasion of Pakistan when Pakistan annexed the area, called Pakistan Occupied Kashmir (POK). Three Gurjars including one woman was awarded Padma Shri by the President of India for the act of patriotism.

Now their exact population is about 3.3 Crores in India and 3 Crore in Pakistan. They speak their mother tongue Gujari (also written 'Gurjuri', 'Gojuri' and 'Gojiri') regardless of their religion and region. Gujjars of Kashmir, Rajasthan, Haryana, U.P., and even Pakistan speak the same language 'Gujari' which is very similar to marvari or Rajasthani. It was the royal language during their Kingdom that's why they are very fond of it. (GRI).

Bashir Mastana: A Gojri Folk Artist

Gojri Research Institute

Enchanting hilly at his birthplace and around was inspiring enough for any sensitive soul to develop passion for octave notes ingrained in the purity of folk music. And the young Bashir Ahmed Mastana, too, was not an exception for whom the picturesque Doda, Bhaderwah served as fountain-head.

It all started when he was still a child and used to fiddle with the strings of '*Sarangi'* which his grandfather used to play. The instrument was appealing enough to stir his creativity. Those were the moments which made him further inclined towards the reverberating notes of folk music. As earlier it was his father who bequeathed him affinity for Gojri folk songs which he used to hum day in and day out. Since he hailed from Gujjar background, it was not possible for him to have formal training in music whether it is vocal or instrumental.

But it was his never-dying passion that refused to bow-down before the circumstances. He continued to embellish Gojri, Bhaderwahi folk songs and Urdu ghazals with his inimitable voice having a distinct tonal quality. And this devotion did not go unrewarded.

It was the Independence Day in 1994 which proved to be a turning point in his life. State Cultural Academy organized a function to mark the occasion. Bashir, who was obsessed with music, covered 40 kilometers from Gundoh to Thathri to perform in the function risking his life as the entire belt was militancy-prone area. There, besides, a 'Shiv Bhajan', he presented a ghazal in his lifting voice "*Chambe Diya Band Kaliy."* and simply won the hearts.

His daring venture flooded him with the offers of

jobs by army, paramilitary forces i.e. CRPF, BSF and JKP deployed in the area not, withstanding that he was under-matric but finally he adopted for the State Police. There he found his Godfather in IG Choudhary Masud who always encouraged his passion for music.

"It is because of Choudhary Masud Sahib's patronage that Mr. Bashir Ahmed Mastana's first love is not only alive but is also grooming". Now even he is having, proper training in classical music from Ustad P.N. Raina, a renowned Thumri singer of the State. Gurjar Desh Charitable Trust is sponsoring this training. He wants to pursue his hobby till the end of his life. Rest is God's will, whatever he decides for him, will be acceptable to him, says Bashir who is at present serving as constable in JKP and is also an accomplished B-high grade folk singer and B-grade Sarangi player of Radio Kashmir, Jammu.

So far, he has performed in various parts of the country, as a part of Academy's cultural troupe. His simple yet deep-drunk voice with pure Gojri diction was able to create a spellbinding effect on the audience in Dalhousie, Chamba, Bilaspur, Noorpur, Hamirpur (where he shared the stage with one of his favourite singers i.e. Ghulam Ali), Simla, Kashmir, Baramulla, Shopian, etc.

During the Vice-President Mr. Krishan Kant's visit to State very recently, he also got an opportunity to perform before him at Raj Bhawan wherein he sang, *"Pardesiyan Kukkua Bol"* and *"Bagan Maan Aa Maiya"* and held the dignitaries spell bound with his captivating notes.

It is pertinent to mention here that his popular Gojri folk songs including *"Kuckoo"* also form part of the first ever cassette of Gojri folk songs released by State Academy of Art, Culture and Languages. PCI Company too produced cassettes of his Bhaderwahi and Gojri folk songs.

The entry into Radio Kashmir, Jammu too was just incidental that Mr. Bashir was singing in the courtyard of *"Muchh Marod, Pathar Tarod"* in Bhadarwah, advocate Choudhary Rouf heard him singing there. He brought him to Jammu and introduced him to Radio Kashmir, Jammu for the first time. That was a beginning. Since then there was no looking back for him.

An ardent fan of Mehdi Hassan, believes that the soothing notes of music has the power to inspire new creations.

ERSTWHILE RAJAURI STATE

Moti Lal Saqi

Jayasimha of Kashmir died in A.D. 1154, and was followed by a succession of weak kings, and from this period we may date the decline of Kashmir ascendancy over the Hill States, which had existed off and on for many centuries. The hill Chiefs all assumed independence and perhaps this may explain the fact that references to them are few in the Rajataranginis of Jonaraja and subsequent writers.

Bhu-Pala of Rajapuri succeeded between A.D. 1145 and 1149 but of the events of his time we know almost nothing. He probably kept on good terms with Kashmir, and we read of no more wars between the two States. Rajapuri is many times mentioned casually in the chronicle of Jonaraja and later chronicles, but no details are given. The last reference is in the reign of Ghazi shah, A.D. 1560.

The first mention of the State by Jonaraja is in the reign of Sangramadeva of Kashmir (A.D.1236-52). On the outbreak of a rebellion, led by some of the Damaras or hill barons and others, the king lost heart and fled “to the peaceful king of Rajapuri. He seems to have been pursued, and a battle was fought near the town of Rajapuri in which the rebels were defeated, and thus Sangramadeva regained his kingdom, doubtless with the help of his ally.

In A.D. 1339, the Hindu line of Rajas in Kashmir came to an end, and an adventurer, named Shah Mir, one of the former Raja’s ministers, seized the throne. After him succeeded a line of Muhammadan kings. One of these was Ali Shah (AD.1413-20), whose younger brother was Shadi-

Khan, better known as Zain-ul-Abdin. A short time after his accession Ali-Shah formed the resolution of going on pilgrimage and appointed his younger brother, Shadi Khan, to the management of the State. On his arrival at Jammu, the Raja of which place was his father-in law, he was dissuaded from carrying out his purpose, and advised to return to Kashmir and resume his position as ruler. To this, however, his two younger brothers objected, and the Rajas of Jammu and Rajapuri gathered an army to reinstate him. Shadi Khan was compelled to flee from Kashmir and seek refuge with a Chief named Jasrat Khokhar. The Chronicle of Srivara tells us that "Ali Shah was angry with Jasrat Khokhar for giving shelter to his brother and marched against him." It appears that on this occasion the Rajapuri sided with Shadi-Khan; for on his arrival in that territory, AIi Shah laid it waste, though Jonaraja says he should have taken it under his protection. He was, however, defeated, and fled into Kashmir and disappeared Shadi-Khan was then installed in his stead as Zain-ul-Abidin and reigned for fifty-two years. He was one of the most famous of the Muhammadan rulers of Kashmir, and it was towards the middle of his reign that an alliance took place with Rajapuri, which ultimately resulted in the accession of a Muhammadan dynasty. It is probable that some time before this Muhammadan influence had spread all through the outer hills and many of the people had embraced that faith.

Rajapuri seems to have been still tributary to Kashmir, and its Rajas received the symbols of royalty from the ruler of that country. Before Zain-ul-Abidin, therefore, we are told, appeared Jayasimha and were installed as Raja and received charge of "The beautiful kingdom of Rajapuri." Probably Sundra-Sena, the next Raja mentioned,

and one of the last of his line, was Jayasimha's grandson, and we may fix his accession at about A.D. 1450, The practice had then begun of tributary Hindu Chiefs sending a daughter to the harem of the lord- paramount, and it is related that Sundra Sena sent his elder daughter, Rajya Devi to Sultan Zain-ul Abidin. On her arrival in Kashmir the king was engaged in sport on the Wollar Lake, and seeing the lady's party coming he asked one of his attendants the question "What mother's doli is that." On hearing that it was the Rajauri princess sent to him, he said: As t have already called her mother, "how can I receive her as a wife." She was, therefore, sent to the harem, where she afterwards became a Muhammadan, and the Rajwir or Rajauri Kadal, a bridge over the Mar Canal in Srinagar, was built by her.

Sundra Sena then sent his second daughter also to the king, and she too became a Muhammadan. Her name was Sundera-Devi, but the people called her Sunderma-ji. She bore a son called Adham Khan, generally known as the "Wali," being the eldest son, and his elder son was named Fath Khan. As he was not on good terms with his father and his brother, Haider Khan, the King appointed him Governor of the outer hills, including Punch and Rajauri. On his father's death he claimed the throne, but was defeated and retired to plains where he had a younger son, named Sikandr Khan Sani, whose son was named Sher Afkun.

During the reign of his brother, Haidar Shah, who succeeded his father in Kashmir, Adham Khan, came to Jammu where he induced the Raja to support his claim to Kashmir but he was shortly afterwards (A.D.1472) killed in a skirmish with a party of Mughals, leaving his elder son, Fath Khan, to prosecute his claim. Fath Khan at a later date

became king of Kashmir, and Nur shah, or Nil-sih, son of Sher Afkun and grandson of Sikandar Khan Sani, obtained possession of Rajauri, by conquering the country and marrying the Raja's daughter. The Raja referred to must have been later than Sundra Sena, possibly his son or grandson, his date is about A.D.1500. From this time onwards Rajouri was ruled by a succession of Muhammadan Chiefs in undisturbed possession, each bearing a Hindu name in addition to his own proper name.

In the foregoing narrative we have followed the account given by Cunningham, but have not been able to ascertain his authority. It differs considerably from that in the vernacular history. There we are told that the family was descended from Jira Pal, younger brother of Jhet pal the founder of Nurpur State, and was ruling in Kalanaur about A.D. 1193-96 when Muhammad Ghori invaded the Panjab. After opposing him and being defeated, the Raja of the time, named Sahib Sinh, was won over and embraced Islam, along with his son Nil Sinh; receiving the names, respectively of Sher Afkun Khan and Nuruddin Khan. Soon afterwards they moved into the outer hills and conquered Rajauri from the Pala dynasty previously in possession and became rulers of the State.

There are, however, several points in this record which are not in agreement with historical facts. We know from the later Rajatarangin is that there were Hindu Rajas of Rajouri down to a much later date than A.D. 1193, and Jahangir in his Memoirs states that the family became Muhammadan in the time of Firoz Shah Tughlak (A.D. 1356-88). It is also note worthy that the names of the Rajas in the vernacular narrative, viz. Sher Afkun and Nur-shah or Nil-sinh, are the same as those given by Cunningham, who is recorded to have ruled about AD.

1475-1500, and in both accounts Nur Shah or Nil Sinh is said to have been the first Muhammadan Raja of Rajouri. It is also interesting and confirmatory of Cunningham's version, that the Rajvir or Rajvir Kadal (bridge), said to have been built by a Rajouri princess, is still in existence on the Mar Canal in Srinagar.

There is one point which somewhat weakens the credibility of Cunningham's version, making the Muhammadan dynasty date from about AD. 1500. There were thirteen Rajas in succession from Nur Shah or Nil-Sinh to Taj-ud-din Khan, who died in A.D. 1646, and was a contemporary of Shah Jahan. This gives an average reign of only eleven years, which is much below the average of most of the other Hill States. There were eight Rajas after Taj-ud-din with an average of twenty-five years, and the average over the whole period from A.D 1500 to 1846, when the State was overturned, is about seventeen years. It, therefore, seems probable that the change of dynasty took place in the time of Firoz Shah, as stated by Jahangir. Here we must leave the question for the present, but further research may throw more light upon it.

We are fortunate in having a very full record of the period covered by the Muhammadan dynasty, compiled by a member of the Rajouri royal family, and from it most of the subsequent information in this chapter is taken. We desire to acknowledge our great indebtedness to Raja. The Honourable Ikram-Ullah Khan of Wazirabad for so courteously placing his family records. As already stated, the first member of the new dynasty to acquire the ruling power in the State was Nur-shah or Nil-Sinh or Sih, whose full name was Nur-Ud din-Khan. He probably had a short reign and indeed the same seems to have been the case with a good many of his successors. There are no details

regarding the events of his reign, and on his death he was succeeded by his son, Baha-ud-din- Khan also called Shag-Sinh or Sih.

Bhag-Sih is said to have extended the boundaries of the State, Probably towards the south and to have erected some fine buildings in the capital. He was followed by his son, Anwar-Khan, called Awardan Sinh.

Anwar Khan spent most of his time in sport of every kind, of which he was very fond. In order to leave himself free for his favourite amusement, he appointed one brother to the command of the army and the other to the administration of the State. Towards the end of his reign, realizing that his brothers might not be willing to surrender the power, which they had so long exercised, and that the army and the State officials might not be ready to accept his son on his own demise, he summoned all of them to his presence. He then appointed Haibat-Khan or Haibat-Sinh, his son, as his successor by applying the tika to his forehead in saffron, and ordered all present to present their nazars (tribute), as is customary on such occasions. Thereafter he placed the young Raja's hand in the hands of his brothers, and took a promise from them that they would be loyal and faithful. This promise was faithfully kept during the Raja's minority, and on coming of age he took over the administration. Nothing eventful seems to have happened in his reign. Sirdar khan or Ratan-sinh succeeded, and of him it is recorded that he was exceedingly inert and indifferent to State affairs. The rulers of the neighbouring States took advantage of this and invaded the territory, much of which was lost. He had only one son, Shahsawar Khan, or Sansar sinh who succeeded him. This Chief was more manly and energetic than his father, and under him most of the lost territory was

recovered. He was fond of sport and delighted in the pursuit of big g.ame. Daulat Khan or Daulat Sinh was also warlike and most of his reign was spent in making raids on neighbouring States, and in repelling attacks upon his own. He lived mostly in the field and in the simplest manner like one of his own soldiers, and was fond of marching on foot. He recovered all the remaining territory that had been lost.

Shahzaman Khan or Chak Sinh, the next Raja, had three sons, and being fond of the two younger he settled them in separate jagirs, and granted them the title of Rat, which their descendants still hold.

In this reign the Rajouri Chief was called upon to provide a contingent to aid Kashmir in the invasion of Baltistan or Little Tibet and a force was sent under the heir-apparent, Shahab-ud-din. After subduing the country the Commander of the Kashmir army, named Rai Makari, rebelled, and an army had to be sent from Kashmir to coerce, him in which the Rajouri force was also present. This invasion is recorded in Ferishta as having taken place in the reign of Sikander But shikan of Kashmir (A.D.1396-1416).

Shahab-ud-din who followed his father had an uneventful reign, and added to the State revenues by breaking up new land and bringing it under cultivation. He had three sons of whom Bahram Khan was the eldest and heir-apparent. The others were settled in jagirs.

Bahram Khan or Bahram Sinh, on succeeding, spent most of his time in hunting, to the neglect of State affairs which fell into disorder. He also wasted much money on the purchase of hunting dogs and the enjoyment of his favourite pastime, and those officers were held in highest regard who ministered to his love of sport .He had two

sons of whom the elder, Burhan-ud-din, succeeded on his decease,

Burhan-ud-din or Bairam Sinh was very unlike his father, for he disliked exertion of every kind and lived a listless life. He had no sons till an advanced time of life, when two were born. As his sons were still young when he felt his end approaching, he called together his officials, and in their presence appointed his elder son, Ali-Khan as his successor and conferred on him the symbols of royalty.

Ali Khan was only ten year of age when his father died, and the administration was in the hands of his official. As he grew older the Raja developed a religious and the habit grew upon him till worldly affairs became distasteful to him. At last in his twentieth year he abdicated in favour of his brother, Bahadur Khan and became a faqir.

Bahadur Khan or Bahadur Sinh, though young at the time of his accession, showed much capacity and also a fine spirit in all his relationship with his brother to whom me he referred in all important state affairs, and deferred to his advice. He had four sons of whom the eldest was Mast or Sarmast Khan.

Samast Khan (A.D.1580) succeeded and according to the vernacular history, his rule was contemporary with that of Akbar till A.D. 1586 Kashmir had remained independent under its own rulers, but in that year Akbar sent an army to conquer that year sent a letter to the Raja of Rajouri, asking his assistance and promising that he would be suitably rewarded. Mast Khan fell in with this proposal and went to meet the Mughal Commander, by whom he was well received.

The advance was then made through Rajouri and by way of the Pir Panjal Pass, and Supplies and transport

were provided by the raja who himself accompanied the army with his own contingent. The road being blocked by the Kashmir forces near a place called Darhal, the Raja pointed out another way by the Nandan- sir, which was little used and on which the enemy had not posted a guard. On hearing of the advance of the Mughals by this route the Kashmir forces retired from their first position and left the road open. The Mughals thus crossed by the two passes and reunited on the northern slopes and advanced to Shupeyon, where they were opposed for three days, and severe fighting took place. But a movement on their flank compelled the Kashmir army to fall back and a victory was gained.

The Raja of Rajouri was then rewarded with a Khillat and Jagir of Rs. 50,000/- value in Kashmir, which his successors continued to hold in whole or in part till the extinction of the State.

In A.D. 1589, Akbar in person, visited Kashmir, and the Raja met him on the border with suitable presents, and was favourably received. Observing that the ruler, though a Muhammadan bore title of Raja, the Emperor remarked that it should be exchanged for Nawab. The Raja replied that the title of Nawab was unknown in the hills, and begged to be allowed to retain the old title. This was granted, but an order was given that all members of the ruling family under the Raja should be addressed as Mirza and this custom is still in force in the Rajouri family.

Akbar is said to have visited Kashmir three times, and always by way of Rajouri, and fort was built at Naushahra for a garrison to guard the road. The State at that period must have been very extensive, ranging from the Pir Panjal on the north to the borders of Bhimbar on the south, with the Chinab to the east and Punch to the

west.

Taj-ud-din Khan or Chatar-Sinh (A.D.1600) was the next in succession and ruled in the time of Jahangir, who visited Rajouri many times in going to and returning from Kashmir. In his Memories we find one very interesting reference to the state, but unfortunately the name of the ruling Raja is not mentioned .It is as follows: 1- On Friday, the 8th (A.D.1620) Rajaur was the camping ground. The people of this country were in old times Hindus and the landholders are called Rajas. Sultan Firoz made them Muhammadans, but they are still called Rajas. They still h.ave the marks of the times of ignorance. One of these is, that just as some Hindu women burn themselves along with their husbands, so these women are put into the grave along with their (dead) husbands. I heard that recently they put alive into the grave a girl of tenor twelve along with her (dead) husband, who was of the same age. Also when a daughter is born to a man without means they put her to death by strangulation. They ally themselves with Hindus, and both give and take girls. Taking them is good, but giving them, God forbid. I gave an order that hereafter they should not do such things, and whoever was guilty of them should be capitally punished There is a river at Rajaur. 1st water during the rainy season becomes much poisoned. Many of the people there get a swelling under the throat, and are yellow and weak. The rice of Rajaur is much better than the rice of Kashmir. There are self-grown and sweet scented violets in this skirt of the hills.

Jahangir was evidently not much impressed with the people of Rajouri, and regarded them as barbarous in their habits. To the Raja was entrusted the care of the main road from the plains, and he was ordered to build)

"Chaukis" and post guards all along the route to Kashmir within the State. A fort was, therefore, built at Naushara and placed in charge of his grandson, Inayat-Ullah-Khan.

A leaf from Encyclopedia Gujrat

This word is used in its larger connotation for the whole of this area or country where Gujrati language is spoken. In its narrower sense which is also correct, this name is given to the vast plains situated to the north of Narbada river and to the east of Kachh and Kathiaward.

Marward the desert is situated to the north of Gujarat's plains. To its east there is the range of hills that starts from southeast of Mount Abu to western projection of Vindhyachal. The central area is one of the most fertile areas in India. Cotton is the special production of this area.

When Muslims dominated India, the whole area up to Surat and Bombay was included in this province. An eastern part of Khandes and Malwa, the southwestern part of Rajputana and Anhilwara also formed part of it. Muslims came to know of this area when in 1034 AD, Sultan Mahmood Ghaznavi reached Anhilwara and destroyed the famous temple of Somnath which was situated southeast of Surat. In 1178 Shuhabu Din suffered reversals in Anhilwara but after sixteen years, Qutubu Din Aibak of Delhi avenged this defeat. After one century of this incident Alakh Khan captured this land. He was a commander in chief of Sultan Allau Din Khilji. Between 1347 and 1351 Mohammad Tughaluq invaded the area from Sindh to Gujrat many times and in the end died there. His successor, Sultan Feroze Shah took over the reigns of governance and from that time· it remained under Muslim kings. One of the kings was Zaffer Khan who became an independent king in Gujrat under the title "Muzaffer Khan". It happened so when Timor had suppressed the Central Government in Delhi. This king was a Military General, who destroyed Somnath for the third time during his rule and subdued Aider, Dhar and Mando.

He saved the king of Delhi from the attack of Iibrahim Sharqui of Jonepur. His grandson, Ahmad the First, succeeded him. He founded Ahmadabad. At different times these rulers invaded Chamapaner, Junagarh, Aider, Chitor and Kachi and thus added to their strength but when their dynasty began to fall, Turks and Portuguese pestered them. From 1573 to 1575 Emperor Akbar invaded this country and had a cakewalk up to Ahmadabad, Bnaroda, Cambay and Surat This country remained under the Governors appointed from kings of Delhi up to the rise of Marathas. After that came the English. They totally finished the Muslim rule in this area. The famous Revenue expert Toder Mal had made the financial settlement of this country. The following were the most famous governors: Mirza Aziz Kokaltash who was the foster-brother of Akbar, Mirza Khan who was later given the prestigious title of Khane Khanan; Prince Khurram (who later on became king under name Shahe Jehan) ruled over this state from 161 8 to 1622 Prince Aurangzeb was viceroy in 1644· while his brother Darashikoh ruled this state from] 652 to 1659. After him Murad Shah ruled it from 1652 to 1657. King of Jodhpur, Maharaja Jaswant Singh, remained Governor of this state from 1659 to 1662. The Marathas began to be more and more rebellious from the beginning of eighteenth century, which weakened the government day-by-day resulting in anarchy. Malik Amber plundered Surat once and Shivaji twice. The Muslims tried to recapture Ahmadabad once again after the Battle of Panipat in 1761 but they failed. Meanwhile Gaikward separated from the Peshwa and negotiated with the English who captured the area in 1818. The rule of Sultans of Gujrat continued from 1573. They were basically Gujjars hence akin to local Gujjars.

From 1573, when Mughal emperor, Jalaudin Akbar conquered Gujrat, the Mughal Subedars continued to rule Gujrat.

In the field of literature Sheikh Mohammad Khoob's *mathnavi Khooh Tarang* is called a work. In 'Gujrati' *Jawahar Asrarullah,* the book of Shah Ali Mohammed, Jivgam Dhani has also been called a book of Gujrati. Maulvi Abdul Haq says that Shah Burhan Janam (D.990 H) calls his poems Gojri or Gujrati. Hafiz Mohmood Shirani has written his discourses in Gujrati or Gojri. Incidentally he has referred to this fact in the magazine of Oriental College in 1940 and 1941 while describing Mahdoyis. Prior to this he had written an article in the same magazine in August 1930 under title *Gojri* or *Gujrati Urdu.* Amir Khusro (1325) has in one of his quatrains used Gujrati/Gojri words (See *Risla Qaumi Zaban,* Karachi; October 1977). Therefore, Miranji, Shamsul Ushaq, Burhanu Din Janam, Ali Mohammed Jivgam Dhani, Mian Khoob Mohammed Chisti, Mulla Wajhi and Wali Dakni's poetry is important from the point of view of studying Gojri/Gujrati. All these poets are Southern Urdu poets and Hafiz Mahmood Shirani believed that Gojri and Gujrati are so akin to each other that it is difficult to differentiate between these. (See *Maqalate Hafiz Mahmood Shirani,* Lahore 1966, page-201).

HISTORY OF GUJJARS: A SERIES OF ARTICLES

Rana Ali Hussan Chouhan

Arya and Aryavart

In the most ancient times, people living between the river Vanxu and Lauhit called themselves Arya. Their language was Sanskrit. The word Arya means a cultured man. Sanskrit means civilized. And the word Sanskriti means civilization. The Aryas were civilized people and knew agriculture, medicine, metals, house building and taming animals. All such information is received from the most ancient books namely Vedas. The word Ved means knowledge. Ved was divided into four parts: namely, Rigved, Yajur Ved, Sam Ved and Atharv Ved. The words, Ved and Veds are synonymous.

In the nineteenth century A.D. the European scholars propounded a theory that the Aryas were foreigners who came to the Indo-Pak subcontinent from central Asia or the North Pole or the Danube Valley. Their arguments for the theory are briefly discussed below:

1. It is said that the Aryas entered the Punjab from the North-west is given in the Rig Ved, there in only the rivers of the Punjab are mentioned.

The list of the rivers in Rig Veda, x, 75 is in order from the East to the North-west and not otherwise as given in supposed theory of the Aryans entrance from the North-west but in the reverse order. It means if there was any movement of migration. It was from the East in the Punjab. Moreover, the writers of Veda already knew the rivers Jamna, Ganges and Saryu in the

Oudh and the Aravali hills in the south of modern Rajasthan which are mentioned in Rig Ved.

2. It is said that the Aryas always begged their god to shower them snowfall how to pray for long life. It is therefore but natural to conclude that the Aryans came from such a land where they generally experienced snowfall.

It is common knowledge that there is snowfall in Afghanistan, Baluchistan upper Punjab, Kashmir, Himachal Pradesh, Upper Uttar Pradesh, Nepal and on the Himalayas. Every inch of these places was sacred to the Aryas and even now the area is dotted with places of pilgrimages of deities. During Vedic age, Nainishi, a jungle in modern Sitapur district of Eastern Uttar Pradesh, was a sacred place of Aryas. History tells us periodical snowfall in the Indus Valley and the vast plains in the past. The Aryas called year a varsh which means rain so the Aryas were the natives of such a country where full cycle of rain is completed through one year. Such a land is none other than Indo-Pak subcontinent where there are monsoons is summer and mahouts in winter and where the forefathers of the Aryas had been living since the time unknown to history.

3. It is said that the Arya fought with local people in every attempt to possess more and more land. In the Vedas there is mention of a battle of Sudas with nine kings who were called asurs and the battle was called Daive-Asur Sangram (i.e battle between Daivas and Asuras).

Sudas was hero of Rig Ved so he was called Daiv (a celestial one) and his nine opponents were called Asuras (evil-doers). Both Daiv and Asur belonged to the same stock of people.

Two probably and seven surely out of nine petty rulers who fought against Sudas were themselves Aryas and Sudas marched on them from the Punjab westward (F.E.Pargiter).

4. It is said that the Aryas subjugated local people and in order to carry out their new obligations created by the vastness of their territory and population, they, of necessity, organized themselves into four castes namely Brahman, Kshatri, Vaish and Sudra; and that the subjugated people were included in the Sudras. The Aryas gave bad names to their local opponents such as Asur Anarya, Rakshash, Dasyu, Daitya, Nishad and Danave.

Every scholar with a knowledge of the religious books, knows that the blessed and the miscreants pagans; Muslim, Momin, and Kafir, Munafiq, Fasiq and Fajir etc. were people of the same race. Similarly no line of distinctive race can be drawn between (1) Daive, Sur, Arya and (2) Asur, Anarya, Rakshash, Das, Dasyu, Daitya, Nishad and Danav etc. The language, names and families of both the groups were the same. These words were used to denote the moral quality or otherwise of the persons. For example

Ten Kings mentioned in the Rig Ved were the members of the same race. Their names were in Sanskrit. There are many examples in this respect Su Das was the name of the Arya. Shat Bahu, Kirti were asur; Sudharma was the ruler of Kinnars. A Nishad was Guha by name. Kukshi was a Danav. Kukshi was also the name of Iksh-Vaku Daive, Vetra asur was killed by Inder. Pushkel was an asur and Pushkel was also a son of Varun who was Kashyap rishi's son. Puloman was the name of a Daitya, and father - in - law of Inder also bore the same

name. Puloma was the wife of Bhrgu rishi and mother of Chavan rishi. Shatatik was the name of an asur. The pupil of rishi Vyas and son of Nakul Daive had the name, Mahish. There was, an asur Mahish who was killed by Durga Devi. Mahesh was a deity of the Aryas. Suman means flower, Brahman and Daive and is till now a common name of the persons. Suman was a Danava. Subahu was a brother of Duryodhan and also a Danav bore the same name. Harina Kashpu was a rakshash; his son Prahlad at the same time was called Daive. Again Bali, grandson of Prahland was a daitya. Harina Kashpu was killed by Narsingh an avatar of Vishnu. Madhu is Shive and Mahadeva. Madhu was a daitya who was killed by Vishnu. There was an acharya Shukr by name. His teachings were declared unclean. His pupils were called asuras and he was named as asurguru. He was son of great rishi Bhrgu. His daughter Daiveyani was married to the famous king Yayati. Their son was Yadu whose descendants are called Yadavas till today. Sri Krishna was born in this line. There was a Tras Dasyu who was father in law of rishi Sobhar.

In Ramayan period of Sri Ram Chandra, Lakshman pratihar, Bharat and Shatrughan were sons of raja Dashrath, son of Raghu. All these were Aryas. Janak Arya was father of Sita, Ram Chandra's wife. A janak astir was the son of Sambar.

Now look at the genealogy of Ravan rakshash who was an enemy of Ram Chandra. Ravan's father Visherwa was a rishi. His wife Kaili was daughter of a rakshash Sumali by name. His other wives were Niksha and Raka. Visherva had four children. The sons were (1) Ravan meaning Ravat or raja. His son was Megh Nad also called Inderjit. He was killed in the battle by Lakshman

who after this victory was called Pratihar. (2) Kumbh Karn. His son Nikumbh was killed by Hanuman army commander of Sugreve, a sympathiser of Ram Chanderji. (Nikumbh was also the name of Prahlad's son whose descendants till today are called Nikumbh) (3) Vibishan. His wife was Sarma. (4) One daughter was Shur Pankha by name. (This was also the name of Pulastya rish's daughter). All members of Visherwa family except Vibhishan fought against Sri Ram Chandra and were, therefore, called Rakshash. But Vibhishan was not Rakskash. In other royal family there were two brothers Bali and Sugreve. Bali opposed Sri Ram Chandra so was he a rakshash.

In the Mahabharat times, we see the maternal uncle of Sri Krishna, Kans having been called a rakshas because he imprisoned his father Ugar Sen, Shishu Pal was a Chedi king a pure Kshatriya caste. His mother was Subhadra also called Satvat. He opposed Sri Krishna, was called a rakshash and was killed by him. There was a Jat - asur who was slain by Bhim. Varah Mihir in the 1st century B.C. describes a caste jatasur by name. Jat is now a community. They are pure Aryans.

A great war known as Mahabharat Yudh was fought between two families (1) Pandavas and (2) Koravas. Sri Krishna himself sided with the Pandavas and all the rulers of the sub-continent took part in this war on either side. All those who sided with the Koravas were declared outcastes in the book, Shabbar, Chib, Hun, and Shina etc. It is not worthy that these Kshatriya families were never practically considered outcastes. Pahlava (modern Pahalvi), Kamboj (modern Kamboh) and Pakhtu (modern Pukhtun) were considered pure Kshatriyas. Durayodhan's sister was married to Jai Darth,

king of Sindh who sided with the Koravas. Kamboj, Pahlav and Pukhtu were the rulers of western, territories beyond Sindh and Gandhara. The land from Pahlave and Kamboj in the west to Prag jeotish (modern Assam) and Gaur (modern Bengal) in the east was the Arya's home which they called Arya Vart and it is clear that Aryas and asurs etc. belongs to the same race.

5. There was vast Sanskrit literature even dealing with the birth of mankind. It shows that the forefathers of Aryas were Daivas who had been living in the sub-continent since the time unknown prior to Vedas. In the Ved itself there is mention of by gone times which pertains to the sub-continent. For example, Sudas was the son of Daiva Das whose father Pijavan was the son of Vadhr-Yasva. They were members of Trtsu tribe. The other tribes were Jahnu, Iksvaku, Vittasharya Bhrgu etc. All their forefathers are mentioned in Ved inhabitants of the Subcontinent prior to the Vedic period.

6. The Vedas do not mention any divisions or communities among the Aryas. Throughout in the Vedas generally a king is called rajan and a priest rishi. Some where the word Brahman for a teacher and the word Kshatri for a warrior or protector have been used, but these words did not represent any community. There is a stray passage which runs like this Brahman is the head, Kshatri is the arm, Vaish is the leg and Sudra is the foot of Brahma the god. The learned Sanskrit scholar Mr. F.E. Parjitar in his book *Ancient Indian Historical Traditions* states that this passage is a later interpolation. The divisions or communities among the Aryas came into existence afterwards due to a natural, social, educational, moral and occupational process etc. It took centuries to establish permanent guilds and to lay down

rules and regulations for them. If one looks at the gots and parvars of the modern communities, one comes to the conclusion that the Sudras are the off shoots of the other three classes and are not unrelated to the Aryan stock.

7. Aryan culture and civilization spread to all sides beyond Arya Vart. That is why Sanskrit words are found in the languages of the other countries, mostly in the adjacent countries and least in the farthest ones. More than fifty percent words of Iranian (Old Persian) language are Prakritic form of Sanskrit.

A look on these words shows that Persian is an off shoot of Sanskrit just as the territorial languages of the Indo-Pak subcontinent. Sanskrit words travelled to Turkey and Europe through Iran. Similarly Sri Lanka, Tibet, Nepal, Brahma, (Burma), Malay (Malayasia), Singapur, Yava (Java), Sumatra, Bali, Siyam, (Thailand) and Kambojia were influenced by the Aryan culture. Sanskrit words are also found in the languages of Philippines, China and Japan but hundred percent Sanskrit Vocables are found only in this sub-continent.

Vocables of the Aryan speech not common to other Aryan languages of Asia and Europe are found in the Vedic Sanskrit. This also points to the Vedic Sanskrit as being the oldest and the most unadulterated form of Indo - Aryan speech refuting the theory that the Sapta-Sindhu was the end of the Journey. The Vedic Aryans were not a race coming into but going out of Sapta-Sindhu (Rg Veda x 65. 11).

8. There are three kinds of versions in the Ved (1) Prayers and Sermons (2) Some contemporary events (3) Some account of by gone times. Ved has historicity but Ved is not a book of History, Geography or Zoology.

Therefore, no mention of a thing does not necessarily suggest non existence of that thing in the subcontinent. Men, animals, plants and places etc. are recorded wherever and whatever suited and required to explain a thing.

9. The fourth Ved, Atharv, particularly stresses upon fire worshiping, magic tradition, witchcraft, sorcery and is related to the warrior priests. It gave birth to idolatry and fire worshipping, particularly in lower Sapt - Sidhu and Iran. It was the time when Daive was considered a ghost in Iran. The lower Indus culture as has been sometimes propounded was not non-Aaryan but Atharavan as is revealed from the excavations at Harappa, Mohan-jo-daro and Luthal.

Figurines of pregnant females have been employed in charms against embryo spelling demons as described in the Atharv Ved. Male naked figures with tonsured heads and trimmed beards have been taken to represent priests. The Atharava Ved prescribes nudity in witchcraft and also refers to tonsure. Male and female figures of flower on their heads recall the Atharavan amulets of Simsap, Sankh-pushika, Senvarco etc to secure the love of a man or woman. A singled bladed axe has been regarded as and a cult objects because the Atharva Ved recommends a heated axe as remedy against jealously. The sun in Atharava Ved has been represented by Bull. The creeper growing from a navel of female represented fertility-goddess, Shank Dhunja-Shakember. The woman with tiger's body, human forelegs, spiral horns and long pig tail is as per Atharaven cult, a counter part of Durga. Various animals on the seals represent creature sacrificed to Inder, a deer to

Yam, a tiger to Vrse and so on. This Atharawan cult spread all over lar (coastal area) as far as Iran.

10. The age of human life on earth (sub-continent) has been divided into four Yugs (Times). The first yug was Satya Yug or Daive Yug during which time Daives the celestial (pious) people lived. In this yug, Naimisha a place in modern Sitapur District U.P. was a famous pilgrimage point. This Yug ended at Daive-Asur Sangam i.e. war between Daives and Asuras. At the end of first yug, Ved came into existence and the second yug namely Treta Yug started which is also called Vedic age. Many kings like Nahush, Puraarva, Yayati, Sud Yamna, Yeh-nashv, Asuapati, Aks-sen, Marut, Ambrish, Shashibindu, Man Dhata, Harish Chandra, Harina Kasipu, Parhlad, etc ruled the territories. Their genealogies are also given in the Vedas as well as in Puran, which pertains to the Satyug. During Vedic age Pushkar (in modern Rajasthan) was Pilgrimage point of the Arya. This second i.e. Treta Yug ended at Ram-Ravan war (C) Duapar Yug. In the beginning of this age the Ramayan was written which gives the names of many families of the past and contemporary rulers. During this third age Kurukshetra (in the Punjab) was Pilgrimage point of the Aryas. This third Yug ended as a consequence of Mahabharat war (D) Kali-Yug. In the beginning of this age the book Mahabharat was written which provides full information about the condition of the subcontinent extending from Iran to Arakan. This Yug is continuing to the modern times and the Pilgimage centre is river Ganga

11. It is a historical fact that great wars, conquests or political changes put an end to one age and usher in a new age or mark the transition from one to the other. So these yugs are an historical fact. The length of each of

the first three yugs has been described thousands of hundreds of years which are unproven; but the date of Mahabharat war has been discussed by the scholars in the light of available records. Historians of nineteenth century A.D. like Pargiter, Pradhan, Wilford, Buchaman, Colebrook, Wilson, Raychaudhry, Jayaswal and Sharma Shastri fix the date of Mahabharat as 950 B.C. to 1613 B.C. which is not correct.

Medieval historians like Vrddha Garga, Varah Mihir and Kalhan place the period of Mahabharat war in the year 2449 B.C. Again an authority not only in Sanskrit literature but also in the Eras of the sub-continent is Abu Rehan Alberuni who stayed in the sub-continent for several years in the first half of 11th century A.D. In his book Kitabul Hind chapter X-IX, he discussed the Eras with calculations. He says if the year 400 of Yazdijird is adopted as a test year or a first gauge of comparison, there have elapsed, before our gauge year 3497 years since the great battle. Abdul Fazal put the date as 3000 B.C.

Magasthenes, the Greek traveler of 4th century B.C. mentions 138 kings to have ruled between Sri Krishna and Chandra Gupt who ascended the throne in 312 B.C. Aihole Inscription is dated in Kalyugi Era, (era started just after the war) and when compared with Vikram Era (which started in 57 B.C.) gives the date of the battle as 3101 B.C. In ancient times Arya Bhatta gave the same date.

All modern Indian scholars like K.M. Munshi, Yatindra Kumar, Yoginder Pal Shastri etc. hold the same view. According to this date the statement of Megasthenes is testified as it gives an average period of 20 years 2½ months to each kings rule which is quite

reasonable. Abul Fazal is also nearest the point as he gives the date 3000 B.C. Thus nearly five thousand and one hundred years have passed since the great war was fought.

I had given the date (3101 B.C.) in my book Tarikh-I-Gurjar in 1960 A.D. on page 25 line 19, page 69 line 1, 13 page 32 a map of Aryavart 3101 B.C. Now a scholar of Bihar province, Dr. D.S. Trivedi, after examining eleven inscriptions and other literature of ancient times, made a research. According to his research the great battle of Mahabharat was fought on Tuesday the 14th November 3137 B.C. i.e. 36 years before the Kalyugi Era. Thus Kalyugi Era started in 1301 B.C. (see the daily newspaper Jang dated 17-10-84 page 8 column 2 printed at Lahore with reference to Indian Express). If the age of dvaper and treat is assumed at least ten thousand years each, then at least twenty five thousand years have passed since the Vedic times. The forefathers of Ved holders were living in the sub-continent even before that time. There are eighteen Purans in which accounts of the birth of mankind, rulers, rishes etc. are given. The earliest Puran is older than Veda as there is a mention of Puran in Atharava Ved. Again there are ancient commentaries of Vedas known as Brahmans. Moreover there are Upnishads (simple literature for the general public, Sutra (brief description of the books Brahmans. These books can be called formula books). Smrtis (the books containing social rules and regulations), Surtis (lecture of rishis preserved books) and Epics (books of wars, Chivalry and heroism). All these show that the forefathers of Aryas had been living in the sub-continent since the birth of mankind or since the time unknown to history.

12. In Bayana, East Rajasthan, Vasu Deva Yadav was a king whose wife Devaki was the daughter of Ugar sen the ruler of Mathura. His sister Kunti was married to Pandu the ruler of Hastinapur (now a town in district Meerut). Kans imprisoned his father Ugar sen and himself ascended the throne of Muthara. The astrologers prophesied that Kans would be killed by the son of his sister Devaki. So Kans imprisoned his pregnant sister who gave birth to Sri Krishna. Sri Krishna was replaced with a newly born baby girl by the sympathizers. Sri Krishna was brought up by Baba Nand and his wife Yashoda in a village Bersana where Sri Krishna's miracles were seen by the people even in his childhood. Sri Krishna was sent to school, his class fellow was Sudaman. When Sri Krishna was grown up, he collected an army comprising of cultivators, glaziers and labourers, killed Kans and put Ugar sen on throne. King Jarasandh, friend of Kans, attacked Muthra but was repulsed. The matter was set right at Mathura, Sri Krishna traveled through the country westward preaching the people. At last he reached Dwarika at seashore where he was crowned as a king. There his poor class fellow Sudama went to see him. Sri Krishna received him with great respect. There was a quarrel at Hastinapur between the descendants of two brothers Koru and Pandu for the throne. Sri Krishna tried his best to settle the dispute but in vain. Both the parties requested for his help. Sri Krishna said that his army would go on one side and he himself without arms would be on the other side. Koravas took his army and Pandavas took hi person.

At Kurukshetra in the Punjab both the armies stood face to face. The rulers of the whole sub-continent (two hundred in number) took part in this war, known as

Mahabharata war Sri Krishna became chariot driver of Arjun Pandava. When Arjun saw his cousins, relatives and tutors in the opposite army, he refused to fight. Sri Krishna gave a lecture, known as Gita, stating thereby that the war was between good and evil, etc. The war began and ended in favour of pandavas.

The European historians tampered the above factual story and claimed that there were three Krishnas, one a villager of Mathura, the second a king of Dwarika and the third was the writer of Gita. The assumption is absurd as we see that the ruling families, the Kshatriyas were highly educated personalities. Sri Ram Chandraji, the Indian prophet (avatar) was the son of a king. Gautam Budh was the son of the ruler. Vikramajit Parmar, the ruler of Ujjain is famous for his poetry for his nine jewels (intellectuals of the court) for his justice and for his era (the Vikram Era which is still in use). Jai Singh Chalukya, the ruler of Anhilwara, is famous for his love of learning and justice. While making justice he revealed the unknown in the court, so the people called him Sidh Raj. By this name he is famous in history books. His Era started in 1114 A.D. namely Singh Era, (where as Valabh Era started in 319 A.D. which was adopted by Guptas, Shak Era started in 78 A.D. Vikram Era started in 57 B.C. Kalyugi Era started in 3101 B.C.). A wood cutter Kalidas was the author of many books, Shakuntala, Raghu Vans and Megh Dut etc. the above mentioned theory of Europrans is one of the examples to show how they have tampered with our old history, old faith and old traditions.

13. Annie Wilson states the music script (Notations) are the oldest in the Arya Vart, Sir Willaim Hunter has said that Notations went to Iran from Arya Vart from Iran

it went to Arabia and then to Europe. Mr. F.E. Pargiter and some others have said that India (Hind) was the original homeland of the Aryas who spread their civilization all around the sub-continent up to Europe. Dr. Razazadah Shafiq an Iranian, in his book Traikh-i-Adbiyat-i-Iran page 5 and 6 states that some people agree to the fact that the homeland of Aryas was India or eastern Iran. We have already explained that the Kamboj and Pahlav including Iranian Baluch were included in Aryavart. Jalal-ud-Din Seoti had written that eastern Iran was inhabited by Indians when it was conquered by Arabs, (Tarikh-ul-Khulfa). The land from eastern Iran to east Bengal or Arakan is the original homeland of the Aryas.

14. To meet the requirements of the Indian law-courts the Governor General, Warren Hastings (1768-1785 A.D.) had ordered a digest to be provided by Pandits from the authoritative Sanskrit law-books; but when the work was finished no one could be found able to translate it into English. It was therefore necessary to have it translated first into Persian, and from Persian, an English version was made and published by Halhed in 1776 A.D. It remained for Sir William Jones Judge of the High court at Calcutta, to place this study on a firm basis by the establishment of the Asiatic Society of Bengal in 1784. They were impressed by the fact which must be indeed apparent to everyone who opens a Sanskrit grammar, that Sanskrit, both in its vocabulary and in its inflexions, presents a striking similarity to Greek and Latin. This observation immediately raised the question: how is this similarity to be explained? (C.H.I Vol. 1 page 56 by Mr. E.J, Rapson).

In 1778 Sir William Jones wrote ; The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either : yet bearing to both of them a stranger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident, so strong indeed, that no philosopher could examine them all without believing them to have sprung from some common source, which perhaps no longer exists. There is similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtick, though blended with a different idiom, had the same origin with the Sanskrit; and the Old Persian might be added to the same family.

Thus a race for research of some common source of Sanskrit and its speakers the Aryas and the European languages started in 1784. There is a vast and most ancient literature of Sanskrit showing the Aryavart as the original homeland of Aryas, and their language the Sanskrit but the historical facts and realities were tampered with philology by the Europeans. The different common sources were propounded in search of the original homeland of the Aryas outside the sub-continent though the arguments offered by them in this respect can better and reasonably be applied as well in favour of Aryavart being the original homeland of the Aryas.

About two hundred janpads (tribal territories) are mentioned in the book Mahabharata which were as a whole Aryan or influenced with Aryan culture and language including Prag Jeotis (Assam), Kim purush (Nepal), Harivarsh (Tibet), Kashmir, Abhisar (Rajori), Dard, Hun (Hunza), Ambist, (Amb), Palchtu, Kakkaya,

Gandhara, Kamboj (eastern Iran), Vahlik (Balalch), Shivi (Shivistan-Seistan the whole Baluch area), Sindh, Sau-vir (lower Sindh including Sau Rashtra), Dandak (Maharashtra), Surbhi Pattan (Mysore), Chole, Andhra, Kaling and Simghal (Ceylon). Some Aryan tribes are also note worthy; Abhir (Ahir), Tonwar, Kamboj (Kamboh), Yavan, Shina, Kak, Pani, Chuluk, (Chulakya), Sarost (Sarote), Kukkar, (Khokhar), Chindha (Chindhar), Samera, Kokan, Jangal, Shak, Punder, Odr, Malay, Kshudruk, Yaudheya (Johiya), Shur (Sur), Takshak, Loher etc.

In early Buddhist literature, territories namely Ang, Magadh, Kosal, Vajji, Malla, Chedi, Vamsa, Kuru, Panchal, Matsya, Sursena, Assaka, Awanti, Gandhara, Kamboj and Sauvir with its capital city Reruk are mentioned. In 4th century B.C. Alexander marched in the east of Iran. After conquering Kabul valley and Porus, Alexander passed through Indus river and at its mouth on the Arabian Sea turned westward on the land. After crossing Hab river the Greeks found Arava tribes whom they called Arabitae or Oritae. They reached Hingol valley where Hinglaj shrine was a Hindu pilgrimage. In entering that waterless inferno, from which they emerged sixty days after leaving the country of Orite with decimated faces. Kalanos whom Alexander had taken with him from Taksla resolved to live no longer. He ascended the pyre; as the flames mounted and wrapped the figure of the sage, the on lookers saw it still motionless. This was the way in which Kalanos chose to take leave of the Greeks (Arrian vii, 30 Strabo xv c. 717). Megasthenes in 3rd century B.C. found north western border of Aryavart at Seistan which was under Selucus. Herat was included in the dominion of Chandar Gupt Maurya.

If Kamboj is now outside of Aryavart in the west, so is Kambojia in the east. If Yiva (modern Iranian Baluch the Yavan) is outside of its boundries now, so is Yava (Java) in the east. Samma exists in Sindh and Samatra (an island) is in the east. If Xathris or Khattis (Kshatriyas) were found on Eupharates by the Greeks in 4th century B.C., so were Bali and Siyam (Thailand) in the east. Sir M.A Stein found Brahmi (Script) at Khotan in Central Asia outside Vanxu (Oxus river, boundary of Aryavart), we have Brahma (Burma) in the east. Between Khotan and Rangoon, Eran (in Central India 40 miles N.E. of Bhilsa) was the central place of Braluni where king Dharam Pal scribed his name on the coins in this script in 3rd century A.D. and the edicts of Emperor Ashok had been written in the same script in the third century B.C. Aryavat c was the original home of the Aryas; it was the centre of learning, trade and of civilization which it spread on all sides upto the farthest places in the east and west. The outsider disciples should not demolish the old hermitage of their tutor.

15. Migrating races look back to the land of their origin for centuries. So far as is known, none of the Sanskrit books, not even the most ancient, contains any distinct reference or illusion to the foreign origin of the Aryas. Sufficient literary materials are available to indicate with certainty, what the Aryas themselves thought of the Sapta-Sindhu (Sind valley). They looked upon it as Dev - Krita Yoni or Dev - nirmita desa, the sacred land which truly means in Urdu language Pakistan and in the Hindi language Pavitra Bhumi.

16. When the foreign origin theory of the Aryas was put forward, some Hindu Scholars abruptly accepted it to be correct as they were happy to have their brotherhood

abroad. To the Europeans also, the theory was welcome as they were included in the civilized world. All others were uncivilized people (except Greece and Rome) before they adopted Christianity in second century A.D. But there were Indian scholars and European scholars too who did not accept this theory. For example:-

Mr. Mayur wrote, "I must, however, begin with candid admission that so far as I know, none of the Sanskrit Books, not even the most ancient, contains any distinct reference or allusion to the foreign origin of the Aryans (Original Sanskrit Texts, Vol. II).

Mr. Elphisnston wrote: Neither the code of Manu nor in the Vedas, nor in any book which is older than the code of Manu, is there any allusion to the Aryan prior residence in any country outside India (History of India, Vol. I).

In short Aryavart was the homeland of the forefathers of Vedic Aryas since the time immemorial and to man-kind.

Some Sanskrit and Persian words: Apatti, afat (calamity) Raptan, raftan (to slip or to go) Grah, gah (place) Bargah (audience hall) Mushti, musht (fist) Angushtih, angusht (finger) Ushtr, shutr (camel) Bojna, Bozna (monkey) Mushek, Mush (rat) grism, garm (hot) maksh, magas (fly) Kaish, Gaisu (ringllet of hair) Hasth, dast (hand) sapt haft (seven) sum, hum (same, equal) Semrup, harm (of the same face) Sumjat, humzat (of the same caste) Sumkarya, humkar (having same occupation) Sahsar, hajar (thousand) sit sim (Silver) Kshir, shir (Milk) Kesheri, sher (lion) Laksh, lak (hundred thousand) trasna, tishna (thirsty) Shragal, Shaghal (Jackal) Varshkal, barshigal (rainy season) Haus, havis (earnest desire, lust) Samilit, Shamil (included) Khar-ha, khargosh (hare)

varan, varana (otherwise), Sarm, sham (shame) Shut, sard (cold) Kaksh, kakh (place, villa) Vat, wad (air) Vatam, badam (almond) Abu orap, aab (water) shakh, shakh (branch) shyen, shahin (White falcon) Ahifan, afyun (opium) saman, Saman (goods) Sait, sa-at (hour) Shashvat, ghayat (end, final) shin, ghin (penis) Harmy, haram (royal) Halahal, halahal (mortal) shushk, khushk (dry) shavsur, khusar (father in law) Shad- bhuja, Kharbuza (melon) Dhoomr or, Dhoomadood (smoke) Yajman, yazdan (supporter, god), vashisht, bahisht (a star or paradise) dusa, duzakh (intolerable hell) trambuj, tarbuz (water melon) etc.

GURJAR AND GURJARATRA

(Gujjar and Gujjarat)

It is universal truth that new races and new tribes are formed of the old stock of the people with new names. A group of Kshatrivan tribes of high ranking Iksvaku, Puru and Yadu, who were united in blood and adventure, became famous as Gurjjar. The territory which the Gurjjars held at that time was known Gurjjar Desh or Gurjjaratra by the people.

The word Gurjjar has two component parts Gur+Ujjar.

In Sanskrit if a dot is put on an alphabet, it is spoken in nostrils; such as ma (mother), ha (yes) etc. There is a dot on mid 'r' i.e. the word is Guran which means enemy and Ujjar means to destroy. Thus Gurjjar means, destroyer of the enemy; it is masculine gender; see (Sanskrit dictionary compiled by Pandit Radhakant Sharma, Shabd Kaldrupam, part II page 341, Shakabda 1181).

The territorial languages of the sub-continent and Persian (Persian Pehlvi) are off-shoots of Sanskrit. Many Sanskrit words have been deformed and the vowels have changed in all these languages. In Persian the word Guran is changed as Giran which means heavy, difficult, dear, valuable and penuary. In Zind Avesta Sanskrit word Putr is changed as pithar. Giran amdan bar means to be troublesome to and to annoy. (See A comprehensive Persian- English Dictionary by F. Steingass, Ph.D. Second Impression 1930, Page 1076, column 2). Thus the word Gurjjar means one who destroys a troublesome, an annoying and a burdensome.

Throughout the sub-continent the Persian readers pronounce this word neither Guran nor Giran but garan.

In Sanskrit tran abbreviated tra, means protected by. Hence Gurjjaratra means a territory protected by the Gurjjars or the country under protection of the Gurjjars. Gurjjarani or Gujjarani is feminine gender.

Gurjjari or Gujjari or Gujri is an adjective; Goojri (a tract of land in district Gujrat) is the land pertaining to Gujjars, Gujri fort (in Dera Ghazi khan) is the fort of the Gujjars and Gujri Mahal (in Gwalior) is the Mahal (palace) constructed by the Gurjjars, Gujri bhasha is the language of the Gujjars. Gujri pahrawa (dress) are the examples of adjectival use of the word Gujri. In music Gujar rag, Gujri Malhar, Gujri Bherwin etc. are types and symphonies of songs as composed by Gurjjars or musicians of the Gurjjars or in the Gurjjars's country.

In Prakrit or local languages the "r" is dropped such as Gurjjar = Gujjar Kurlli = Kulli (throwing water by mouth), Krishan = Kishan (personal name), garj = gaj (thunder), ardh= adh (half), shrap= shap (curse), sari = sab (all), putr = put (son) etc.

There are examples of omission of other alphabets also, such as Yodheya = Yohya (d is dropped), Vidhwa or Bidhwa meaning widow = Bewa (dh is omitted). In some regions vowels are drawn long, such as Kapra = Kaapra (cloth), matti = maatti (earth), tin = teen (three), put = poot son, Gujjar = Goojar or Gujar; in some parts of Kashmir it is pronounced as Gujjur and Gojer also. Similarly Gurjjaratra is Gujjarat or simply. Gujrat:- Urdu Dictionary Farhang-i-Asafia compiled by Maulvi Syed Ahmad Delhivi, reprinted in 1986 A.D. and published by Sang-i-Meel publications Lahore, Vol. III & IV page 90 explains thus:-

Gujar: Noun Masculine gender, an ancient race of India who belongs to Aryan stock. This race was exemplary in

courage and bravery. For long they ruled over India. After the arrival of the Muslims some families of this race were called Rajputs.

Gujjar Desh extended from Taksla to Aravali in the east of the River Indus. Many rivers, Jhelum, Chanab, Ravi, Beas, Sutlaj, Ghaggar, Markanday, Hakra, Sarswati, Peshola and Looni flowed through this territory, yet it was a desert due to scanty rains but along the rivers and in low level lands all kinds of grain were harvested. Near the northern mountains and Aravalli hills rice and sugar cane were grown. Here camels and horses were of fine quality. The iron works, manufacturing of swords, lances, poniard, shields and agriculture tools were famous. The Hindi sword was famous upto Arab countries.

Some scholars state Gujar group of Kshatriyas was formed in Punjab (Page 8 G.I.M.). It seems to be right because we see that the earliest historical families of the Gurjjars such as Yadus of Sialkot, Poruswal and Gaj, Gahia of Jhelum, Kushan and Khatana of Peshawar, Yaudheyas (Johias of lower Sutlaj), Lahinga (Linga, south of Johiawar), etc. all belonged to Punjab. Even in 144 A.D. Kanek Sen, the ancestor of Gahlots of Chittor belonged to Lahore. But this statement is partly true as we see Gor or Gorsi in Gor Mandal (present Ajmer area), Parmars at Ujjain and Chulukya in eastern Rajasthan. In 4th century B.C. Rathi and Kharpar (Khaipar) were in Deccan (Arth sastra and stone inscription of Allahabad).

Dr.Baij Nath Puri in his thesis Gurjar-Pratihar has referred a most ancient Puranic tribe Gurswar or Gurshar. Mr. F.E. Pargiter has the same view. It might have converted into Gurjjar because S or Sh are changed into J such as Vishikapatam is Vijigapatam, Saffron is Jafran, Sahsar is Hazar and Sam is Jam etc. In Vayu Puran

and Samhita of Varah Mihr there is mention of a tribe namely Guruha which is admittedly corrupt form of the word Gurjjar. The word Gurjjar itself is a most ancient name of a race in the sub-continent. Col. James Tod has included Gujars in the primitive inhabitants of India who are proud to be called sons of the earth (Page 445). He further states:-

Pushkar is the most sacred lake in India that of Mansarowar in Tibet (on the border of Nepal) may alone compete with it in this respect. Every Hindu family of rank has its niche here, for the purposes of devotional pursuits when they could abstract themselves from mundane affairs.

Tradition was here again at work. Before creation began, Brahma (ONE GOD) assembled all the celestials on this very spot and performed the Yagya; around the hallowed spot, walls (of mountains) were raised, and sentinels placed to guard it from the intrusion of the evil spirits. The sacred fire was kindled; but Savitri, the wife of Brahma was nowhere to be found and as without a female the rites could not precede a young Gujar girl took the place of Savitri and the rites were performed. Savitri came and enraged at her indignity, disappeared from the spot where her shrine was erected; nearly gushed a fountain of water, still called by her name (Page 606-607 A.A.R.).

The Pushkar tale is not merely a tradition. It is a recorded fact in the ancient Padam Puran in the chapter Pushkar Mahatmy which reads thus:-

There were temples of gods but there was no temple of Brahma on earth. Brahma wished to erect a temple of his own; as he thought, the lotus fell from His hand on earth at a spot, from where it rebounded and

fell on another spot, from here it again rebounded and fell on a third place. At all the three places, Lakes came into existence. Brahma with celestials descended on the first lake, the Pushkar, (six miles distant from the present Ajmer).

Before laying the foundation stones, the rites were to be performed and the presence of Savitri, the wife of Brahma, was necessary but she was found no where so a Gurjjar girl Gyatri took the place of Savitri and Yagya rites were completed. The building work of Brahama's temple had begun when Savitri came and enraged at her indignity disappeared. Temples of Gyatri and Savitri were constructed on two hill tops which exist to this day.

Every historical fact has been made mystic by the Brahman. Ram Chandra is a suitable name for a man meaning there by God's moon; Chandra is moon and Raam, a qualitative name of God, means ONE who is penetrated in everything. Ram Chandra was the name of the eldest son of Raja Dashrath. He was a pious man, so the people call him honorably Sri Ram Chandra Ji, but the Brahman by putting forward the incarnation theory made him Raam. Similarly, Brahmaditya (sun of God) was the name of Gujjar Raja who with his courtiers laid the foundation stone of Brahma's temple, but the Brahman made him Brahmaa.

However three facts are ascertained by this story:-

1. There existed Gurjjars when the first temple of Brahma was erected in the sub-continent.
2. The Gurjjars were monotheist.
3. The Gurjjars were the highest ranking people in the sub-continent.

I leave the matter for the research scholars to find out when was Brahma's temple built first of all in the sub-continent of Arya-Vart?

In 1500 B.C. there was Gurjjar country. Shantu Nath 8th predecessor of Mahawir Swami the founder of Jainism, travelled through this country, in whose memory rites are performed and a procession has been being held every year and is called Gujari Yatra-visit to Gujar Desh (E.C.D. by Sharma). Shantu Nath lived 1490 B.C. and Mahavir Swami lived 599 B.C. to 527 B.C.

Panch Tantra is an ancient book written By Vishnu Sharma. The author teaches good lessons to mankind through the stories of animals and birds. One story goes like this:

There was a poor carpenter Ujvalak by name, to earn his living he went to Gurjjar Desh where camels are in abundance. He saw in the jungle a she-camel with her newly born calf whom he brought to his house. He again went to Gurjjar Desh and brought some camels. He began to sell their milk. He had tied a bell to the neck of the camel-calf. The camels daily went in the morning to the jungle for grazing and came back in the evening. The camels advised the calf not to be away from them.

One day the camels went back in the evening but the calf did not follow them. The evening was cold and the air blowing. The camel-calf began to dance ringing the bell. A lion came and devoured him. Those who do not act upon the advice of the elders, always receive harm."

Date of Panch Tantra: - The author did not mention the date. According to Mr. Ruskin, Panch Tantra was written in 200 B.C. Al-Masudi had written that the Panch Tantra was written during the reign of the first successor of

Poras in 4th century B.C. It was translated in Iran in the 4th century A.D. into Pehlvi by Barazoya. In 8th century A.D. it was translated in Arabic. It was again translated into Persian with new name Anwar-i-Suhaili, which has been converted into Urdu with the same name. The personal names and place names have been changed in all translations. In Hindi translation Gujrat is inserted in place of Gurjar Desh. However the original book Panch Tantra is available; in its fourth Tantra the tenth story mentions Gurjjar Desh as quoted in the above story.

In 300 B.C. there was Gurjjar Desh which would have been established many centuries before Panch Tantra was written, so the formation time of Gurjjar group of the Kshatriyas leads us many centuries more into the ancient past prior to the establishment of Gurjjar Desh.

In 2nd century of Christian era we find the Kshatriyas using the word Vir (the brave) as an epithet such as Vir Gurjjar, Vir Yaudheya and Sau-Vir (Kumar Pal Charitra, E.I VIII 36). Here one thing must be remembered that the harvest of Antiquities had been cut down by the Ghaznavites and others to such an extent that even the scripts of all local languages such as Pushto, Baluchi, Brahvi, Shina and Sindhi etc. lost their existence. So to arrange Gurjjar history we trace the fragments of antiquities and books from far off places or the travels of the foreigners, Greeks, Arabs and Chinese etc.

In the 4th century A.D. Raja Dadda I was the ruler of Broach. He is mentioned Gurjjar nr-pati vams (belonging to Gurjjar race) of the tribe Chapotkat or Chap, afterwards called Chaora.

In the 6th century A.D. Gurjjar country was the second biggest kingdom in the sub-continent with its capital at Bhinmal.

The Kshatriyan tribes who came in supreme power in the east of the River Indus used the word Gurjjar as an epithet, so during their rules the Pratihars at Qanauj, Thakyas at Gujrat and Peshawar, Chauhans at Naran and Ajmer. Parmars at Ujjain and Dhara and Chalukyas at Vatapi and Anahilwara and their vassals of Kshatrian class at all places called themselves Gujjars. In the list of thirty six royal families, Gurjjar is included but every ruling family of the Gurjjars in order to shine its name included its name also in the list.

Mr. K.M. Munshi writes:-

But when I began to work at my new task I found the Perspective faulty and I realized the utter impossibility of writing a history of Gujarat (Kathiawar) only with reference to the Chaulukyas of Patan. At the time there was no Gujarat as there is one today. Mulraj was not the founder not the Brahma–Vishnu-Shive as Hemchandra would have it of modern Gujarat, but a fugitive relic of a great historic age of Gurjar Desh. For four hundred years before and one hundred years after him, what is modern Gujrat now was ruled by rulers of other dynasties of Gurjar Desh, some of whom were more powerful than the most powerful Chalukya, modern Gujrat was only the remnant of a great Gurjar-Desh, which for a century and more stretched from the west Punjab to the Mahi and which moulded not only the history of India but shaped in some measure the course of history by withstanding Arab aggression for well nigh two centuries. This old Gurjar Desh was ruled by a series of emperors, the greatest of whom was Mihir

Bhoj (The Gurjar Pratihar) styled Adivarah, (836 A.D. to 888 A.D.), an ancestor of Mulraj, who in military and political achievements have few rival, in history and whose imperial sway was as extensive as that of Sri Harsh or the imperial Guptas. (The Glory that was Gurjar Desh part I the Prehistoric west coast. Introduction page IV written in 1943 at Bombay).

In fact the Gurjar Pratihars kingdom of Qanauj extended upto Kabul and Qandhar was its vassalage (Nuzhat-ul-Mushtaq fi Ikhtirakul Afaq by Al-Idrisi. D.E. page 91). The territory from Lahore to Peshawar was called Gurjar Bhumi. (R.T. chapter5)

In old Gurjar Desh there lived the homogenous people; even the place names such as Kandhar, Gajni, Buner, Lahore, Patan, Naran, Sri Nagar etc. are found common in different regions of Gurjar Desh upto Narbada.

The Gurjjar rulers, throughout in historic period upto their decline in 1300 A.D were called Gurjjar, Gurjjaradhiraj, Gurjjaradhipati, Gurjjareshwara, Gurjjarendra, Gurjjar Rath and Gurjjar Nath etc. and the territories held by them were known as Gurjjar Desh, Gurjjarashtra, Gurjjaratra, Gurjjar Mandal, Gurjjar Bhubhuj and Gurjar Bhumi; the Arab Travelers called the Gurjjar rulers Malik-uj-Juzar (Gujar king). All these statements are recorded at proper places in this history book.

Appendix

The Sanskrit scholars Pandit Vasu Deo, Pandit Chhotay Lal Sharma, Shri Yatindra Kumar Varma and Shyam Parmar etc. have stated that the Kshatriyas always adopted high titles. Balmik rishi in the book

Ramayan mentioned “Raja Dashrath as a Gurttar which title changed into Gurjjar”. Thus Raja Dashrath was the first Gurjar.

It is so because we see that t is changed into j such as dwitya=duta=duja (second), treta=teja (third) etc. The capital city of Raja Dashrath was Ajudhia. This Raghu family was connected with Gurjjar Desh as the Gurjjars were connected with this Raghu family. There is Ajudhan city on the old course of River Beas in modern Sahiwal district. This city was called by this name throughout the Muslims Rule in India and is now called Pak Pattan but the people still remember its old name Ajudhan. The famous sons of Raja Dashrath were Sri Ram Chandraji, Lakshman and Bharat. The mother of Bharat belonged to Gandhara. She asked her husband to fulfill her wish for which he had made a promise at some time. Her wish was that her son would be made heir to the throne and Ram Chandra the eldest son by the first queen be sent into exile for twelve years.

Consequently Sri Ram Chandra went into exile. Lakshman the son of third queen accompanied him. The Raja died after this decision. Bharat came from Gandhara but denied to ascend the throne and kept the shoes of Ram Chandraji on throne and worked as a regent for twelve years.

Sri Ram Chandraji stayed in Swat Valley during his exile and made a platform for austerities on a hill top in Karakar pass. This platform exists to this day (Tarikh-i-Swat Page 61 by Sher Afzal Khan, printed at Karachi in 1955 A.D.)

Sri Ram Chandraji had two sons Loh or Lav and Kush. The elder Loh built Lohwar (Lohor now Lahore) and

the younger Kush built Kushwar (Kasor now Kasur) and in the north Kush hills and in the south Kush-sthali bear his name. (G.C.H. page 210.) Kushan were Raghu Vans. (Dr. H. S. Shastri G. C. H. page 166. and Dr. Jai Singh page 218 G.C.H).

Lakshman made pratiharan (annihilation) of Meg Nad so he was called Pratihar and his descendants were called Gurjjar Pratihar. The descendants of Loh or Lav are called Lohwar or Lomvar and Lava Gurjjar. Kanek Sen Lomvar, the originator of the Gurjjar Gahlot family of Chittor migrated to south from Lahore in V.S. 201 i.e. 144 A.D. (G. I. chapter 5 and A.A.R Vol 1 Page 176. Sri Krishna was born in East Gurjar Desh now called east Rajasthan. He built Dwarika city on sea coast at Kushsthali where he died. His descendants Sam (now called Jam), Samma and Someru etc. live to this day in Indus Valley.

The above facts can be quoted for a diademic view but the historic point is that a group of Kshatriyas who were united in blood and adventure became famous in history by Gurjjar name. The ancient Pakhtun were called Pathan (The young brave men) and the ancient Shivi were entitled Baluch (Highly powerful). Thus the old tribes are known by new names in history.

If the last alphabet of a word is n or nasal, it is dropped when the word is connected with the other word. For example: - Bhojan means food and patr means leaf. The leaf, on which the food is served, is called bhojpatr. Rajan means a ruler and nivas means residence. The royal palace is called rajnivas. Paavan means sacred and sthan means a place. Paavsthan is sacred land. This word paav is paak in Persian as asv is asp (horse).

Thus r is nasal in the word Gur or we can write it as Guran which means enemy. In both cases when this word is connected with ujjar it becomes Gurjjar which means destroyer of the enemy-the brave (as explained in Sanskrit Dictionary referred in chapter 2 above).

In about 1500 B. C there was a city of the Gurjjars namely Gurjja in the east of Mathura (Bharat ka Itihas written in 1944 A.D. by Dr. Kuldip Raj Deepak). Its mention is there in the time of Emperor Ashok 272 B.C. to 232 B. C. (G. C. H page 213 by Dr. Jai Singh). The alphabets J, S, Sh and H are interchanged, so the word Gurjjar changed into Gurushwar and Guruha as metioned in Vayu Puran and Samhita of Varah Mihir. Even Guruha was pronounced as Guru-a (khar-ha=khara the hare). The translators took it to be Gurjar and some translated it wrongly as Gor. But the pure Sanskrit name Gurjjar had been continuously used in Sanskrit literature therefore all the apbhransh forms Gurjja, Gursvar, Guruha and Gurua ceased to exist and Gurjjar or Gurjar or its Prakrit shape Gujjar or Gujar name is still alive. In all history books the name Gurjar is used.

In about 1500 B. C. the fifteenth tirthankar of Jainism visited Gurjar Desh to preach his religion. The Jains every year celebrate the ceremony of Gujri Yatra i.e., Yatra (visit) of Gujar Des (E. C. D. by Dashreth Sharma).

Mr. Ruskin Bond states:- Panch Tantra was composed about 200 B. C. (book, Tales and Legends from India page 150 line 26 last chapter Notes and Sources.) This book was illustrated by Julia Mac Rae Books, A Division of Franklin watts Ltd, 8 Cork street London, WIX, ZHA and Franklin Watt Inc 730, Fifth Avenue New York 10019 (1982 A.D.). There is mention of Gurjjar Desh in

Panch Tantra. In 942 A.D. Al-Masoodi stated: - Panch Tantra was written in the time of first successor of Porus who fought against Alexandar (Muruj-ul-Zahab, page 134 printed in Egypt 1948 A.D).

The word purana means old. The book Puran is the oldest book. F. E. Pargiter has written that the Kshatriyas, the rulers, from the very beginning of history deputed suts (genealogists) and magadhs (chroniclers) to write historical accounts in a book called Puran. The Puran fell into hands of the Brahmans who divided it into eighteen parts under different names. The lack of historical sense led the Brahmans to strange conclusions. For example:- There had been two rulers of the same name in different times. The name of a ruler's wife was the same as that of the other's daughter. The Brahman put forward the incarnation theory and said that it was one ruler and his wife after her death took next birth as his daughter by his second wife. All matters of learning and wisdom were assigned to the Brahmans and the Puran was used for their own diademic purposes. Moreover the Puran was made mystic to such an extent that it created difficulties for the historians. But if the Puran is read wisely it has remarkable historical accounts. There are two versions in the Puran, one Kshatriyan and the other Brahmanic. The Kshatriyan version though somewhere with suitable exaggeration is valuable for actual history (Pargiter).

Brahma is ONE GOD. His Being is beyond human mind and His Figure or sculpture has not been made. The idolatry is a lovable system of worship for a Brahman, so he never paid attention to Brahma's temple at Pushkar. It is a historical fact that this temple was forgotten by the people. Once a Gurjjar Raja Nahar Rao while on hunt

reached the lake. On touching the water of the lake he was cured of skin disease. Thence the Chaichi Gurjars became the guardian of the temple till, by a conspiracy of Delhi king, they were killed with poisoned food by the conspirators under guise of Jogis in 1306 A.D. It has already been mentioned that this temple was originally built by the Gurjjars in Second Age (Yug).

Honourable Devi Prashad Chatoupadia in his recent book Lok Yat states:- Devatas whose stories are described by the Hindus were political leaders of their times. Their praise has been made in such a style that generally the Hindus took them to be god or celestial or his viceroy. There is no image or sculpture of Brahma whom they call God. His idol also was never carved. Yet Brahmans who were religious preachers represented themselves as His viceroy (Daily Jang Lahore Friday Magazine dated 7-2-1997 A. D Page 5, Column 3).

No doubt Devata Brahmaditya mentioned in Padam Puran was the political leader of the Gurjjars who built the first temple of Brahma on earth. He attended the inauguration ceremony with his Gurjar wife Gayatri and his ministers, courtiers and general public joined the auspicious rite. Savitri the second wife of Brahm-aditya was enraged. However two temples one of Gayatri and the other of Savitri were built on two hill tops which exist to this day.

ANCIENT TRIBES OF KSHATRIYAS

The Constituent Parts of Gurjar Race

In about 890 A.D. the territory between Peshawar and Lahore was called Gurjar Bhumi (Raj Trangni chapter-5). At the same time the area South of Sutlaj was Gujrat with its main city Naran (Alberuni Part-1 P-270). Two stone inscriptions of the same period one at Kalanjar, the other at Satara, show that modern Marwar was Gurjjaratra Mandal, the capital of this Mandal was Nadol. The region South of Marwar upto the river Narmada was Gujjaratra whose capital city was Anahilwara, a portion of which is still called Gujarat, a province in Bharat. In 950 A.D. the Gurjar Empire of Kanoj had totally collapsed but still this city was being held by the Gurjars. This brief description is sufficient to show that the country from Peshawar to Lahore and Broach was Gurjar Des and the higher ranking Kshatriyan families were united is blood and adventure under Gurjar name. The tribes of the Gurjan such as Amb, Shaliman, Taksh, Porswal, Johiya, Chauhan Chalukya etc. were ruling when Mahmood of Ghazna arose on the horizon of this country.

Sanskrit language had already declined and territories languages (the Pralcirit or Apbharansh the corrupt form of Sanskrit had gained currency. But upto this time (10^{th} century A.D.) the language of the Gurjars was, Sanskrit as shown in their books, coif and inscriptions.

All Sanskrit literature which went to Baghdad belonged to Gurjar Desh. Raja Jai Pal heard that Kashmiri people were not speaking Sanskrit correctly, so he asked Ugra Bhuti the tutor and his son Anand Pal to write Sanskrit Grammar. Ugra Bhuti wrote book namely Sid-hita-vriti. Many copies of the book were sent to Kashmir and

the Raja gave Rupees one lakh to the author. Vigrah Raj IV Chauhan wrote "Harakaili natak". Halayudh wrote "Pingal-Sutr-Vriti" during the rule of Munj Parmar whose successor Bhoj Parmar was Sanskrit poet and built a Sanskrit college "Bhoj Vidyalya" at Dhara. These four personages of that time have been quoted here only for some examples. They were contemporaries of Mahmood who swept everything on earth in Gurjar Desh. He did not go beyond it. The contemporary Alberuni writes: Mahmud utterly ruined the prosperity of the country, and performed there wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people. Their scattered remains cherish, of course, the most inveterate aversion towards all Muslims. This is the reason, too, why Hindu sciences have retired far away from those parts of the country conquered by Muslims, and have fled to places which our hand cannot yet reach, to Kashmir Benaras and other places. And there the antagonism between them and all foreigners receives more and more nourishment both from political and religious hands. (A. I part-I page 26).

After Mahmud's invasions, though there were Gurjar Kingdoms upto 1300 A.D. in one way or the other illiteracy prevailed in the country. And we see that even the Sanskrit names of the most famous tribes wore the garb of Prakirit For example Chahaman, Guhilot, Pratihar, Chalukya, and Parmar were pronounced as Chauhan, Ghalot Padhyar, Solanki and Pawar respectively during the period 1000 A.D. to 1300 A.D. The change of pronunciation continued for centuries which are clear from the present names of the tribes.

A few examples are given below to show how the

alphabets and the words are changed by our people in the regional languages:-v

1. A,e,i,o,u, are interchanged such as ritu = Rut (Season) dwa= do (two), dugna = doguna (double); pul = Pel (bridge), Khand = Khind = Khund (to spread), tak or takkar= Tikker = Tukkar (Piece of bread), Kisan = Kasan (a farmer). Sometimes the vowel is dropped such as amrood = Marood (Guava), reeti = reet (custom), Chatur = Chaater (Clever or intelligent), Sasur = Susar (father in law), Agra = Aag (fire), Angur = Angul = Anguli = Ungli (finger). Adjectival noun in made by adding' i and again by' a, such as Lahori and Lahoria etc.

2. Alphabets are dropped from the words:- Widhwa or bidhwa = bewa or bewah (Widow), Aditya = adit = ait (sun), aitwar is Sunday, Stambh = thum or thumla (pillar), balak = bal (child), ranak = rana (a devotee fighter), agni = aag (fire), bargad = bar (banyan tree), Jaisa = sa (alike), ustr = utr = ut = Oont (camel) (Krsan = Kan = Kanh = Kanhiya (name of a reformer), garj = gaj (=thunder), Grahan = Gahan (eclipse of sun or moon), Brahman Bahman (a caste).

3. S or Sh is changed into J — Vishikapatam = Vijigapatam (name of a city) Sahsar = Hajar (Thousand).

4. K = G etc: = Vishilcapatsm = Viji gapatam (name of a city), Shakun Shagun (Omen), phaank = Phaar with hard 'r' (long slice), sotan = Sokpn.(second wife is called soken of first wife), Kaisu = Taisu (flower of dhaak tree).

5. S or sh = H: Sasa = Saha (hare), Dash = dah (ten) etc.

6. Sh is converted into Kh or Chh:= Shaysur = sasur or Susar = Khusar (father in law) Varsha rut = barkha rut (rainy season), Pushtu = Pakhtu (name of a people and

their language), shish = sikh (pupil), Pakshi = Pakhi or Panchi (bird).

7. Ksh (x) is converted into kh and chh:= Kshaitri = Khaitri of Khatri (a farmer or a land owner) now a caste of traders), Kshatri = Chhatri (a fighter = a caste of ancient Aryas), Kshma = Chhama (pardon) makshi = Makh or Makhi (a fly), Pakshi = Pakhi or panchhi (a bird).

8. G and J = H: Laaj = Laah (Heavy rope), Asv-Yuj = Asuj = asuh (name of a month), Beej = beeh or bee (seed), Bargad = bar with hard 'r' in Rajasthani and bohar in Punjabi language (banyan tree) Masjid = mas-hit (mosque).

9. D = J: Dash rath = Jasrat (personel name), Dahej = Jahej (dowery), Dhinwar = Jhimar (a caste), Darh with hard r = Jaarh (jawtooth) Vikrmaditya = Bikarmajit (personal name), Dodhi = Dojhi (a milk seller or milk dealer).

10. N = L:- Neju = Leju (a rope for drawing water from the well) Bhinmal = Bhilmal (name of an old city), Numri = Lomri (fox), Noon = loon (salt), chandan = Sandal (a perfumed wood).

11. R = L:- Jaagar tribe mentioned in Vayu Puran is now called Jaagal. Harkara = Halkara as written in an article by Syed Anwar Qidvai in Daily Jang Lahore dated 21.7.97 page 6 column-5 Mand Rana a town in district Saharanpur was called by this name upto 19th century A.D. (Tarikh-e-Landhora by Harnam Singh) is now called Mand Lana. Ratala is changed into Latala (A Gurjar Tribe in S.G. Page-133) Ungar = Ungal (finger).

12. T = hard R or D:- ghotak = ghora (horse), tukra = dukra (piece) Toonda in Rajasthani = Dhoonda in Punjabi language (man with one crippled arm).

13. Ch= S:- Chataala = Satala (a kind of grass

used as a fodder of the animals), Chandan = Sandal (a perfumed wood), Cheena = Sheena a hilly tribe north of Hazara), Chatur = Chaater = Saater (clever) Chatarang = Satrang (chess board). Arabised form is Shaater and Shatranj). Chhaya = Saya (Shadow).

14. V and W=. B:- Ved = Bed (a religious book), Veas = Beas (name of a river) Veri = Beni (enemy), Govind = Gobind (personal name). and Vans = bans (family).

15. V and W= H and M:- The tribes Tiwana as Tuhana and Awan as Ahman are spoken of in the remote places:- Tiwan = Timan (meat).

16. Y = J Yamuna = Jamna (name of a river), Ayudhya = Ajudhya (name of a city).

17. The alphabets are interchanged:-

Lar = Ral (a kind of gum), Niam = Main (sheath), thak thak= Khat khat (knocking sound), Cheek, = Keech (mud), Jatak = Jakat (child) kuchal = chikal (to crush), ular = ural (heavier load in the hind part of a vehicle), Shaliman = Shamilan as written by Alberumi (A. I. part I page No. 277) now Called Suleman (name of a mountain), Padil = palid or palit (unclean, dirty or dishonoured).

18. Alike names of different origin:-

There was a Parmar King namely Mor Dhaj in Malwa. He was most famous for alms-giving as mentioned in folk lores and songs. His descendants were called Mori or Mona or Maurya who reigned at Chittor upto 739 A.D. In Magadh (Orissa) there was a king Nafida whose wife was Mura. Her descendants were called Maurya. In Vayu Puran there is mention of a Kshatrian tribe Van whose members were called Vani or Vania or Banyan in Praldrit. And there is a class Bania in Vaish caste, this word Vanik or Bania means one who deals in Banaj Beopar i.e. trade. The Vaish Bania is a trader who is generally a shopkeeper.

There is a village Vani a habitation, of the Gurjars near Islamabad at the foot of Margala Hills.

Vagar or Bagar was the name of a territory; the people migrating from this area were called Bagri. But the Bagri Gujars also remember their tribal name "GAHLOT" A King Bhaati Rao of Yadava family built Bhaati city on the river Ravi near Multan in 2nd century A.D. His descendants were called Bhati or Bhatti or Bhatia. After the devastation of their city in 1026 A.D. Bhaatis dispersed on all sides. Some Vaish families of the city were called Bhatia after their home city in their new settlements.

In our time there is a Kashmiri family namely Raather (the is soft such as in English words, three, throw and think etc). Some members of this Raather family have now begun to call themselves Rathor. The famous tribe Rathor of Rajasthan was thus called after the name of their homeland Sau-Rashtra commonly known as "Raath" (with hard t), when they entered Rajasthan in the 14th century A.D. Mr. John T. Platts M.A. in his Dictionary "A Dictionary of Urdu, Classical Hindi and English" explains Rathor = Rasht + aur, Prakrit Rathor (Page 579)

Having in mind the information and the points explained in this chapter above, the reader can have a vidid view of the Gurjar tribes. The Gurjars were uprooted from their native places during 1000 A.D. and 1300 A.D., therefore the reader should not feel wonder struck, if Amb tribe of north during their continual immigration built Ambala, Ambetha and Amber etc and lastly settled in Khandesh (Deccan) and the Parmars from the south carved out their principalities at the foot of Himalayan ranges.

Similar is the case of endings of the words, Gujrat and Mewat. The word Gujarat is the corrupt form of Gurjjaratra whereas Mewat is abbreviation of Mewyat

which means the inhabitation or characteristics of Mews, Jatal or Jatalyat means irrelevant talk. Very recently Mr. Devi Prashad Chatoupadia has written a book 'Lokyat' which means matters of the people. Mewar was Merwar and Mer is corrupt form of Mehr (the sun) so Mewar meant the country of solar race, descendants of Vedic ruler Ikshwaku). It is also to note that Med or Meed is different from Mer and Meo. The Sans-Krit or Prakrit names are misspelt and disfigured in Urdu and English script, so certainly would be the result in this book. Therefore, I tried to explain some words adding extra vowel and by pointing the sound of alphabets.

Yadav

Family of Vedic King Yadu is called Yadav, Sapt, Sindhu including Kabul river basin was their territory. Abhir or Ahir tribes since most ancient times have been claiming to be Yadav. Now a days every Ahir adds word Yadav to his name. The mention of Ahirs is continuously found in the old books as an uncivilized people, though their rule has been in different regions at different times. They claim Ahirat or Hirat was founded by their ancestors.

According to Puranas and bardic tales Samir Yadav's son was Rohtas who constructed Rohtas fort in district Jhelum. His sway extended upto central Asia where Rohtas Khand (modern Tash Kand) was built in his name. Col. Tod derived the name from Tak-Khand. (A.A.R part-I page 86.)

Parjan Yadav son of Ganesh was slain in a battle in north Iran. His son Arjun after retreat from those areas became successful to establish his kingdom at Gandhar (Qandhar). Atjun was a learned man who reduced the

number of Sanskrit alphabets upto twenty. His son Gaj founded Gajni (Ghazni). (It is beyond any doubt that Kshtriyas spread Aryan civilization upto Euphrates and the people were called Arya. The Kshtraps (Satraps of that country-Iran) several times came in Sindh Valley, as conquerors. Their culture was the same as that of Aryas and they took part in Vedic ceremonies here. Therefore, at that time, Arya Vart was made up of three parts (1) Jambu from east upto Sutlaj (2) Shak from lower Sutlaj to Shivistan (3) Kshtrap (Iran). "Shak means, powerful and Shakti means power. Jambu also means, powerful". (Gujar Veer Gatha by Ratan lal Varma. Also see an article Kushan by Jai Singh M.A. Ph.D in G.C.H.Page 212).

Shalivahan Yadav of Shal Kot (Sialkot) led an attack over the Parmars of Ujjain and marched further south but himself was drowned while crossing the river Narmada. He had started an era in 78 AD. The Brahmans never gave Yadavas status equal to Iksvalcu and Puru families due to the reason that some customs of Yadavas were different from those of the Brahamans, so some times they called them Shaks. That is why Shalivahan era is called Shak Sainvat (era). Similarly by the same reason Budha was called Shakya ivIuni. The Temple at Salt lake was called Shakambhri. Raja Shalivahan had three queens (1) Rani Ichhran, daughter of Raja of Ichhra. Her son Puran became Bhakt (Bhagat or Saint) (2) Rani Luna daughter of Raja of Chamba. Her son was Risalu (3) Rani Kokila daughter of the Raja of Jammu. Her son was Bal Band.

Rissalu ascended the throne of Sialkot. He is better known as Rissalu Gujjar. There is still a quarter (mohallah) in Sialkot city by the name of Rissalu Gujjar Mohallah.

Mr. Mackenzie recorded a tradition which assigned the restoration of Gujrat town to Rani Gujran, wife of

Bhadra Sen, son of Raja Risalu of Sialkot who rebuilt it in 175. V.E= 118. A.D (T & C, Panjab page 306 Vol.II). The Kushans conquered Sialkot and Yadava Gujjar family instead of accepting subordination migrated' south.

Bhati or Bhatti

Bhati Rao son of Raja Bhadra Sain founded a city on the river Ravi 60 miles from Multan where the family ruled for centuries. The chief queen of the Gurjjar emperor Mihir bhoj (836 A.D. to 888 A.D) was Padmini belonging to the royal house of Bhati. It shows that Bhati tribe held an important position in those days. (G.G. page 118). A gate of Lahore facing towards Bhati city was Bhati gate which is still called by the same name. In 9th century A.D. the kingdom of the Bhattis was being called Gurjjaratra. Bhattis became Vassals of Vasaraj Pratihar. After the down fall of Pratihars the Bhattis were an ally of the Chauhans. See J.R.A.S.(1907) page 1010-1011, E.I. vol V page 208-213, I.B.B.R.A.S. vol. XXI page 410 and G.G. page 85 etc.

Bhati city was destroyed forever by Mahmud of Ghazni in 1026 A.D. The other cities of the family were Bhatner, Tanot, Derawar and Bhatinda in the valley of Sutlej. Rao Koshal of Bhatner was brother-in-law of Prithvi Raj Chauhan. In 1398 A.D the Bhatis were completely uprooted from this area by Tamer lame. Their cities were destroyed, only Bhatinda surveyed. The Bhattis dispersed on all sides. Some Bhattis founded a village Bhatti Gujaran in district Jhelum and some Bhattis settled in district Sialkot where now a days one Mohammad Amin Bhatti is a famous Civil Engineer. Chaudhry Ghulam Qadir Bhaatia is a leading man among the Gujars at Islamabad. He is President of Anjuman-e-Gujran district Islamabad. He

owns a big plaza namely Chaudhary plaza in F-8 Markez Islamabad. His younger brother Mr. Wali Muhammad Bhatia is Deputy Controller Radio Pakistan Lahore. A Chaudhry Mohammad Jamil S/O Ci laudhary Mohammad Ibrahim Bhaati Numberdar lives at Kot Shera, Distt. Gujranwala.

A great body of Bhatis took refuge in the hills of Gurgaon from where they expanded their possessions over 360 villages upto the river Ganges. The area from Gurgaon to the river Ganges was called Gujarat due to the prevalence of Bhati Gujars. (See Elliot Glossary page 100 and Memoirs of district Buland Shehr page 176). In 1857 A.D. the Raos of Atta, Asawar and Dadri took the field of battle against the Britishers who defeated them, but till today the Bhati Gujars have a supremacy over the area. In 1993 A.D. Rao Mohindar Singh Bhati was Opposition leader in U.P. Legislative Assembly: he was murdered in a family dispute. Bhati is only a branch of Yadavas whereas there are also Muslim Gujar Yadav, calling themselves Yadu or Jadu in Kashmir and N.W.F.P. There are Hindu Gujar Yadav in Malwa. (Lakshman Singh published an Urdu monthly magazine, Gujar Kaisri from Ujjain in 1942).

Sri Krishan a prince took birth in Yadu family. By a mishap he was brought up at a village in Mathura area by Baba Nand and his wife Yashoda. The Hindu Gurjars of Mathura territory (Brij) are eager to claim that Sri Krishna's family was Gurjar and Baba Nand was also a Yadav Gujar. The birth day of Sri Krishna on the 8th day of the Month Bhadrpad (Bhadon) is celebrated so enthusiastically by Hindu Gujars of Brij Des that every year on the fixed date the foreigners also reach at Barsana to see the celebrations. One European Scholar invented a story that there were three Krishrtas. This supposition is quite

contrary to the Hindu belief. However, he maintains that Krishna of Brij is a Gurjar. Nand is called Gurjar Baba (G.K. page 40, A.S.R. II p. 61-82).

The Yadu or Jadu family was connected with the north western region of the Sub-continent. The hills west of upper Indus were called "Jadu Ka Daang". So early Muslim chroniclers wrote the name of these Daangs (hills) as "Koh-i-Jadu". Later on due to marvels of archive in Arabic script this name was read and re-written as Koh-i-Jaud".

Amb, Ambia, Ambar or Ambra with hard 'R', Haambra, Bhambra, Phambra is a branch of Yadu. The famous poet Sabir Afaqi belongs to this tribe in Azad Kashmir.

Taksh

The Takshak ruler sided with the Kauravas in the battle of Mahabharata in 3101 B.C. Their capital was Takshla (wrongly called Taxila or Tak-shila); the word means Takshwala, abbreviated Taksh-la. Taksh, Thak, Tak, Tank, Tonk is one and the same family. Taksh or Thak became Buddhist in 3rd century B.C. and Takshla stood a famous centre of learning for centuries; the area was called Tak-desh, we have a reference in a Kashmiri ancient book Raj Tirangni written by Kelhan Kashmiri. He states "Shankar Varman, ruler of Kashmir, invaded Gurjjar Raja Lakhan who belonged to Thak family, and who saved his kingdom (Gurjjar-Bhubhuj) by surrendering Tak-desa in favour of Shankar Varman, as if he saved his whole body by sacrifice of a finger." This incident took place near about 890 A.D. This Gurjjar Bhumi was the area from the river Beas to the river Kabul in the North-west, and Gujrat in Chaj Doab and Gujrat in Mardan are the remnants of

this Gurjjar Bhumi. In 1010 A.D. this kingdom came to an end due to the invasions of Mahmud of Ghazna. The last freedom fighter Trilochan Pal son of Anand Pal took refuge in Kashmir. The Tak, Tank, Tonk, Thak, Khat, Thakkar. Dhakkar, Thakarya or Thikrya is one and the same family pronounced differently in different regions. The Khatana Gurjars all over the sub-continent unanimously claim their descent from Jai Pal.

After the defeat of Anand Pal, a party of Khatana Gujjars crossed the river Sutlej and settled at Dosa in Rajasthan. From there, they again migrated under certain circumstances after some generations. On the eastern side of the river Ganges, the family built a fortress at Puwayan. Shah Jahan, the emperor of Delhi, after a fight ousted them from the area, destroyed the fort and on its ruins Shahjahan Fur was built. These Khatanas became successful in carving a principality at the foot of Vindhyachal mountains in Jhansi Division with its headquarter at Sham- sher Gadh. During British rule it was a Treaty State, whose rulers were always received with a Salute of Eleven Guns by the Britishers. The records at Shamsher Gadh claim that the earliest ancestor of the Khatana was Kaidar Rai, a dignitary who lived before Christ. In his descending line Lakhanpal Som pal, Jag pal, Sat pal, Jai pal and Anand pal were the last successive rulers of Kabul and Lahore. Al-Idrisi stated that Kabul and Qandhar were ruled over by Mihir Bhoj. Alberuni stated that, Kallar (Lallya), Samand (Samant), Kamlu, Bhim and Jaipal were successive rulers. When Kabul was conquered by foreign Muslims and Spahbad of Kabul adopted Islam, he stipulated that he should not be bound to eat cow's meat and nor to commit sodomy. In fact Lallya, Kamlu and

Bhim were successive Brahmin Ministers or; samants, tributary- of Khatana Gurjjars at Kabul. In west Punjab there are at present Sapada Jogis all Muslims. Muslim Khatana Gujjars in eight villages of Gujrat (Punjab) and Hindu Gujjars in Malwa were heard saying that they are maur (pea-cock) Khatana. In 1938 Chaudhry Mohammad Bashir Khatana a big Landlord of village Dam Jhera district Sahaaranpur told me that he did not know the reason why the Khatanas do not kill a peacock and do not eat its meat, as it was a tradition generation by generation. In 1969 A.D. Bostan Khan Khatana, the then Assistant Inspector General of Police, Frontier Province at Peshawar told me that "before the arrival of the foreign Muslims these mountains were full of peacocks (now extinct). The peacock was royal insignia of Khatanas, a symbol on seal and flag." It reminds me of Zain-ul-Abidin Shah the ruler of Kashmir of 14th century A.D. also had prohibited the killing of peacock in his kingdom. The founder of this Kashmir family, Shah Mir, claimed his descent from Pandu (Tarikh-i-Ferishta).

Taks or Tak (Thak), or Tank or Tonk occupied lands on the Bunas river. Their main cities were Taksla Nagar, Tonk and Thoda in Central India (A.A.R. Part I page 85 and 533). The Takshak or Tak or Tank or Thak (Thakar or Dhakkar or Thikrya) is the sub caste of the Gurjjars (S.C. p430).

The record at Shamsher Gadh reveals that some members of Khatan family crossed the river Sutlej after the death of Anand pal with Chandra Pal the brother of Anand pal. The father of Anand Pal was jai pal who was son of Sat pal and grandson of Lakhan pal. The Khatan are called Bar Gurjars.

The words of Kalhan in Raj Trangri are:

Shankar Varman attacked "Uchkhana-

Lakhaanasya-Sankhye- Gurjar Bhuj" i.e. of high family Lakhaan the ruler of Gurjar land. Further he says "Gurjar Dhip" (Gurjar King) saved his kingdom by surrendering Tak Desh in favour of the invader. In Kashmiri tone he wrote Lakhan Pal as Lakhaan. To this day Lakhan Pal is remembered by the Gujars of districts Rawalpindi, Jhelum and Gujrat, where there is also a sub-caste namely Lakhan Pal among the Gujars. Khat is the corrupt form of Taksh or Thak. Without any doubt the families called now as Thak, Khat or Khatan or Khatana Thakkar, Tak, Tank, Tonic belong to ancient Taksh tribe. (See note No. 12 and 17). Khatan's origin is from an old illustrious line when Alexander entered India (S.I.F. and G.K. page 58).

Kushan

The region east of Iran (modern Afghanistan) was called by the name of Kush in old Testament. The Central Asians called, it Hindu Kush. When Kanishk rose to power, he was called Kushan. General Cunningham identifies the Gurjars with the Kushans (Archaeological Survey Report part II page 61). There is a tribe of this name among the Gurjars. The Kushan Gujars claim to be the descendants of Raja Kush, the younger brother of Lay (Loh) who founded Lahore. Kush settled and died in this area, which became renowned by his name. His father Ram Chandraji had visited this country so Kush preserved the terrace of his father on a stone. "This platform of worship of Ram Chandraji on a stone exists to this day in Swat Valley." Swat by S.A. Khan page 61 Kanishka's dress and shoes as shown in his portrait on his coins reveal that he was a highlander of cold climate. His coins and his father

Vajhiska's coins bear the image of Nandi's bull and Shiva; it shows that Kaniska was a Kshatriya of Shaive faith before embracing Buddhism. (E.I vol.4 page 143).

Kaniska reached Patliputra where Raja Subahu Nagor a Buddhist was ruling. The common boundary of these two Buddhist domains was agreed to be the river Jamuna. Kanishk brought Buddhist literature from Patliputra to Peshawar. The famous learned minister Ashva-Ghosh of fIttliputra used VI stay at Peshewar for six months every year. Kanisk was a learned man and loved the men of learning. In his court there were many learned men like Charak, Viswa Mitra and Nagarjun etc. Charak wrote a book' Charak Samhita' on medicine which was translated into Arabic at Bagdad in ninth century A.D.

The coins of Kidphyses were found near Mathura and some historians wrongly made him the ancestor of Kaniska. Kaniska's coins were found in Europe, Scandinavia and Greece. It so happened due to trade; in the time of Kaniska a Greek courtier Pilini made a strong protest to his government and asked to stop the trade with India as a heavy amount of gold rushed to India in exchange of fine clothes of cotton and silk. Similarly Arab coin Draham and Gurjjar coin Tatri were exchanged in buying and selling merchandise. As regards the ancestors of Kaniska, Mehraj, Kidar, jeychand, Nirvahan, Kirti Sahai, Hasik, Vijahisk and Kanisk are in descending order.

Kaniska ruled from 80 A.D. to 132 A.D. Vasisk Deva 132 to 134 A.D. Husak Deva 134 to 140 A.D. Vasu Deva 140 to 178 A.D. After that Kushan rule declined and ended in 248 A.D. Whether these succeeding rulers were father and son or uncle and nephew is not known.

The Kushans rendered great services to art and

culture which has been called by the Europeans of nineteenth century A.D. as Gandhara art which according to them is a mixture of Indian and Greek culture but it is a wrong conception. It is purely Pakhtu art. Pakhtu was a most civilized and cultured tribe of Arya Vart. The tribe was deeply concerned with the inside of the sub-continent. Their art, culture, literature architecture and even the script have now ceased to exist but their stray mentions in the books of other regions show that they were the highly cultured people, for example: Mother of Bharat was the daughter of the Raja of Gandhar (modern Qandhar). Pakhtu sided with me party of Sri Krishna in the great battle against the evil-doeis. This battle was fought in 3137 B.C. at Kurukshetra in the Punjab. In 500 B.C. Pakhtu rishi Panini wrote his book Sutra Granth (Sanskrit Grammar). He was born at Snatatur in Pakhtu tribe which is now called Yusuf Lal (G.I. chapter 1.)

The Pakhtus (Pakhtun) since ancient times knew how to preserve the dead bodies with chemicals. Allama Abul Fazal in Ain-i-Akbari stated. “There were corpses preserved in the caves of these mountains, there is still one in a cave”.

The Kushan is a tribe (gotra) of Gurjar race and claims their originator Kush the younger son of Sri Raam Chanderji (G.C.H. page 209). Before 1947 there was one Kushan Malkhi Ram of Hoshiarpur an Urdu poet. He translated Sikh Granth into Persian. Of the same district Maulvi Fateh-ud Din Kushan was Director of Agriculture Department of the Punjab. In 1943 he established Anjuman-e-Markazya Gujran Hind (All India Gurjars Association), The Headquarter of this organization was Ludhiana from where a weekly “Gujar Gazette” was published. The same organization with its Gujar Gazette

under new name Anjuman Markazya Gujran Pakistan Registered Lahore is working for the educational development in Pakistan. Its headquarter is 45-A Tipu Block, New Garden lawn Ferozepur Road Lahore.

Kala - Churi - Dahal

A Kshatriya family Kalachuri ruled at Daha or Dahal in Central India. The word Kalachuri was abbreviated into Kala and Churi. So its two branches were known as Kala and Churis at different places. One branch was called Dahu or Dahal, or Dha-oo after the name of its native place. Kala Churis were a branch of Haihya, Kshatriyan tribe of Vedic age. The tribal name Haihya is not in use now anywhere but its branches Kala, Churis and Dha-oo etc. are included among the Gurjjars. The daughter of Kokal Deva Kalachuri was married to Bhoj II the Gurjar Pratihar of Qanauj.

There is a town namely Kala Gujran near Jhelum city on G.T. Road. The members of Kala tribe are also called Kalon who live in many villages in district Faisalabad. Chaudhry Ghulam Mustafa Kalon of Chak No 345 J.B. (Pilan Key) is a prominent figure. He is Inspector of Police at Karachi.

The Churis or Chavras Gurjjars are found in Khandesh. A Dha-oo Gurjar Raghu Vir Singh was the Prime Minister of Bharatpur state in 1936 AD. His daughter was married to Karan Singh Chauhan S /o Devi Singh Chauhan Gurjar of Balewoh (Balwah) village, Kai Rana Sub division district Muzaffar Nagar U.P. in 1938 A.D.

Dhund or Dhind or Dhand is one and the same tribe of the Gurjjars who ruled a territory in Rajasthan which was called Dhundar (modern Jeypur Division). There is a village Dhandar ofthe Gurjjars in district Panipat. There is a

Dhind tribe among the Gurjjars whose members are called Dhinda. It is clear that the use of different vowels have changed the word in three forms. It is to note that the Gurjjars called the above mentioned territory by the name of Dhindar. The territory of Daive Gurjjars was called Daiveti and the territory of Awan Gurjjars was called Awanti. Dhinda is also called Thinda. (S.C. page 131, A.A.R. Part I page 78).

Hun

The word 'Hun' means 'unruly' who works on his own accord, so 'Hun Hath' (obstinacy) is a saying among the masses. The Hun people are mentioned in the literature of all the regions of the sub-continent. As a tribe they are mentioned in the book Mahabharata 3101 B.C. when they were living in the north western mountains of the Punjab. The Hunza territory reminds us fragment of their antiquities. They fought against Guptas of Patliputra and Wardhans of Qanauj. From upper Panjab they rose to power in sixth century A.D. under their headman Torman and his son Mihir Kul (not Mihir Gul) and conquered Kashmir. Torman and his son Mihir Kul were worshipper of Shiv. They erected Shiv temples; on their coins there are images of Shive and his Bull. Mihir Kul died in 540 A.D. After him came successively Matri Gita (540 to 583 A.D.), Hirani (583 to 606), Torman 11 (606 to 643), Suresh Sen (643 to 667) Ksheti Nand (667 to 687 A.D.), Vasu Deva (687 to 711 A.D.) Yudhistra (711 to 729 A.D.), Raja Iksa (729 to 750 A.D.), Gopi Ditta (750 to 767 A.D.), Gai Karan (767 to 809 A.D.), Narendra Ditta (809 to 845 A.D.), Torman II (845 to 847 A.D.) and Lakhan (847 to 860 A.D.). The last five were local chiefs under subjugation of Thakyas.

The above Huns were Yadav Kshatriyas. Their capital was at Sialkot. Their matrimonial relations with the Gurjjars show that they were the people of Gurjar group of Kshatriyas. Their name comes in the list of 36 royal families of the Kshatriyas. They are called Gurjar and Hun is their gotra (family name) till today.

Jahanyan Jahan Gasht, the saint, fell ill. Nawa Rai Hun went for his consolation. There were other visitors also Nawa Rai during talks said, "As Hazrat Muhammad(SAW) is the last prophet so is Jahanyan Jahan Gasht the last saint". A Syed Raju Qattal at once gave 'fatwa' (religious command) "As you have accepted Hazrat Hazrat Muhammad(SAW) the last prophet, so you have become Muslim. You, will now have to live as a Muslim, otherwise you will be treated a 'murtad' the deserter, the punishment for a deserter is death". To save his life Nawa Rai rode to Delhi for the king Feroze Shah Tughlaq. The Syed chased him. As soon as Nawa Rai entered the king's court, the Syed struck him from behind with the sword and killed him (Siyarul-Arifeen). The family of Nawa Rai heard the news and with their purohit, shopkeepers and service men left Ucch Gujrat area. Near Meerut they built a village Nawal after the name of Nawa Rai, where his descendants live till today.

Dr. Mathura Lal Sharma in his history of Kotah (in Hindi) says the language of Kotah has been hybridized with the language of Hun or Gujjar (vol. I page 22). The ruler of Abu who fought at Chittor against the Arab invaders was called Hun though he was a Parmar Gurjar. The Kunbi (landlords) of Gujrat Kathiawar claim they are Gujjar (B.G. part 9 vol. I page 491). Mr. Ojha writes Kunbi land owners are good farmers and are believed to be Hun by origin (R.I. part I pay 146). Al-Beruni writes tak Torman (Laghu-

Torman = Small-Torman i.e. Torman II) who built great Budh Vihara at Ohind (near Peshawar) was a descendant of Kanishka. Mr. Ojha takes Kushan and present Hun to be one and the same tribe. The Huns attacked Iran and brought a great treasure at Peshawar. (page 63 and 146). General Cunningham as already referred identifies the Gujars with Kushan (A.S.R. part II page 61). In fact the Hun and Kushan are tribes amongst the great Gurjar race in the sub-continent.

There is a saying, “The parents give one name to their child, another name is given by the people according to his birth, deeds, misdeeds, habits and faith”. The same is applied to his descending line. The word Jat is still used in the sense of ‘ignorant’. Col. James Tod wrote “Jat is a murky race”. The Baluch tribes Mugsi, Talpar, Bagti, Ithosa and Noomri etc. are the examples. Similar is Hun. In Hariana a tract of (old) Punjab, the Hun is remembered as a doughty fighter and a boisterous braggart talking big. If somebody is reluctant to meet an opponent, others encourage him by saying, “Is he a Hun?” They snub and taunt a boasting fellow saying, “Some big Hun seems to have come”. Legends of Rajasthan contain references to Hun virs (Hun braves) as lawless depredators, who used to live in inaccessible defiles and plunder merchants and pilgrims (Guleri Granth, I page 218 and S.R.H. page 64). The people of Bhutan call the Tibetans as Hunia (H.R.

The Hun Gurjars are different from those mentioned in other regions. In a stone inscription of Torman (kept in Lahore Museum) he is styled as “Maharaja Adhiraj, Shahi, Javul”. Javul was the name of his family and Javul was a tribe of the Gurjjars Torman and his son Mihir Kul were called Hun due to their misdeeds. Javula Gujjars trace their ancestory from Yadavas (E.I. vol.

1 page 239. R.I. page 63. S.G. page 130).

NAGRI

Bharshive Nag, a Kshatriyan family, ruled a territory in Marwar before Christ. Their capital was Nagor city. The Gurjjars of this family are called Nagri Gujjars and their purohits are called Nagar Brahmans (G.I. chapter V and S.G. page 134).

Kharpar and Rathi

Two Kshatriyan tribes are mentioned in Allahabad inscription and Arth Shashtra by Kotalya who were conquered by Chandra Gupt Mauriya in 4th Century B.C. Both these tribes are a constituent part of Gurjjar race. (S.C. page 131 and 133). The Kharpar is now pronounced as Khapar or Khaipar. There are twelve villages of Rathi Gurjjars in district Saharanpur. There is a village namely Rathian near Jhelum city.

Lohwar or Lomvar

Lohwar is most ancient tribe of the Gujjars. This tribe built Lohwar city after their tribal name, which took the form of Lohor iii Persian and then it changed into Lahore. The family claims their descent from Loh the elder son of Sri Ram Chander Ji. This claim is ascertained by the Guhilots of Chittor who admittedly are the descendants of Loh. Their ancestor Kanek Sen migrated from Lahore in 144 A.D. to the South.

The name Lohwar was changed into Lomvar such as Tonwar-Tomar a family name and Dhinwar = Jhimar (a caste) Janwai = Jamai (son in law) Some people pronounced the name of Sri Raaxn's son as Lay, so the

members of the family are called Lava Gujar in the South. (Khandes Gazetteer).

RATALA: Some Parmar Gujjars of Dhara took refuge in 1300 A.D. in the forests on the river Sutlej (now district Ferozepur) One Parmar Gujar namely Rati Pal left the forests and settled at the foot of the Himalayas (now the district Hoshiar Pur). His descendants were called Ratiala. (Corrupt form Ratala or Latala). They are in great number in district Malir Kotla in East Punjab. One Chaudhary Muhammad Iqbal Ratala of Mandi Bahauddin District Gujrat is at present Assistant Secretary Ministry of Man power Government of Pakistan Islamabad.

PUNDIR OR PUNDAR: There is a mention of this tribe in Varah Mihir's Samhita (before Christ.) In 1192 A.D. Chand Pundir with a small body of fighters checked the advance of Ghori forces on the river Ravi east of Lahore. These defenders sacrificed their lives unto the last man. Tail pal of Laksar is M.L.A in U.P.

Yaudheya (Johiya)

Yaudheya was an ancient tribe of Aryan Kshatriyas. In the Yadava family there was a king Narag by name, ruling Doab Ravi and Sutlej. His son was Yaudheya from whom the family received its name. Their mention is found in the book Mahabharata in 3101 B.C. In 5th century B.C. rishi Panini has mentioned them in his famous book 'Sutra Granth'. Their Inscriptions of 1st century B.C. had been found in Sutlej valley. In the Girinar inscription of Juna Gadh dated 150 A.D. it is stated, "Rudradaman Kshatrap destroyed the Yaudheyas who proudly entitled themselves as 'Vir' the valued among the Kshatriyas".

Yaudheyas in 2nd and 3rd century A.D. ruled the

area stretching from Multan to Saharanpur. Their mention in 380 A.D. in the Allahabad Inscription of Samudra Gupt shows that they faced Samudra Gupta. Their coins of 1st century B.C. have been found in the valleys of Sutlej and Jamuna and at Kangra, Dehra Dun, Delhi, Saharanpur and Vijay Gadh fort in Bayana near Bharatpur. Sutlej valley was called Gurjarattra due to the occupation of Yaudheyas (Johiyas). Their coins clearly show that there were no hereditary princes but the Johiyas selected their leaders from among themselves whose names were not coined and who had no permanent seat or capital. Their rule was not called kingdom but 'Public Democracy' (Gan Tantra or Gan Pur).

It is a fact admitted by all historians that the present Johiyas are the ancient Yaudheyas. However some explanation is necessary. The Sanskritic 'Y' is converted into T as Yamna = Jamna, Ayodhya = Ajodhya, Yajman = Jajman, Yatan = Jatan, Yav = Jay (barley) etc. The 'dhs' is converted into 'h' for example, Andhera = Anhera (darkness) gondhum = gehun (wheat) Badhu = Bahu (newly married wife of one's son), etc. Thus ancient Yaudheya became Johiya in Prakrit.

Nearly all the Johiyas are Muslims and some of them pronounce the word as "Joya" or Joyah in Urdu and Joyo in Sindhi.

In the time of Farrukh Siyar king of Delhi, there was a poet in Persian at Lahore namely Shah Afrin (born near about 1675 A.D.) Mir Ali Azad, author of the book 'Khazana-i-Amrah', met him at Lahore on 9th Moharram 1143 Hijri (1731 A.D.). He wrote in his said book: - "Shah Afrin - Nam-i-o-Fakirullah ast, mulid-o-mansha-i-o-Lahore. asilash za Joya, keh shobah ast za qaume Gujar". Translation: - Shah Afrin: - His real name is Faqirullah. The

place of his birth and education is Lahore. His origin is from Joyah tribe which is a section of Gujar race. Shah Afrin died in 1154 Hijri (1742 A.D.)

Shah Afrin Lahori wrote a book of Persian poetry. And also he wrote a book about Hir-Ranjha which was published by Hakim Moulvi Niaz Ali Khan in 1319 Hijri (1902 A.D.) in Afghani press at Amritsar but he put the author's name as Syed Akbar Ali Shah Punjabi on the face of the book, though author of this name has never existed.

At present Mohammad Ibrahim Joya, Publication Officer Government of Sind at Hyderabad who is a learned man and had served as a Secretary, Sindhi Adabi Broad at Karachi for several years is a leading man among the Johiya Gujars of Sind. His native village Abad near Tirth Lakki in District Dadu is inhabited by the Johiya Gujars. There are also Johiya Gujars in the Punjab. In Jeypur (Bharat) there are few Hindu Gujar Johiyas. (E.I. vol. 8 page 44 and 47 K.U.P. page 335, 309 G.I. pages 167-168. Adi Bharat by Kashyap page 344. R.I. page 264. Fleet's 'Gupta Inscriptions' page 252 B.G. vol I part I page 2-5). Surely Janjuha are Johia. Jan means child offspring or descendant. Juha is corrupt form of Johia. Jan-juha or Jan-jua means offspring of the Johia.

Gor-Chaichi-Barkat

Before the rise of the Chauhans the Sambhar area was known Gor MandaI due to the rule of Gor tribe over this territory. The people of Gor tribe were called Gor Sinh- the lion (abbreviated Gor Si). At the same time, Pushkar (modern Ajmer area) was being ruled by the Chaichi tribe. Later on both these tribes were subjugated by the Chauhans, even then the Chaichis continued to be the guardian of Pushkar temples and Ghats. In 14th century

A.D. during foreign Muslims rule, in one night of Dewali, some men in disguise of Kanpara Jogis under conspiracy of the Sultan poisoned the food and the Chaichi Gujars were slain. Every year in memory of this disaster the Chaichis morning prayers are said on Dewali, a festival of rejoicing, for which they were criticized by the Hindus. By and by they have left this practice.

There is a saying in West Punjab and West Rajasthan: - "dhai Char, hain sadh, Gujran kay-adha Barkat, ek Chaichi ek Gorsay."

Translation: - Two and a half tribes of Gujars are pious. Half Barkat, one Chaichi and one Gorsi. (Barkat is spoken of as Bargat and Bargot in some regions). Their territory in area was half of that of Chaichi and Gorsi with its capital at Srinagar south of Pushkar and afterwards Palli was the headquarter of the Bargat.

Chaudhary Rahmat Ali who suggested the name Pakistan to the western region of India belonged to Gor Sinh tribe of the Gurjjars. Many books have been published about his work.

Al-Haj Kamal-ud-Din Chaichi has maintained the piety of his tribe. He is a true Muslim in worship, fasts and alms-giving etc. He is a Sunni Muslim but he respects all sects of Muslims and gives donations to them whenever demanded, Even the Christians and Hindus receive donations from him at their festivals, Main profession of his is Bakery and Confectionary, but he owns many houses, plazas and hotel buildings at Karachi and Islamabad. He is the richest man among the present Gujars in Pakistan. He is patron of many Islamic Organizations in the country and abroad. He has made many pilgrimages to Macca and Madina and all his family members also have been pilgrims

to Macca and Madina several times. He rendered great services to Anjuman-i-Markazya Gujaran Pakistan (Regd) Lahore and was continuously elected its President thrice (1962 A.D.-1971 A.D.) Recently he donated two million rupees to the Prime Minister of Pakistan Mohammad Nawaz Sharif in person for his scheme "Karaz utaro-Mulk sanwaro" i.e. Pay in debt-Adorn the country. His residence Gujar House is in Sindhi Housing Society at Karachi.

Maitrik or Vallabhi

A tribe namely Maitrik ruled at Gajni in Saurashtra in 2nd century A.C. Its rulers were called Vallabh. One Vallabh founded Valbhi Pur in Saurashtra where the family was known as Valbhi. The Valbhis started Vallabh Era in 319 A.D. (Alberuni). The Valbhis were admittedly Gurjjars. Mr. Ojha, the historian of the Rajputs acknowledged them to be Gurjjars (R.I. part I page 175). Bhattarak Valbhi ruled in 450 to 475 A.D. In his family Guha was born whose descendants were called Guhilots or Gahlots. Bapa Gahlot possessed Chittor in 739 AD. The last ruler was Lakshmi Gahlot in 1301 A.D. His military General was Samar Singh and Bhim Sen was the regent whose queen was the famous Padmini. This family was destroyed by Allauddin in 1301 A.D. and the remaining Gurjjars dispersed too far off places.

The Bhattar or Bhatar or Batar Gurjjars are the descendants of Vallabh Bhattarik (G.I. chapter 5). The Batar Gurjars are landlords in 52 villages round about Gangoh Town in Saharanpur district. Chaudhry Sangat Singh Batar Was elected Member of U.P. Legislative Assembly in 1937 A.D. Now a days Rana Mazahir Hasan. Batar of Fatehpur village is a leading advocate at

Saharanpur. Kunwar Pal is M.L.A.

Awan

Awan tribe ruled over a part of Malwa which was called Awanti for centuries. Chaudhry Gyan Singh Awan of Tajara Alwar is General Secretary of Gujar Maha Sabha (Gujars Great Council) Rajasthan. He was educated in Urdu medium, so he writes Awan in Arabic form (alf + ain + vao + alf + nun). Moulana Qamruddin Awan of Nawan Shehr, district Hazara is a leading man among the Gujars. He is a patron of Anjuman Markazya Gujran (Gujars Central Organization) of Pakistan, Lahore. Village Fatehpur and many other villages in district Gujart are owned by the Awan Gujars. Awan Gujars also live in the South, one Awan Dharam Raj Onkarji is a leading man in Jalgaon city.

Morie

The Greek travelers have mentioned a Morie tribe in the Punjab. The Morie or Mori or Mayur or Maurya family ruled at Chittor upto 739 A.D. This family is quite different from the Maurya family of Magadh whose originator was Chandra Gupt. The ancestor of Morie family of the Gurjars was Maur Dhaj who had been a famous alms giver (C.H.I. page 423, S.G. page 134).

Parmars

The Greek traveler Periplus of 3rd century B.C. has stated that some other Porus of Ozein wrote a letter to August us to start trade between Greece and his country.

All history scholars identify this Porus of Ozein as Puvar of Ujjain. The word Parmar is still spoken as Puvar or Pawar (with in nostrils) by the general public. Abul Fazal in

Ain-i-Akbari has mentioned six generations prior to Vikramajit Parmar who ruled at Ujjain. Vikramajit Parmar started his Vikram Era in 57 B.C. The Parmars were Gurjars (I.A. vol. IV page 147, B.G. vol. IX page 485. Journal Bombay Branch of Royal Asiatic Society vol. XXI pages 428-429 etc.). Mr. D.C. Ganguly in his thesis 'the Parmars' has emphasized on the point that the Parmars were originally Rashtrakut Kshatriya of Deccan". The Chalukyas and Pratihars came from Ayodhya. All these tribes were constituent parts of the Gurjjar group of Kshatriyas who ruled from 500 B.C. to 1300 A.D. in Gurjar Desh from Taksla to Broach. Moreover the Rashtra Kuts themselves called these Parmars as Gurjjar in ninth century A.D.

Poruswal and Gajgahia

It had been and is still a tradition in west Punjab that Porus was a Gujjar. (See Daily, Jong Lahore dated 31.05.83 page 3 article written there-in by Chaudhary, Fazal Haq) Mr. Desh Raj Bhati in his book, "Maryada Ki Dewarain" has written that there were Gujars in West Punjab when Alexander invaded that territory.

Poruswal or Porswal or Poswal is a tribe whose originator was Porus who fought against Alexander the Great in 327 B.C. in West Punjab (K.U.P page 335 and 309) Mr. Saeed Akhtar Bar-at-Law Lahore is a Poruswal Gujjar.

The word "Gaj-gah" is clearly a Prakrit form of Gaj-grah which means Gaj House or Gaj Family. Gaj Gahi is a person who belongs to Gaj family, a Gaj tribe is mentioned by Varah Mihir in his Sarnhita, before Christ along with other tribes such as Kop (Cop), Paundra (Pundir or Pundar), Sovar and Sauvir, Chalik, Tonkan, Var Varah (now changed Barbar and Barah wal or Baharwal) Vokkan

(Bokan), Saradhana (Sarandana), Dand, Yaudhya (Johia), Uddehik now called Udhana and Kukar (Khokhar). The ancient Vayu Puran provides us the names of some tribes also such as Malay (Malvi or Mavi or Mavai) Mahish or Mahishi or Mahiser, Hunl Jagar (Jagal). All these tribes are the constituent parts of the Gujjar race. Chaudhry M. Iqbal of Chailyan wala ex M.L.A a Gaj-gahi Gujjar and General Sawa. Khan is a Vokkan Gujar. These books also mention:- Sindhu, Virk and Mund tribes which are sub castes of the Jats now living in a great number in District Gujranwala. Varah Mihir also described a Jat-asur tribe. Kamboh Od, Jangla, Med, Audumbar and Abhir (Ahir) have also been described in the books. A territory Sairindh (now Sirhind is also mentioned there (With reference to Al-Beruni).

CHAAR (hard 'R') is a Branch of Chalukya tribe. Chaudhry Din Mohammad, Office Administrator of Anjman-i-Guiran Pakistan at Lahore belongs to this tribe.

Chahaman or Chahuman, Chhaman or Chauhan, Founder of Gujrat with its capital Naraan described by Ai Beruni etc. (Chapter 8 of this look)

Pratihar or Padhiyar or Parihar. The Imperial Gurjars of Kanoj (750 A.D. to 950 A.D. A village Akur Kalan in district Saharanpur belong to this tribe, and are found at other places.

Bhadana or Badhana, Phadana or Padhana. They were rulers of Bayana. Chaudhary Muhammad Ikram Bilal Assistant Secretary Muqtadara Qaumi Zaban Cabinet Division Islamabad belongs to this tribe, In Bharat. Rajesh Pilot Bhadana whose wife belongs to Kushan family is Security Minister Government of India.

Mohil or Mohila, Mohilu, Mahlu, Mihlu or Milu is a branch of Chauhan. Mohilu Gujars live in 19 villages Dhok Gujran, Kotla, Fatta Bhind etc in Distt. Gujrat.

Bes or Besla, or Bensla

Two hundred years ago Col James Tod wrote:- "The Byce has obtained a place amongst the thirty six races, though the author believes it to be a sub-division of the Sooryavans, as it is neither to be met with in the list of Chund, nor in those of the Kumar Pal Charitra. It is now dispersed, and has given its name to an extensive district, Bycewara in the Do-ab, or the land between the Ganges and Jumna" (A.A.R. Part I page 98).

In the said Bycewara (Bens Wara) all the Benslas belong to Gurjar race.

Chapotkat

Chap, Chaotak, Chaora, Chaori or Chhaori (with hard r). The family ruled at Bhinmal, Broach, Wadhan Pur and lastly at Anahilwara a city founded by Ban Raj Chaora. It is an admitted fact that these were the Chaoras who gave the name Gujrat to this territory which was previously known by its parts, Mart, Kacch and Saurashtra. One inscription of this family states that the family belonged to Gujjar race and the originator of the family was Karan, the famous hero of Great War in 3137 B.C. (I.A. part 13 page 82).

Mr. Ojha has written that the Gurjars came in power in 2nd century A.D. but Mr. Y.K. Varma wrote that the Gurjars were ruling at Bhinmal when they were subdued by the Kshatraps (Satraps of Persia) in first century A.D. and in fact in 2nd century A.D. Gurjars liberated their whole Gurjar Desh by turning out the Kshatraps.

Noon: - The Noon Gujjars live in many villages in

district Gujrat such as Sahan Khurd, Dogah and Siman Pindi etc. They live in some villages in district Lahore. In district Ambala there are three villages and in district Saharanpur there is a village namely Rogla of Noon Gujars. They also live in other places in Pakistan and Bharat. The originator of the tribe was Raja Noon, a prince of Raja Gaj Yadav. Thus Gajgahi and Noon are branches of the ancient Gaj tribe.

KHADWA or Khadwo, Khodo or Khuro, This Gujar tribe in a great number lives now in Nimar district.

KUNBI and Patel: - We have already mentioned that the forcible migration of the Gurjjars was to different directions. Many Gurjjars families in the Punjab claim that their native place was Gujrat Kathiawar. There is not a single man being called Gujjar in that Gujrat now. Some families disguised their identity during Muslim rule under cover of the names Kunbi or Patel who revealed in 1888 A.D. that they were Gujjars who had migrated from the Punjab during Muslim rule in India (Bombay gazetteer).

SARWARYA is a branch of Solanki (A.A.R. part first page 83) and Vijaar is a branch of Pratihar descendants of Vijai pal.

CHULUK described in the Book Mahaoharat (3101 B.C.) took different shapes of pronunciation as Chulukya, Chalukya, Chaal, Chaalak, Kaalach, Kaalas, Cholukya, Cholki, Solanki, Solangi, Chalkik Salunke. The Arabs wrote it “Salooqia” Kitabui Aalaq page 134) Langah a branch of Solangi S.G. 278, AAR 283.

Vaghel or Vaghela: Baghel or Baghela, or Ghela. Karan the last ruler of Anahilwara (Gujrat Kathiawar) belonged to this tribe. In 1299 A.D. Allauddin Khilji defeated him and thereafter Gujrat became a province of Sultanate. After this conquest Jin Prabha Suni in 1308 A.D. wrote his book

"Vividh Tirth Kalpatru" in Gujrati language He states:-

"Ah tarahsya chh-appan Vikkam Varise Allavadeen Surtanas Kanittho bhaya Ullu Khan anadhijjo Dhillipurao Gujjardharana Patthio". Translation: It was 1356 V.S. (1299 A.D.) when Allau uddin Sultan sent Ullagh Khan from Dhillipura (Dilli-Delhi) to destory Gujjar Rana.

Important Notes

1. There are hundreds of Gujar tribes in the sub-continent. Very few references or evidence have been quoted to show the Gurjar origin of the tribes in this chapter, the other ancient documentary proofs are given in the following chapters at proper Places. For an interested scholar if he reads me account of Gurijar Pratihar's kingdom which extended from Kabul to Arakan hills the border of Burma, it will be easier to find that all Kshatryan tribes living from Peshawar to Qanoj and from Kanoj to Broach near the Arabian Sea were united in blood and prowess under Gurjjar name.

2. Lieutenant Col. James Tod the famous author of Annals and Antiquities of Rajasthan has given a Catalogue of the eighty four merchant tribes on page 99 and 100 in the first part of his book. He mentioned eighty three and left out the eighty fourth, the eighty fourth may be taken as Bhandari. Mostly the tribal names are after places, some show the nature of business and somehow their dealings in business with other castes whom they served. Their tribes are Goojarwal, Bhagelwal, Thakoorwal, and Brahmania etc. Every person in the sub-continent at the very first glance over these names will conclude that the Banias or Khatris or Modia were neither Gujjar nor Bhagel, nor Thakoor and nor Brahman. There are at present some

Muslim Gujarwals or Gujrals living in Jhelum and Rawalpindi districts but they have their separate entity and are not included in the Gujar tribes.

Jats and Chamars worked in the fields of Khalsa, the agriculture lands owned by the Sultans families, so are called Sultani Jats and Sultani Chamars. In 19th Century A.D. the author of 'Tribes and castes of north western province the then Agra Province which extended to Ferozepur and Bahawalpur south of Sutlej, has mentioned a class Chauhan Khaggi "or Khagga. That author himself explained that these Khaggas served the Chauhans so were called Chauhan Khaggi. There is another aspect of this problem. G.H. Ojha says "The son of a Brahaman by his Brahman wife is a Brahaman. If a Brahman's wife belongs to other caste, his son by this wife is not Brahman but Brahman Putra i.e. Brahmanpoot. (Note No. 6 on pages 166 and 167 volume first). The son of a Raja was also not exempted from this obligation.

Moreover some men, indulged in immoral activities, were outcaste.

4. There are some references of Guitar Brahmans. The explanation is the same i.e. Gurjar Brahaman is a Brahman who performs the religious ceremonies of the Gujjars. Gurjar is a Yajman the supporter and Brahman is a Purohit the preceptor. One historical evidence is sufficient to this point to show that a Brahman of a purely Brahmanic lineage proudly called himself a "Gujjar Prohit".

A branch of the Chauhans was ruling at Nadol. This branch was no less famous than that of Ajmer. Its ruler Kalhan Chauhan defeated Shahabuddin Ghauri in 1178 A.D. Ghauri defeated. Prithvi Raj Chauhan in 1192 A.D. and Jaichand of Kanoj in 1193 A.D. Now all the resources of the

country were in the hands of the foreigners. In 1197 A.D. Qubuddin Aibek with a formidable army marched on Anahilwara of Chalukiyas. Kalhan Chauhan and Bhim Chalukya with an army fought against the invading army, in the final battle at the foot of Aravali hills the defenders were defeated. Fifty thousand Gurjjars including Kalhan were slain, "The heap of dead thereafter we hear no more of Nadol. A Brahman of Nadol namely Someshwar Deva afterwards wrote a book "Kirti Komudi". It does not matter if he was a Brahman of Chalukyas or a Brahmen of Chauhans. On the face of his book he proudly has written his name like this: "Someshwar Deva Gurjjareshwar Purohit".

Gurjjar + eshwar means Gurjjar Lord. Thus Someshwar called himself proudly the Purohit of Gujjar Raja.

Gurjjar or Gujar is a respectable race. After their complete downfall in early years of 14th century A.D. the people gave their children Gujar name:-

In 15th century A.D. there was a Rajput namely Gujar Mal (Ojha part I pate 190).

In 16th century A.D. an Afghan namely Gujar was the Commander of Afghan army which resisted the Mughals in Bihar (Farishta).

In 17th century A.D. a Muslim Jat namely Gujar overpowered the Gakhads (Tarikh-i-Gakhran by Raja Mohammad Yaqub Tariq Gakhad page 141 printed in December 1955 A.D.) A Gujar founded Gujar Khan town now a headquarter of the sub-division of the same name in Rawalpindi district.

In 18th century A.D. Guru Govind Sing's wife was Gujri by name.

In 19th century A.D. a Sikh, Gujar Singh by name

conquered Pothohar upto Indus and built Qua Gujar Singh at Lahore.

In 20th century A.D. Gujar Mal a Modi of Bombay built Modi Nagar and installed mills and factories there. It is Railway Station between Delhi and Meerut.

Gurjars In The South

Chap or Chaora of Nandipuri or Broach
(430 A.D. - 738 A.D.)

Chapotkat is a Sanskrit word which means "bow breaker" i.e. one who breaks the bow of the enemy-the brave. A family of this Chapotkat name ruled at Broach. In later literature the word Chapotkat was abbreviated as Chap or Chaotak. Chaotak became Chaoda. All historians agree that Chapotkat, Chap, Chaotak or Chaoda is one and the same family.

In medieval period the capital of the Gudars was named Bhinmal or Shri Mal, an old city in Marwar - in the northwest of modern Jodhpur at a distance of 18 miles. The Gurjars were ruling there since 1st century B.C. but the record showing the names of the rulers and their families is not available. A stone inscription dated 625 A.D. was discovered at Basant Gadh which shows that this country was being ruled by Raja Varm Lat. In 628 A.D. Brahm Gupta wrote his book "Brahm sphust Sidhant" at Bhinmal. He states that at that time Vyagra Mukh of Chap family was ruling. So it has been agreed to by the scholars that Vyagra Mukh was the successor of Vann Lat. Vyagra Mukh is the same young Gurjar ruler of 18 years age who was visited by the Chinese traveler Hieun Tsang. In those days Harsha was ruling at Kanauj. His court poet Ban Bhatt has written in his book "Harish Charitr" that father of Harsha disturbed the sleep of the Gurjars of Bhinmal.

The Chap family of Broach was a branch of the Chaps of Bhinmal. Nine kings ruled over Broach (1) Dadda 1430 to 465 A.D. (2) Jai Bhatt I Veet Rag 465 to 505. A.D. (3) Dadda II Prashant Rag 505 to 550 A.D. (4) Dadda III 550 to 585 A.D. (5) Jai Bhatt II Veet Rag II 585 to 615 A.D. (6) Dadda IV Prashant Rag II 615 to 650 AD. (7) Jai Bhatt III 650

to 685 A.D. (8) Dadda V Bahu Sahae 685 to 713 A.D. (9) Jai Bhatt IV 713 to 739 A.D.

Some inscriptions bring to light the accounts of this ruling family. The records assign to these rulers, (popularly called Gurjars), only feudatory tiles: Dadda I and Dadda II are styled Samant while Jai Bhatt II is given the higher epithet Maha Samant, the lord of the 'great barons. It is suggested by Dr. Majmudar, endorsing the earlier inference of Buhler, that the Gurjars of Broach were vassals of the Gurjars of Bhinmal. It is, however, clear from the Gurjar record that Dadda I was of the Gurjar royal family, who came from Bhinmal.[2]

Dadda III defeated Nag family in 570 A.D. and annexed Nagpur territory to his kingdom. In his inscription it is mentioned that his great grandfather Dadda I belonged to Gurjar royal family and the family was an off shoot of Raja Karn - a hero of Mahabharat 3.

Dadda IV was the most powerful ruler of Broach who defeated Raja Harsha of Kananij and gave back Dhruv Bhatt II his kingdom of Valbhipur which had been conquered by Harsha. In 634 A.D. and 636 A.D. Dadda IV repulsed two attacks of Arabs on Broach and Thana. He is described in his stone inscription vipul Gurjar Narpanvya Pardipato' a ruler belonging to Gurjar race. He was visited by Hieun Tsang who called him a Kshatriya.

In the time of Jai Bhatt IV in 738 A.D. an Arab army attacked Broach through Sind and Kachh and was defeated at Nausari by Pulkeshi Chalukya. But the Chap kingdom of Broach came to an end due to this invasion.4 Avniyanesvar (Pulkeshi) Chalukaya of Deccan annexed Broach and modern Gujrat to his domains. Nag Bhat I Pratihar rose to power in the north. He turned out the Arabs from Mewar, Marwar and eastern Sind. He also conquered the area

upto Narbada from under the Deccan ruler. In 756 A.D. Bhartri Vaddh Chauhan was the Governor of Broach under Gurjar Pratihars.

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1. I.A. vol. XXIV page 176. (2) G.P. pages 28-29 (3) I.A. part 13 page 82 (4) 1.A. part 13 page 70 to 97,J. R. A. S. Bombay vol. 6 page 10, I.A. XXIII page 147 to 155, B.G. vol. I part II page 312 by Bulher and Duff, Prachin Bharat page 210 and 262 by Hari Mangal Misra M.A. Tarik-i-Gurjar part I page 174 to 193, G.I. and G.G. etc.

2. Western Chalukyas or Solankis of Vatapi and Kalyani

At Vatapi 536 A.D. to 1190 A.D.

The word Chalukya is derived from Chal, name of a most ancient Raja. The descendants of Chal were called Chal, Chaluk or Chalukya. It is Solanki in Gujrati and Rajasthani, Solangi in Sindhi and Punjabi. The other forms of the word are Saluk, Solikik and Chalik in Deccan. In Marathi it is pronounced as Salunke or Chulkika.

In the epic Mahabharat 3101 B.C. Chaluk family finds a mention. Also there is mention of the family in the Puranas. In the Fourth century B.C. Chanakya in his book 'Arth Sastra' has made a reference of the family. In 3rd century B.C. Asoka accepted tributes from Chalukya and Rathi. Tara Nath a Buddhist monk in 1st century B.C. writes that he stayed at 'Togar-Ter' in Deccan the capital of Chalukya king'.1 The family claimed its origin from Ayodhya. Coming from Ayodhya the family ruled at Mathura whence the members of the family spread on all sides. In 722 A.D. there was ruling a Chalukya family at Kaira (E.1. XVIII page 43). In the Deccan first available reference to Gudar is found in the Tamil book Mani

Makhlai where it is written that a Guijar architect constructed a temple. The book is said to have been written in 5th or 6th century A.D. In a stone inscription dated 1250 A.D. near Satara two brothers Chandra Daive and Kesava are referred to whose forefather, a Gurjar Brahman (preceptor of the Gurjars) came from the north.

Pulkeshi: - The first known king of Chalukyas in Deccan was Pulkeshi whose capital was Vatapi-modern Badami in Bijapur District Maharashtra. He celebrated the ceremony 'Asv Medh' which shows that he was the greatest monarch in the south. In, the north Malwa was included in his domains. He ruled 536 A.D. to 566 A.D. His son Kirti Varman I (566 to 609 A.D.) sent his brother Mangles to subjugate the southern rulers. Mangles conquered Silhar, Konkan, Mauri and Keral kings. Kirti Varman himself conquered Karnatak (modern Madras area).

"News spread far and near about the revolutionary events in the North. Budhraj of Malwa made alliance with Valabhi and threw off the over lordship of the Gurjar king. But it was a pyrrhic victory, for Kirti Varman again subdued him rapidly. Kirti Varman subjugated the buffer region of Khandesh where Sandrek family was ruling. The Sandreks became Viceroy under Chalukyas and disappeared from accounts of history in the time of Pulkeshi II. Kirti Varman also conquered Nal kingdom whose capital was Pash Kari in modern Central Province. Another important city of this kingdom was Pod Gadh now in Jeypur area. Nal family ruled over the area between Bastar and Jeypur. In the time of Kirti Varman I there was Bhav Daft Varman son of Nal Arth Pati. His son Skand Varman retook his capital when Kirti Varman's army retired to Deccan. His son was Prithvi Raj whose son is known by the name of Viru Paksha. Viru's

heir was Vilastunga."

Maharaja Pulkeshi 11 (609 TO 659 A.D.)

Pulkeshi II was the greatest ruler in his time in the sub-continent. He sent his brother Vishnu Vardhan with an army in the east and southern most part of Deccan. Vishnu Vardhan conquered Vengi modern Godavari District where he was appointed as a governor; four years later he became virtually independent and founded the dynasty which has been named by the historians "Eastern Chalukyas" who ruled upto 1070 A.D. and the rulers of Vatapi and Kalyani are named Western Chalukyas. Maharaja Pulkeshi himself subdued the Pahlav family of Kanchi and took over the territory from Sandreks.

In 620 A.D. Maharaja Harsha, emperor of Kanauj, faced Pukeshi lithe Prithvivallabh Maharaja, the grandson of the first king of that name.5 Near river Narbada Pulkeshi who with his warriors and elephants marched to victory was intoxicated defeated Harsh the emperor of the North.6 After this victory over the emperor of the North, Pulkeshi adopted the little, "Lord of the three Maha Rashtras containing 99000 villages."

The Chinese traveler Hieun Tsang saw Pulkeshi II. The traveler states, "The king is a Kshatriya and a non-Buddhist but he loves all the religions and is a good administrator."

Vikram Aditya I (659-680) A.D.)

Pulkeshi II died in 659 A.D. His death encouraged the subjugated rulers to throw off the Chalukyan yoke. His son Vikram Aditya shifted his capital to Nasik and suppressed the rulers of neighbouring territories but the

Pahlav king Singh Varman became successful in establishing an independent kingdom in Mysore.

In the time of Raja Dinaditya (680 to 696 A.D.) who was son of Vikramditya, the Chalukya chiefs themselves who were governors of the territories south of Narbada became virtually independent.

Raja Vijai Aditya (696 TO 733 A.D.)

Being annoyed by the conspiracies of the courtiers and chiefs, he resisted his capital to Vatapi, but could not check the Silhars and Mauris from establishing their independent kingdoms in Maharashtra.

Vikram Aditya II (733-746 A.D.)

He was attacked in 745 A.D. by Danti Durga, ruler of Rashtra Kut family. The Rashtra Kuta conquered Nasik, Poona and Kolhapur etc. and annexed these regions to his kingdom. In 746 A.D. the north-western region of Vatapi kingdom was taken by the ruler of Gujrat.

At Kalyani

Kirti Varman 11 (746 TO 753 A.D.)

Raja Danti Durga defeated Kirti Varman in 753 A.D. and took Vatapi under his direct control. The headquarter of the Chalukyas was now Kalyani city, where they held subordinate position under the Rashtra Kut rulers. At Kalyani Bhod Daive, Vikram Aditya III, Tailap I, and Jai Singh I were prominent vassals. It was Raja Tailap II which threw off the yoke of the Rashtra Kuts.

Raja Tailap (973 TO 1001 A.D.)

Raja Tailap in 974 A.D. invaded the kingdom of

Housel family and extended his sway to the far south of Deccan. Then his forces marched on Vatapi which he easily conquered from Indra IV the last Rashtra Kut ruler. He annexed Lat to his domains and thus northern boundary of his kingdom touched the river Narbada where he appointed Raja Barappa Ahir as his governor. Here he came face to face with Raja Munj Parmar of Malwa who at that time was the strongest ruler in Gurjar Des. It is said Munj invaded Deccan six times. He might have sliced strips of some land south of Narmada. He crossed the river Narbada for the seventh time and attacked Kalyani, where a cursing defeat awaited him. His forces were slain and he himself was made captive. When he was in prison Mrinal Vati, sister of Tailap fell in love with Munj. The countries of Munj at Dhara were planning his escape which was disclosed by Mrinal Vati, as she did not want to leave him. When Raja Jaipal of the Punjab was immolating himself on the river Jhelum in absence of help of his country rulers, Raja Munj of Malwa was being trodden under the feet of an elephant on the river Godavari.

Raja Satyasrya (1001 to 1008).

He was a feeble king, who was defeated and subjugated by the Chole king Rajaraj. It is said that Rajaraj attacked with nine lacs soldiers, devastated the land and killed the people by sparing not even the Brahmins even.

Vikram Aditya IV (1008 to 1014)

He held a subordinate position and was succeeded by his brother Ayyana, who ruled for a year and was succeeded by Jaisingh II (1015- 1043 A.D.)

Somesvar I (1043-1076 A.D.)

He was a famous independent ruler among whose feudatories were Marathi speaking Yadavas of Seuna Desh, the Konkani speaking Silahars of Konken and Telegu speaking Kaktiyas of Warrangal. He also defeated the Chole king of Tanjore on the river Tung Bhadra in 1052 A.D., and to the same river, while he was sick of fever; he offered his life and got drowned. He was succeeded by Somesvar II who in the same year had to abdicate the throne in favour Vikramaditya V.

Vikramaditya V (1076-1125 A.D.)

He defeated the Hoisal king of Mysore and conquered the city of Kanchi. He also started a new Vikram Era in 1076 A.D. after his name. The Yadavas of Devagiri were among his subordinates. His wife Shaval Devi belonged to Kalachuri family.

Somesvar III (1125-1130)

Param Jagdekmal 11 (1130-1145 A.D.) and Tailap III (1145- 1155) could not restrain the subjugated rulers from becoming independent. In 1155 Hoisal king of Mysore fell upon the capital city and the administration remained paralyzed upto 1162 A.D.

Somesvar IV

The last Chalukya ruler became successful in occupying Kalyani but upto this time Yadavas of Devagiri in the north Chole Hoisal and Keral in the south had become quite strong. Thus Somesvar IV ruled over a small principality. In 1188 A.D. his army commander Vajjal took arms against him, the conspiracy became unsuccessful but

next year in 1189 Hoisal King of Mysore annexed Kalyani to his domains and the Chalukyan rule to Kalyani came to an end.

Eastern Chalukyas of Vengi

Vishnu Vardhan, brother of Pulkeshi II founded a kingdom at Vengi, where Bhim I, Vijai Aditya and Anna were famous rulers. The family ruled there up to 1070 A.D. (E. I.V. XXVII part I page 47). A Chalik family also ruled in the far south up to 1565 A.D.

Chalukya of Nausari

From the inscriptions it is learnt that there was a Chalukya family ruling at Nausari in the northern part of Maharashtra. Raja Dhar Asharay Jaiy Singh Varman ruled there. His four sons were Siladitya (691 A.D.), Vinaditya, Avani Janesvar Pulkeshi (731-748 A.D.) and Nag Vardhan. The third son Avani Janesvar Pulkeshi Chalukya was that famous hero who defeated the Arabs at Nausari and pushed them back. (B.G. I PT II page 375-376).

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1. Taranath, History of Buddhism translated by Shiefner.

2. I. A. XVI ISI ff; ibid VIII. 11. ff E. I. XIII. 12 ff ibid G.G. part
I page 184.

3. G. P. page 5, and E. I. part V chapter XXVII pages 208 to 216.

4. G. G. page 42.

5. Classical Age by R. C. Majmudar page 237.

6. Aihole inscription of A.D. 634 E. I. VI page 6 to

10. 0. H. I. by Smith III edition written by Percival Speer page 180 etc.

Yadava of Devagiri

The Yadav kings of Devagiri and Kalachurrs of Dahal were related in blood and exploits with the Western Chalukyas. They were primarily appointed as governors by the royal house of Vatapi and Kalyani. The names of these Yadav rulers are as follow:-

Dridhaprahara (796 A.D.) Seuna I, Dhadhipaka, Bhillam, Raj I, Vadugi, Bhillam II, Vesugi, Bhillam III, Seuna II, Raj II, Maluge, Krishna I, Bhillam IV, Jaitra I, Singhan, Jaitra II, Krishna II upto 1260 A.D.1 Mahender ruled 1260 to 1270 A.D. his son 1270 to 1271 A.D. Ram Chandra ruled 1271 to 1309 A.D. He was killed by Sultan Allauddin, Khilji. Ram Chandra's son Shankar reigned Devagiri for three years and was succeeded by his son Harpal who was skinned off by the Sultan of Delhi in 1318 A.D. Thus ended the Yadava rule of Devagri.2

Kalachuris

Kalachuri king Bijjal I, grandfather of Jogam was a subordinate ally of Somesvar I Chalukya of Kalyani bearing a significant title, Dahal-badang (ornament of Dahal).3 Kalachuri was a branch of Haihaya Kshatriyas and Dahal was their territory (modern Jabbalpur). The Dahal Kalachuri has been abbreviated in three forms (1) Dahal or Dahu or Dhau (2) Kala (3) Churis or Chavrash. All the three exist to this day among the Gurjars.[4] The Haihaya, the Kalachuri or Dahal or Dhau, the Kala or the Chedi is one and the same family. Chedi Era or Kalachuri Era began in 247 A.D.

The family of Raja Kokkal Kalachuri of Ratnapur is most famous in history. Kokkal was father in law of Mihir Bhoj II the Gurjar Pratihar of Kanauj. His lineage ruled upto 1230 A.D.

Selar or Silahar or Silhar

An inscription is on a stone slab contained in a shed in the compound of the Nagar Bagh of the old palace at Akkal Kot, in Sholapur District Maharashtra. The inscription itself refers to the rein of the Western Chalukya king Vikrama dity a (1076-1125 A.D.) and is stated in the Chalukya-Vikram year and date which correspond to 1114 A.D. December 25. The inscription records a donation by Indraras (Indra III) of Silhar family. The genealogy of Indaras is given thus:-

Raja Pittam I, Ajja I, Nagarjun, Inda I, Kavilasa I, Bibbas, Rakkas, Inda II, Sovana, Kavilas II, Dhan Sangrah, Ajja II, Kavilas III Danka, Kavilash IV, Indaras (Inda III) the donor.

An another inscription of the family shows that in the time of Silhar Bhoj the royal seat of this family or a branch of this family occupied Kolhapur in Maharashtra.

Sandrek and Nikumbh Families

Sandrek and Nikumbh families seem one and the same.6 Nikumbh is admittedly a solar family belonging to the same lineage to which Sri Ram belonged. Both families were connected with the Wester Chalukyas. The Nikumbhs are included among the Gurjars.8 (B. G. part 12 Khandesh by Mr. J. Pollen L. L. D. I. C. S.)

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1. E. I. Vol. XXIX page 208 to 216.

2. G. G. and T. F. etc.

3. E. I. vol. XXIX part IV, G. G. page 100.

4. G. I. 209, 244 and Gazetteer of the Bombay Presidency part 12 Khandesh by Mr. J. Pollen I. C. S.

5. E. I. vol. I of 51-52 page 14.

6. E. I. vol. XXVIII part V of Jan., 1950 pages 197-205.

7. 'Annual Report on South Indian Epigraphy' for the year 1928-1929. Appendix E, No. 125, 101, 126, and 12.

(3) Maitriks of Valabhipur

Valabhipur was a city in Gujrat Kathiawar 30 yojans (120 miles) south of modern Ahmadabad, now Vail a village on the river Ghelo about 20 miles west of modern Bhav Nagar.1 The rulers of the city belonged to Maitrik family and were entitled as 'Vallabh.' One of the rulers started Vallabh Era in 319 A.D.2. But the first known king of the family is Bhattarik who ruled 455 to 476 A.D. Dhruv Dev (476 to 527) ruled at Valbhipur.

Shiladitya was attached by an invader presumably Mihir Kul in 527 A.D. Shiladitya was slain in the battle and his capital was destroyed. Kamala Vati wife of Shiladitya had gone to the temple of Ambika Devi. On way back she came to know of the disaster; and as she was pregnant, so she with a Brahman lady went in disguise to Bar Nagar where she gave birth to a baby boy in a cave of Malyagar, that is why the boy was called 'Guha' (born in a cave).

Keshav Aditya alias Guha (559-567 A.D.)

When Guha was two years of age, his mother entrusting him to that Brahman lady Lakhamanavati by name, became Sati. Guha was thus brought up by that Brahman lady. The Ider territory where Bar Nagar was situated was full of forests and governed by Mandlik a Bheel. The Bheels respected Guha. They accepted him as rneir leader after the death of Mandalik. Bheers proved his most faithful ally: Guha with his valourous zeal annexed the nearby areas of Ider and rebuilt Valbhipur. His descendants are called Gahlot or Guhilots in history.

Guhilot

Guha's son Dhruv III (567 to 598 A.D.) and Guha's grandson Khargrah (598 to 624 A.D.) ruled over Valabhi. Dhruv IV, son of Khargrah, was defeated by Harsha emperor of Kanauj, but he did not accept the suzerainty of the emperor and took refuge with Raja Dadda IV, the famous Gurjar ruler of Broach Raja Dadda, on refusing Harsha's to vacate Valhipur, marched on the battle field, gave Harsha a crushing defeat and put Dhruv on the throne of Valbhipur where he again became an independent king. Some historians lessen the irriportance of this battle by saying, 'as Pulkeshi, Dadda and Dhruv belonged to Gurjar race, so they had an alliance against Harsh.'

There is no record showing alliance of Pulkeshi, Dadda, and Dhruv. When Harsh was defeated by Pulkeshi on his invasion, Pulkeshi was not assisted by Dadda or Dhruv. Similarly Dadda was not assisted by Pulkeshi. The Aihole inscription of Pulkeshi which has been relied upon in this premise states that Lats, Malays and Gurjars

acknowledgement the dignity of the Chalukyan Emperor-'prat apopanta yasya lat, Malay, Gurjar'. It means lat, Malay and Gurjar felt the dignity of Pulkeshi, it is a praise only which does not show any alliance or subordination. Dadda himself had a strong army which defeated the Arab forces in 634 A.D. and 636 A.D. No doubt these three families, Chalukay, Chap and Valbi were Gurjars. Chalukya and Chap were Vedic and Valbhi Icing was Buddhist.6 Harsha afterward gave his daughter to Dhru IV in marriage. To her was born Kharagrah. After the death of Dhru IV, his son Shiladitya II from his Kahatriya wife ascended the throne and ruled 764 to 715 A.D. His son Nagaditya was slain and Valbhipur was destroyed forever by Arab army of Junaid. One Kohal whose descendants are now called Kohlis took possession of Ider.

Bappa Rawal (739 to 753 A.D.)

Bappa son of Nagaditya was four years of age when Valbhipur was destroyed. His mother Pushpa Vati saved him and fled to Narendra Nagar-a village 10 miles north of modern Udipur in the Prasar forest near Trikut hill. Here her brother Kshetra Pal Maurya (Maurey or Mori and not Maurya of Magadh) ruled dat Chitor. Pushpa Vati sent her son Bappa to Chitor and herself became sati (burnt herself in fire). Bappa became young, collected his Maitriks and Bheels and brought Ider area out of Kohlis. His maternal uncle died and as he had no son Bappa occupied Chitor. At this time the famous Gurjar Nag Bhat Pratihar appeared as a great saviour of the country. Bappa was made Rawal commander of the Maitrik army by Nag Bhatt. Rawal, a military rank became renowned title of the Guhilots of Chitor throughout their history so much so that it became a sub-caste of a section of Guhilot Gurjars. Since the

occupation of Chitor by Bappa, Chitor had been famous as a 'Gurjar fort' for five centuries.

Maitrik, (Mehar) gives the meaning of the sun. 'In Gujrat (Punjab) the title of Honour is Mihir or Mahar-Gujart Gazetteer page 50-51, and the great warriors of Bhattarik family were Gurjars, that is why Dadda the Gurjar ruler of Broach put his lot for the recovery of Valbhi against Maharaja Harash of the North. The Maitriks or Bhattariks or Guhilots were admittedly Gurjars.

Shankar Gan, one of the descendants of Bappa Rawal accompanied his overlord Nag Bhatt the Gurjar Pratihar in his compaigns. Shankar Can's son Harsh Raj was a vassal of Mihir Bhoj Pratihar and presented horses to him for his military campaign. At the behest of Mihir Bhoj, Harsha's son Guhila II of Chatsu led an army against Dharam Pal of Bengal. His descendants remained loyal to the Pratihar Gurjars until as late as A.D. 942. In 942 A.D. Khoman's son Bharttripatt the Brahm Kshtra (pious king) was feudatory of Mahendra Pal Pratihar of Kanauj. As the grandson of Mahendra Pal proved to be a feeble ruler, so Allat son of Bhartri Patt became independent and extended his sway over the adjoining areas. The other important names in the family were Singhji, Nar Vahan, Salavan, Shakti Kumar, Amba Prashad, Nar Varman and Yaso Varman; all were feudatories of the Chalukya Gurjars of Anhilwara (Gujrat).

Samar Singh Guhilot (1193-1201), Rana Roop (1201-1239), Jaitra Singh (1239-1260), and Teja Singh (1260-1276) ruled at Chitor.

In 1276 A.D. Lakshmi Guhilot ascended the throne. As he was a minor, so Samar Singh II was military general and Rana Bhim Sen Guhilot husband of Rani Padmini administered as a regent who was attacked by Sultan

Allauddin Khilji in about 1300 A.D. The Sultan asked for Padmini, on scornful denial he besieged the fort strongly. After all the Ranas of Chitor performed Jauhar, the ladies became sati and the men became martyre. The vacant fort was possessed by the Sultan. He gave it to his favourite Rajputra Mal Dev. who had assisted the Sultan. Thus ended the family of Bappa Rawal from Chitor.

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3. I. A. VIII page 242, Journal of the Bombay Branch of Royal Asiatic Society V, VI P.I. and I.A. vol. 13 of 1884 page 70 to 81.
4. T. G. page 107, G. I. page 69-70 G. G. etc. etc.
5. T. G. page 100, 2nd Edition. G.I., G. G. etc.
6. Hieun Tsang.
7. S. G. page 308 Elberuni's India by E.C. Sachau.
8. Punjab Castes by Ibbetson (Gujar of Karnal) Bhattar Gujars of Gango area District Saharanpur derive their sub caste "Bhattar or Batar" from their ancestor Bhattarik of Valbhipur (G. I. Chapter V) S. G. page 305.
9. G. I. page 168, Maitrikas of Valabhi in Indian Quarterly History IV (1928) pages 453 to 474, Ancient India History page 214 by Tripalhi, page 289 by Dr. Bhagwan Saran Upadya, History of Ancient India page 218 by C.S. Nivasachari A. M. S. History of Gujrat by Bhagwan Inderji, also see Rama Swami Ainger's history of India. Journal of the R.A.S. Bombay Province part VI page 11. A. part XIII (1884 A.D.) page 70 to 81.
10. E. I. XIV page 76, ff pt III. G. G. page 32.

11. E. I. vol. XIV page 117 G. P. page 100.

12. G. P. page 101.

N. B. We have based our work mainly on contemporary records of historical events, however statements of some historians of repute are quoted below:-

Two hundred years age Col. James Tod, "Father of Rajput History" stated that "Guhilot, Chaora and Guhil are all of one stock" (A.A.R. part I page 628).

Mr. G. H. Ojha, History Minister of Rajputs and Officer in Charge of Ajmer Museum wrote in 1926 that 'Valbhis (ancestors of Gahlots) were Gurjars' (R.I. part I page 175). Further he mentioned that "Chaoras of Broach were also Gurjars' (R.I. part I page 176, also see page 151).

Mr. G.S. Chatterji in his book 'Harish Charitra' stated that Pulkeshi Chalukya, Dadda Chaora and Dhruv Valbhi belonged to Gurjar race, so they made an alliance against Sri Harsha, the emperor of Qanauj.

PRATIHARS OF BHINMAL AND KANAUJ

The Imperial Gurjars

There are found many families Pratihar by name in history. For example one Pratihar Uday Sen ruled in west Bengal in 638 A.D. One Pratihar was the Minister in Kashmir Court in the ninth century A.D. There were Pratihars in Bhinmal and Awanti who rose to imperial power under Gurjar name. In Sindhi, Punjabi and Rajasthani it is now Padhiyar. The Pratihars and Padhyar is one and the same family. The word 'Partiharan' simply means destruction of the enemy and Pratihar means 'destroyer of the enemy the brave.' It has been explained in ancient Gwalior Prasasti that Lakshman, brother of Sri Ram, made "Pratiharan" of the pride of Maigh Nad and was called Pratihars. His descendants adopted this title.

The Pratihars were ruling at Avanti or Bhinmal when Arabs invaded Sindh in 712 A.D. The invaders proceeded further in 738 A.D. and reached upto Ujjain in the east and Navasari in south of Narbada by defeating Sindh, Kacch, Saurastra, Chaotak, Mauraya, and Gurjar. Chaotaks belonged to Wadhan and those Chaotaks who ruled over Broach were popularly named as Gurjar. So these Gurjars were defeated by Arabs and consequently the Gurjar kingdom at Broach came to an end due to Arabs invasion. Mauraya kingdom of Chitor also ceased to exist and Bappa a relative of Mauraya (Morey) king took possession of Chitor. The main cities of the Gurjars, Bhinmal and Ujjain were besieged by Junaid repeated but could not be conquered, so by burning its suburbs he fled to Sindh. There was an exodus everywhere down and the Sindhis migrated in a great number to Gurjar Desh. Only in one march upto Bhinmal as per statement of Syed Abu

Zafar Nadvi the Arabs in those cheap days got a loot worth Rupees four hundred million. No people in the world ever like foreign rule over their heads. The Arabs were defeated by Pulkeshi Chalukya at Navasari. The Sindhis planned a revolution.

A Gurjar, Nag Bhatt by name, appeared from Bhinmal like Narayan as a Saviour. He collected an army and turned the Arabs out of Gurjar Desh. At Chitor he made Bappa a Rawal, military commander. At Broach he appointed Bhartri Vadh Chauhan as a Governor. In the west, Nag Bhatt had attacked the Arabs and conquered the area upto the river Sindh. Nag Bhatt had been praised by the poet Baladitya thus: - *In the family Pratihar called which sheltered the three worlds was wondrously born Nag Bhatt-like unto Narayan himself. He crushed the mighty hosts of the mlechas. He died in 750 A.D.* and was succeeded by his brother Dev Raj. Dev Raj defeated Bhattis in the north but they soon overthrew his over-lordship. Dev Raj died in 757 A.D. and was succeeded by his son Vats Raj. This Gurjar king Vats Raj was subdued by the Rashtra Kut same year. But next year in 758 A.D. his enemy Danti Durga Rashtra Kut died and Vats Faj had a chance to overrun all sides. Jungal Desh of Chauhans and Malwa were also in his domains. He subdued the Bhatti Gurjars, whose territory was being called Gurjaratra. Vats Raj became an unchallenged monarch in Guijar Desh but the Gurjareswar had to face two other rival powers for supremacy over the North, the Rashtra Kuts of the South and Pals of the East. Kanauj was an imperial seat of Arya Vart which was being held by Indra Yudha, who was removed by Dharam Pal of Bengal. Dharam Pal advanced further as far as the Beas. Vats Raj now turned his attention to the east. He faced Dharam Pal somewhere in

the Doab of Jamna and Ganges rivers and defeated him. Vats Raj conquered Kanauj. His army proceeded into the heart of Bengal where Dharam Pal was deprived of his over-lordship. In "Gwalior Prasasti" it is written that this lord among valorous Kshatriyas by his flawless acts brought glory the lksvaku's royalty. One of the Vats Raj's feudatories was Durlabh Raj Chauhan whose sword purified itself by a dip at the confluence of the Ganges and the sea; and by taste of the land of the Gaud.

Now Dhruv the Rashtra Kut ruler of the Deccan took his chance. His armies crossed the river Narbada and marched to subdue Vats Raj. The ancient record of the Rashtra Kuts says "After victory over Gaud king this Lord Gurjar the foremost among the valorous Kshatriyas yielded power and fame which spread to the confines of the four regions. He (Dhruv) took away from him not merely the two Gaud unbrellas at stake but also his famr".

When the struggle was going on in the west Dharampal again marched towards Kanauj, but Rashtra Kut ruler Dhruv after defeating Vats Raj. Proved quicker occupied Kanauj and advancing further defeated Dharampal near Triveni (modem Allahabad). Dhuruv could not have any advantage of his glorious victories in the north as he had to return in haste to save his own kingdom from local conspiracies. Dharam Pal was now at full liberty to possess Kanauj where he installed Chakrayudh as his feudatory. In the meantime Vats Raj died in his small kingdom at Bhinmal and was succeeded by his son Nag Bhatta II in 792 A.D.

Kanauj
Emperor Nag Bhatt II (792 to 833 A.D.)

Nag Bhatt II knowing the power of the Rashtra Kuts

made an alliance with the local rulers of eastern Sind, Andhra (Vengi), Viderbh (Bedar) and Kaling (Orissa). As he was strongest of all these it is assumed that he became the defender of all of them against their neighbours. He consolidated the power of Gurjar Desh. Guvak Chauhan was a famous hero in his assembly. Mandor family was his subordinate and Bahuk Dhaval Chalukya of Saurashtra was his feudatory, Shankar Gan Guhilot of Chatsu, Harsh Raj Guhilot of Chitor and Vigrah Raj Chauhan of Shakambhari all were his subordinate allies.

Thus consolidating his power in the centre of Gurjar Desh, Nag Bhatt fell upon Kanauj, turned out Chakrayudh from there and led his army to marched into Bengal. At Mudgagiri (modern Monglier in Bihars) Dharam Pal, the king of Bengal was defeated and was granted a sub-ordination in the far-east. Kanauj was made the capital of the Gurjar Kingdom.

Nag Bhatt II was informed about incursion of Arabs in Sind, the Raja of Sind was his subordinate, so he pushed the Turuskkas (the Arabs) from Sind. The Gurjars were a door bar to Arabs from the very beginning of their invasion. Hence the Arabs thought them greater toe, they had only two places Mansurah and Mahfuzah in their possession at the sea shore somewhere in modern Lasbella Baluchistan. In the north the Chauhans, Yaudheyas (Johiyas), and Bhattis were Nag Bhat's vassals and his kingdom extended upto Kirat (Himalayas).

Nag Bhatt turned his attention towards his formidable adversaries, the Rashtra Kuts of Deccan. The Rashtra Kut records guide us in this connection. In early days of his rule when Nag Bhatt had not conquered Ujjain, Kanauj had been attacked by the Rashtra Kuts. On their

way back Govind the Rashtra Kut king was attended to by near-by petty rulers including Gurjar king Upendra Krishna Raj Parmar of Malwa at Ujjain. Malwa was still under suzerainty of Rashtra Kuts when Nag Bhatt conquered Bengal. It is clearly stated in Baroda inscription of Kark Raj (the younger brother of Govind HI Rashtra Kut) dated Shak year 734 = A.D. 812 that "Rashtra Kut ruler placed Kark's arm for protecting the kingdom of Malwa, as a door bar to prevent an invasion by the Gurjar king who had been puffed up by conquering the lord of Gaud and yang- "Gaudendra-Vangpati-nirjjaya-duruvidagdha-sad-Gurjjaresvar-digarggalatam cha-yasyA." Govind Rashtra Kut has been praised by his nephew thus:- "A unique hero, enjoying great fame in the three worlds, he uprooted monarchs of high descent" (IA. vol. XL' page 160).

But Nag Bhatt proved too strong for Rashtra Kuts. He conquered Ujjain, Anart and Khetak Pur and thus modern Central province and Gujrat Kathiawar were included in his kingdom. He ordered to repair Sun temple at Multan and Buddhist temple at Gaya and to construct third Moon temple at Prabhasa-Somnath. Gurjar empire extended from the river Ravi in the north to river Narbada in the south, and from Bengal in the east to Sindh in the west when Nag Bhatt died in 833 A.D. He had a son Ram Bhadra by his queen Issat Devi.

Ram Bhadra (833 to 836 A.D.)

The historians have different views about him. Some say he was a pious ruler but Chandra Sun i an ancient writer (11th century A.D.) states in his book 'Prabhavaka Chant' that Nag Bhatt in his old age abdicated the throne in favour of Ram Bhadra and himself became Buddhist monk. Ram Bhadra fascinated by a prayer song

sung by a Buddhist girl also became Buddhist, fell in love with the girl and converted his palace into temple where the Sadhus (monks) resided day and night. This love story invented after 3 centuries is not true but no doubt the emperor was disgusted of worldly affairs, so the border areas became independent. By his weakness Deva Pal of Bengal listened to the wise counsel of Kedar Mishra shattered the conceit of the Gurjar emperor. Ram Bhadra gave his life with long austerities in 836 A.D.

Emperor Mihir Bhoj the Great (836 to 888 A.D.)

Ram Bhadra was succeeded by his son Mihir Bhoj who was destined to become not only the greatest of the Imperial Gurjars but a monarch inferior to none in history either in achievement or in character. He is known in history by several names which are used as his birudas (epithets such as Bhoj Daive, Prabhas, Adivarah, Mihir and Bhoj. The Arabs called him 'Bauzah' (Bhoia) and sometimes Barah. Mihir Bhoj, first of all, brought Kacch, Saurashtra, Kathiawar and Chitor again under his control. Chauhan Gurjars were faithful subordinates from the very beginning as were the Pratihar Gurjars. They were relatives too. Chief Queen of Mihir Bhoj, Kala Vati Chauhan, was the daughter of Guvak Chauhan of Shakembhari. The rulers of Mandor were also his reliable subordinates. In the north the Ahirs were spreading disorder in Sutlej area so Mihir Bhoj's sent Kakkuk of Mandor to the area where the commander established peace and built markets at several places. Mihir Bhoj's vassal Lakhan founded Gujrat (Punjab) in 850 A.D. His sway from Multan to Attock and extended spread the Kabul ruler was under his protection (Raj Trangni). Mihir Bhoj invaded Bengal and again brought it under Kanauj.

Now Gurjar kingdom touched the border of Brahma (Burma). In the west Mihir Bhoj crossed the river Sindh and the area upto Lasbella, Jhalawan and Sibi was freed. The converted Muslims again adopted Hinduism and Deval smrti had to be written about the method of conversion by Deval a Sindhi Brahman. The Arabs deserted their two shelter places. The Arabs of western Baluchistan then made friendship with the Rashtra Kuts of Deccan whom they always praised but considered the Juzar (Gujar) kings as their deadliest enemy. The Gurjars stood firm against the Arab invasions for three centuries. Kabul and Kandhar were included in Bhoja's empire.

After the death of Avanti Varman, a war of succession began in Kashmir in 883 A.D. His son Shankar Varman succeeded to throne with the aid of Pratihar Ratan Vardhan. This intervention of a powerful Pratihar Gurjar in the affairs of Kashmir explains the Gujjar influence over the valley. Shankar Varman continued to be an ally of thinking of Kanauj during the life of Mihir Bhoj.

Mihir Bhoj also conquered Sarsvat mandal in Nepal terai (lower Himalayas) which was then being held by Tibetan ruler. He also annexed Gadhwal (hill area north of Dehra Dun) and installed Kanak Pal Parmar as the chieftain there. Mihir Bhoj also helped Raghu Daive of Nepal in 879 A.D. who liberated his country from the Tibetans. Mihir Bhoj died in 888 A.D. The famous military commanders and Viceroys of Mihir Bhoj known to history were Raja Lakhan Thakarya (Khatan) of Gujrat Punjab, Raj Chand Maha Sen Chauhan of Paj Nad (at Multan) Raja Deva Raj Bhatti Bhattinda (south of Sutlej) Vigrah Raj Chauhan of Shakambhari, Raja Kakkuk of Mandor, Harsha Raj Guhilot and Bhartri Bhatt (or Patt) Guhilot of Chitor, Raja Bhood or

Bhuyad Chap of Wadhanpur, Mahish Vardam Chauhan of Lat, Gokkal Dev Kalachuri of Chedi, Raja Yasho Varman Chandela (modern Jhansi area) All of them remained loyal to the son and successor of Mihir Bhoj. All their families and their relative families were known Gujars whose descendants hold the Gurjar name till today. Mahipal of Bengal held a subordinate position under Gurjar Pratihars. The Rashtra Kuts were pushed south of Narbada so they never created any trouble.

Emperor Mahendra Pal (888 to 910 A.D)

Mihir Bhoja's son by his queen Bhattarika Daivi proved ablest heir. In his early days Shankar Varman, ruler of Kashmir attacked his vassal Lakhan of Gujrat in Punjab but 'he matter was decided by Lakhan himself, so Mahendra Pal did not intervene. The period of Mahendrapal's rule was glorious. The people enjoyed peace, celebrated horses fair, constructed temples and theatre halls. He suppressed the unruling chiefs of Raj Shahi (east Bengal), Saurashtra and Gwalior Mahendra Pal inherited a vast empire which he not only maintained in tact but also made additions of Magadh29 and Vindhyas.

There are a number of inscriptions of his time scattered all over north from Bengal to Kathiawar and from Punjab to Jhansi, Paharpur (in district Rajshahi). Inscription shows the eastern border of Gurjar empire touching Burma, inscription of Dighwa Dubauli (District Saran in Bihar) mentions that Pratihar Maharaja Mahendrapal Deva gave a gift of a village Dainyak to a Sam Vedi Brahman Bhat Padmeswar. The Votive inscription on Pedestal from Bihar Sharif (in Patna District) dated in the 4th year of Mahendra Pal records the pious gift executed

for the religious merit of Gautami, the mother of the monk Dharam Mitra.

The last record of the time of this Gurjar Pratihar ruler is the undated Pehova Prasasti (Pehova in District Karnal Punjab). This inscription is now kept in Lucknow Museum and records the construction of a temple of Vishnu by some members of the Tomar family descending from Raja Javul.

The condition of Kathiawar and Sarsvat mandal near Saurashtra is worth mentioning. In this area two Gurjar families were ruling as feudatories of the Pratihars. Chalukva (Solanki) Bal Varman was contemporary of Mihir Bhoj and was a contemporary of Mahendra Pal. His son Avani Varman II - Yoga served for the Imperial family of Kanauj in this area. Avani Varman described (in Haddal Grant dated 900 A.D.) as defeating Yaks Das and putting Dharani Varah of Chap family to flight. This Chap family was ruling since 739 A.D. as described before at Wadhan and ruled there upto 942 A.D. when Mul Raj Chalukya annexed the territory to his domains. It should be noted that both the families Saluqia (Solanki) and Najaba (Chap) have been described by the Arab travelers in their travels. Mahendra Pal died in 910 A.D.

Emperor Mahendra Pal had more than two wives and begot children from them all. Mali Pal the Yuvaraj the eldest heir apparent ascended the throne but his step brothers Bhoj II (from Dehanaga Devi) and Vinayak Pal (from Mahi Devi) also claimed lordship in different regions. Bhoj II was son-in-law of Kokal Dev Kalachuri who had eighteen sons and many daughters and thus was related to many ruling families. He with his relations the Rashtra Kuts came to help Bhoj II. The Rashtra Kut king Krishna II sent his grandson Inder III for the campaign. Mahipal left

Qanauj. Thus Bhoj II captured the throne. He appointed Vinayak Pal his assistant. Bhoj II died in 913 A.D. Mahi Pal assisted by the Chauhans and Guhilots marched on Qanauj. Vinayak Pal left the capital and Mahi Pal took possession of the kingdom in the same year.

Mahi Pal the Great (913 to 931 A.D.)

Mahi Pal after stabilizing himself in the north drew out his sword against the Rashtra Kuts of Deccan the deadliest adversaries of the Gurjars for generations. The Gurjar army crossed Narbada and gave a cruising defeat to the Rashtra Kuts. The army reached as far as Keral in the south and passing through Kaling (Orissa) came back to Kanauj.

"The glorious Mahipal (is one) who has dangled the locks of hair on the tops of the heads of Murals; who has caused the Mekkals to suppurate; who has driven the Kalings before him in war; who has conquered Kuluts (Kangra Valley); who axed .the Kuntals (north Maharashtra); who by violence has appropriated the fortunes of the Ramaths (Ramas.)"

Al-Masudi who visited the sub-continent in the last days of Mihir Bhoj and wrote his travel in 932 A.D. admits the greatness of the rulers of Kanauj whose empire included the highland of Sind. A contemporary drama writer Ksemisvar in his book "Chand Kaushikam" wrote:- "Chandra Gupta, who having followed the policy of Chanakya defeated the Nandas and conquered Kusum Nagar, was reborn (as Mahipal) to chastis e the Nandas now born as Karnats."

No doubt Mahipal held the empire greater than even Mihir Bhoj I and Mahendra Pal extending from Kabul

to Karnatak and from Kullu Valley to Keral but when he died in 931 A.D. he left feudatories so strong that they fought against each other without caring for the imperial authority.

The emperor Mahipal was a patron of learning. There were two poets in his court (1) old Raj Sheikhar (2) Ksemisvar. Both of them have left books which give a detailed account of that period. The period of Mahipal may be considered as the zenith of Gurjar glory.

The emperor is known by many names Mahipal, Mahipal Daive, Kstipal and Heramba Pal and has been mentioned by his contemporaries 'Chakrvartin of Aryavart' i.e. the great emperor of the sub-continent with no body to challenge his sovereignty.' After his victory over southern Kings a drama was staged in the royal assembly hall and was seen by Princes, princesses, high officials with their wives and men of learning. The emperor was himself present among the audience. The poet read:-

"In the family of Raghu, there was born a glorious Mahipal Deva who lowered the heads of the Murals; who destroyed Mekals; who drove out Kalings; who destroyed Kuntals; who forcibly seized the throne of the Ramaths."

Vinayak Pal is recorded issuing grants from Mahodaya (Qanuaj) in 931 A.D.36 Similarly his son Mahendra Pal II is mentioned in the Pratap Gadh inscription in V.S. 1003 = 946 A.D. Again Nive Pal, son of Mahipal, is seen issuing orders in V.S. 1008 = 957 A.D. It is therefore quite evident that after the death of Mahipal the royal house was divided into groups fighting for the throne. Daive Pal ruled for 5 years 948 to 953 A.D. During this period 931 to 953 A.D. all the feudatories became virtually independent.

Vinayak Pal II

Vinayak Pal II son of Mahendra Pal II ruled over Kanauj from 953 to 959 A.D. VIJAY PAL (son of Mahipal).

The grants found in the areas of Bayana (modern Bharat Pur area), Rajor (now modern Alwar) west of Delhi and Jhusi (in modern Allahabad) indicate that he was the ruler of the territory surrounding Kanauj. He reigned for 30 years upto 990 A.D.

Rajya Pal: the son of Vijyapal ruled from 990 to 1018 A.D. In 1018 he was attacked by Mahmud. He left Kanauj to the mercy of Mahmud who looted and divested it and burnt its glory forever. Consequently, Vidya (Dhar) Chandela of Kalanjar took the life of Rajya Pal, for which safety Rajyapal had fled to Bari. Trilochan Pal son of Rajyapal rule at Bari and Kanauj upto 1027 A.D. He was an independent king and not the feudatory of Chandellas who killed his father on charges, of cowardice.

Yash Pal: - The last Gurjar ruler of Pratihar family at Kanauj is known by the name of Yash Pal who in V.S. 1093 = 1036 A.D. ordered a gift to be given to certain Mathur:

"Maharaja Adhiraj the illustrious Yash Pal commands the Mahant (headman or other official) in the village of Pay Las in the mandal (region) of Kaushambhi (modern Allahabad) that the customary duties, royalties, taxes, and, other income etc. together with the tenth part of the produce should be paid to donee Mathur-vikat his sons and grandsons." After few months Gahadwals occupied Kanauj and Bari and thus ended the Gurjar rule at Kanauj. The Gurjars were content to be local chiefs in modern Allahabad area 38 from where they were ousted in 1193 A.D. by the foreign Muslims. The Gurjars settled on

the other side of the river Ganges in the region of Rai Breily, they are still living there in many villages and are now Muslims. Their number was 10806 in 1883 A.D. 39 which may be taken to be one lac in 1998. This is the farthest Gurjar settlement in the east.

Administration and Culture

Raj Shekhar was a courtier of Mihir Bhoj. He was a great poet and dramatist and spiritual teacher of Mahendra Pal. In his book `Kapur Manjri' the great poet is proud of being preceptor, teacher and Guru of Mahendra Pal 'the crest jewel of the family of Raghu.' Raj Shelchar lived upto the time of Mahi Pal, son of Mahendra Pal, so his statement pertains to these three successive Gurjar rulers of Kanauj. He states:-

Different languages were spoken in different regions. Sanskrit, language was spoken in the east of Benaras and Sanskrit mixed with: Apbhransh was spoken in Saurashtra. The language of the Gurjars was pure Sanskrit. Women at any rate in Kanauj did not lag behind men in point of education. There were several poetesses in Kanauj who were daughters of ministers, courtesans, and wives of court jesters. The poet says: - "Women of other countries should study the ways in which the ladies of Kanauj dress and be-deck themselves, braid their hair and speak their words." The Imperial Gurjars fostered culture and learning and were defenders of the moral and order of social life.

Arabic Sources

Among the Arab geographers, the merchant traveler Sulaiman ranks first and the earliest writer with his Silsilat-ul-Tawarikh (237 A. H. =851 A.D.) which was

completed by Abu Zaid-ul-Hasan of Siraf, a connoisseur. The book pertains to the times of Nag Bhatt and Mihir Bhoj He Says:-

"Every king in Hind is independent but all these kings confess the greatness of Balhara." Balhara were Vallabh Rai the Rashtra Kuts of Maharashtra who were friends to Arabs. It is stated further that, "The Balhara kings enjoy long lives and many of them rule upto fifty years. The people think it is due to their love for the Arabs that their kings live long. The Balhara kingdom begins from the sea-shore and is called Kamkam (Konkan-coastal area of modern Maharashtra). The Balhara has around him several kings with whom he is at war but whom he excels. Among them is Malik-ul-Juzar (Gujar king) who maintains numerous forces. Among the kings of Hind there is no greater foe of Arabs than he. His territories form a tongue of land. He has great riches and his camels and horses are numerous. Exchanges are carried in his kingdom in silver and gold in dust, and there are said to be mines of these metals in the country. There is no country safer than his from the robbers. The Gujar king is at war with Rhumi king (Brahma-Burma ruler).

It is further stated:-

"In Hind (the sub-continent including modern Afghanistan, Pakistan, Bharat and Bangladesh) men of learning and the divines are called Brahma (Brahman) and there are poets. The courts of the kings are covered by them (by Brahmans and poets). There are astronomers, astrologers, philosophers, soolh Sayers fortune tellers and jugglers, who perform most astonishing feats. And that there is a sect of people who can read the mind of a man. All these groups of people and partitioned are found

specially in Kanauj which is a big city in 'Mamlakat-ul-Juzar' i.e. Gujar kingdom." (Salsilatut Twarikh, printed at parees-ba-dar-ultabaat-al-Sultania 1811 A.D. pages 28, 29 and 127) 33 About Tank (modern Deras west of river attock) Suleiman states "on one side of Gujar empire there is Tank kingdom. It is a small kingdom where women are of four complexions and most beautiful in Hind. Due to poor military power the ruler of Tank maintains peaceful relations with neighbouring kingdoms and is friendly with Arabs like Balhara." page 27. AlMasudi, a native of Baghdad had visited the sub-continent and many other places more than once. He is considered something of a regarded historian and is a reliable authority in the critical estimate of many facts. He completed his book 'Muruj-ul-Zahab' (meadows of gold) in 330 or 332 A.H. = 942 A.D. His statement is applicable to Mihir Bhoj as well as to his successors.

He writes:-

"One of the neighbouring kings of Hind who is far from the sea is Bauuzah (Bhoja) who is lord of the city of Kanauj. He has large armies in garrisons on the north and south, on the east and on the west; for he is surrounded on all sides by warlike kings.... The king of Kanauj who is one of the kings of Sind is Baurah, this is a title common to all kings of Kanauj. This king of Kanauj is an enemy of the Balhara (Vallabh Raj of Deccan). Rahmi (Brahmi - Burma) kingdom touches the border of the Gujar empire. Al-Juzar (Gujar) fights with this king also.

Bauzah (Bhojah) the king of Kanauj, has four armies each consisting of seventy lacs or ninety lacs. The army stationed to the north fights with the Musalmans and the king of Multan, and the army in the south fights with Balhara the king of Mankir (Manyaakhet in Maharashtra).

The Balhara possesses many war elephants. His country is also called Kamkar (Konkan). On one side it is exposed to the attacks of the Juzar (Gujar) a king who is rich in horses and camels and has a large army. The military forces of the king of Tank who is on friendly terms with the Muslims are less than others."

The Arabic historians like Ibn Khurdadbah (Kitabul Masalik wai Mamalik) and Al-biladuri (Futunul Baldan) who wrote about the Gujars were contemporaries of Mihir Bhoj, Mahendra Pal and Mahipal. Al-Idrisi who lived in 10th century A.D. and died in early year of 11th century A.D. did not visit the sub-continent but by questioning the travelers and traders he recorded the account of the sub-continent in his book "Nazhat-ul-Mushtaq."

It is written in Kitabul Alaqun Nafisa part IV pages 134 to135 that 'In the neighbourhood of Balhara there is Gujar kingdom in which adl (justice) prevails in general to a great extent. If an article of gold is dropped in the way there is no danger of its being picked up by anybody. His empire is very extensive and vast. Arabs go to him for trade. He shows great munificence to them and buys merchandise from them. His subjects and Arabs make their exchanges with gold in dust and draham which are called tatri (name of Gujar coin) on which there is the portrait of the king. Its weight is one Misqal. When the sale and purchase is completed the Arabs request the Gujar king to depute body guard with them for protection and to lead the caravan to the borders but the king says, 'there is no robber or thief in my kingdom. I stand surety for you. If anybody harms you, come to me and make recovery from me. He is a well built man. No King in the neighbouring states is braver lthan he. He is skilled and tactful in warfare."

Ibn-i-Khurdadbah (912 A.D.) has mentioned that "the kings of Al-Turk, al-Tibet and al-Khazar are called Khaqan and are descendants of Faridoon. The rulers of Hind are Balhara, Jaba (Chap), Tank (modern Deras), al-Juzar (Gujar), Rahmi (Brahma-Burma) and Qaroon (Kamroop = modern Asam)."

This piece of above information about the sub-continent is from an authentic record of the statements given by his predecessors Suleiman (851 A.D.) and Biladhuri (892 A.D.) who both arabised the word Gujar into al-Jurz or al-Juzar (can be read both ways by placing of dots). The statement however shows that Ithazar is different from Juzar (Gujar). Also see Tarikh-i-Umam by Abul Qasim Undlusi where it is written that "Khazar is a tribe of Turks". At one place Ibn-i-Khurdadbah arabised the word Gujar into Kujar. He mentions, "There are seven classes in Hind (the sub-continent); 1st al-Kujariah (Gujar); second Brahma (Bahman) third Katariah (Khatri) fourth Sudariah fifth Basuriah (Vaish); sixth Sandaliah (Chandal) and seventh Lahud." He further writes, "al-Kujariah (Gujar) is the highest class from among whom kings are chosen. The people of other six classes pay homage to the men of this class." Ibn-i-Khurdadbah, (912 AD.). Babar in 1526 A.D. and Frishta in 1635 A.D. etc. also pronounced the word Gujar as Kujar. The Gurjars not only saved the sub-continent from Arab occupation for three centuries but also integrated the sub-continent from Kabul to Bang and from Sindh to Keral. After the death of Mahipal in 931 A.D. the Qanauj empire began to totter, Ghazna, Kabul, Gujrat (Punjab), Kashmere and Sindh became self governing units. In central regions also every feudatory chief asserted his independence. There was many other Gurjar settlements. The chiefs of all the principalities all over the

sub-continent began a struggle for supremacy. The Gurjars, themselves, were divided into regional boundaries. Each Gurjar chief and feudatory assumed independence, Khatana family of Kabul and Gujrat; Yaudheyas (Johiyas of Multan); Bhattis of Bhatner and Bhatindah; Chauhans of Sakambhari and Baran (afterwards Ajmer); Guhilots of Chittor, Parmars of Malwa and Abu; Chalukyas of Anhilwara, Yadavas of Daive Gin, Tomars of Delhi and Bhadana family of Bayana, Chandelas of Kalanjar all became independent. The Gurjar chieftains of all these regions were fighting against each other when Mahmud of Ghazna made them an easy prey during 997 to 1026 A.D.

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PARMARS OF UJJAIN AND DHARA

(The Second Gurjar Empire)

The Parmars ruled over many territories in the sub-continent such as Ujjan, Dhara Nagar, Chandravati (Abu), Anant Pur, DongarPur, Bans-Wara and Tehri Gadhwal etc. and thus the proverb "Dunya Panvaron ki" (Parmars are the lords of the world) came into prominence, but here we will describe only the well known Parmar house of Ujjain (now a city in Malwa).

The first Historical figure of Parmars is Vikramaditya, commonly known as Bikarmajit. He started Vikram Era in 57 B.C. Abul Fazal has given genealogy of the Parmars in his book Ain-i-Akbari chapter Malwa thus:- Adit Parmar, Brahm Raj, Adit Mer (Mihir), Sudhru Singh, Ham Rath and Gandhrap, or Gardh4bil was succeeded by his son Vikramaditya in 57 B. C. who is famous as a "Just king." In the folk lore he is remembered for his justice and superhuman power. One of the numerous stories goes like this:-

After the death of Chandra Pal this rule ended and the Palaces of Vikarmajit disappeared and were buried beneath the ground and became mounds of earth. Centuries after his death when a shepherd boy perchance ascended the mounds, his mind changed all of a sudden and he ordered to bring forth the plaintiff and the defendant in a case, which was pending for decision before the ruler of that time. The boy decided the case with such an argument that the ruler on listening the episode became anxious. The ruler put another complicated case before the boy which he could not solve

in his court. The next day as soon as the boy reached the mound he again ordered in a kingly tone the plaintiff and the defendant to appear, his companions acting both sides. He listened the statements of both the parties and justly decided the same new case again showing thereby a super intelligence. The ruler and his courtiers on listening the decision came to the conclusion that there was something strange about the mound which was consequently excavated and from beneath it the throne of Vikramaditya was found. The Raja wanted to sit on it to decide the cases but it flew in the sky. The following information about Vikramaditya is definitely truthful:-

(a) He belonged to Parmar family (b) He ascended the throne in 57 B.C. and strarted Vikram Era since that date. (c) His capital was Ujjain (d) He defeated the Shakas. (e) He was well known throughout the sub-continent for his justice. (1) He had in his court nine intellectuals called "Nau Ratans", among whom Vital, Kalidas and Varah Mihir were most famous. (g) He himself was a poet. (h) Ujjain was a centre of learning in his time. (i) He was the first ruler who organized a preaching class of the learned men for propagation of Vedic religion far and near to counter Buddhism and Jainism, After the death of Vikarmaditya, his descendants successively Chandra Sen, Kharak Sen, Chitra Kot, Gang Sen and Chandra Pal ruled at Ujjain, but very little is known about them. In later history Abu region was the centre of Parmars.

At Ujjain Upendra Krishna Raj Parmar appeared in 9th Century A.D. Upendra had two sons. The elder Vain i Singh ruled over Ujjain 837 to 863 and the younger Dambar Singh was made governor of Vagar (Bagad) where his descendants ruled for centuries.

Shiyak I Krishna (846 to 892 A.D.). He is described

as the foremost among conquerors whose foot-stool flashed with radiant colours emanating from the Jewel of the diadem kings. He subjugated a crowd of enemies by the wars of his steel. After the death of emperor Mihir Bhoj he was virtually independent and was called a Gurjaradhiraj. He married a Rashtra Kut princess daughter of Among Varsh I; from her was born Vak Pati I who has been mentioned in Harsola granth of 940 A D. as descending from Amogh Varsh. Vakpati I-Vappa Raj (892 to 917 A.D.) was loyal to the Pratihar emperor of Kanauj Mahendra Pal, after whose death Indra III the Rashtra Kut ruler captured Ujjain and Vakpati accepted his suzerainty.

Vairi Sing II Vajrat Swami (917 to 940 A.D.) He founded the city of Dhara where he was a subordinate of the Rashtra Kuts. The Gurjar emperor of Kanauj Mahipal Pratihar ordered the Guhila prince Bhatt to recapture Malwa from the Rahstra Kuts. Bhatt defeated Deccan army and recaptured Ujjan and Dhara. Now lndra III moved towards north. In a decisive engagement the northern emperor crushed the army of Karanatak (Rashtra Kuts) and the Deccan emperor Indra III was slain in the battle and his army withdrew as rapidly as it had advanced.

Shiyak II Harsha (940-974). After the death of Mahipal, the Gurjar emperors of Kanauj became feeble, Shiyak II was subdued by the Rashtrakuts but soon he overthrew the yoke of the Rashtrakuts and himself marched on in their own territory where the chief of Khetak area became his subordinate. His forces marched eastward and came face to face with the Chandelles who were also trying for supremacy due to downfall of Kanauj emperors. Yasho Varman Chandella has been described in the Chandella inscription as the ‘god of death to the Malavas.’ In another inscription he is extolled as being

scorching fire to the Gurjaras. Both of these inscriptions refer to Shiyak II. With a formidable army Mara Singh in 967 A.D. possessed Ujjain. Marasingh entitled himself Guijaradhira jasya.

Fortunately for Shiyak, the Rashtrakut king Krishna II died the same year, his successors were feeble and the empire rapidly crumbled to pieces, so Shiyak firmly established himself at Ujjain and Dhara. He then marched on Rashtrakuts in revenge and sacked Manya Kheta. He was praised by his court poet Dhan Pal in his book Paiya Lacchi verse 276-278. Content with his successes he clothed himself in the green robe of a royal sage and devoted himself exclusively to the practice of austerity abdicating the throne for his son Vak Pati Munj in 974 A.D.

Emperor Vakpati II Munj (974-997 A.D.) Vakpati is known by several names in history as Munj, Utpal Raj, Prithvi Vallabh, Sri Vallabh and Amogh Varsh. His father had fought with the

Chandellas and eastern boundaries of his kingdom (Malwa) had been settled, but his other neighbour Yuvaraj Chaidya tried for the extension of his kingdom. In 975 A.D. Munj defeated him and captured his capital Tripuri. Then he advanced northwest and defeated Guhilots of Mewar whose ruler took refuge with the ruler of Hastikundi.

Munj led his army far north and entered Marwar country where Bali Raj Chauhan was ruling with its capital at Naddul. “This Gurjar king was defeated and ran helter skelter in the sand of Marwar.” Munj also destroyed the Ahirs who lived south of Sutlej and whom he called Hun-the uncivilized. Mul Raj Chalukya ruler of Sarsvat Mandel in modern Gujrat was also forced to be make peace with Munj. Nearly the whole of Gujjar Desh was now under him but he could not move further north or east, because

Tailapp lithe Chalukya of Badami (Deccan) was a constant threat to him. It is said that Munj crossed the river Narbada six times to invade Chalukya territory upto Chole and Keral but in the seventh attempt he was defeated and made captive by Tailapp. Mrinal Vati sister of Tailapp fell in love with him. His courtiers were planning his escape which was disclosed by her as she did not want separation from him consequently Munj was killed.

Sindhu Raj (997-1010 A.D.) He was brother of Munj. One of his wives Shashi Prabha was the sister of Shankh Pal the Nag prince. By his senior queen Ratna Vali was born Bhoj.

Bhoj Parmar the Magnificent (1010 to 1055 A.D.)

Bhoj Parmar like his ancestor Vikramditya Parmar is most famous for his bravery, versatility and charity.

Bhoj overthrew Kirtiraj son of Goggi Raj a feudatory of Western Chalukyas. The Silhar king Arikeshri of Konkan accepted his subordination. He made friendship with Rajendra the 'Choi king' and 'Gangeya Dev', the Kalachuri king. He conquered Chedi, Karnat and Lat areas; and also had a victory over Indra Rath, Toggal, Bhim and kings of Gurjaras and Turushkas (Turks). In fact he ousted the Turks from east Punjab where they made stray assaults for looting. Shakambhari the capital of Gurjar king was occupied by Bhoj and the Chauhans made Baran their capital. Bhoj reached upto Chamba Valley of modern Himachal Pradesh. In Udipur Prasasti as referred above Bhim is Bhim I Chalukya of Anhilwara, and Gurjar king is definitely, Vakpati Raj Chauhan of Shakambhari whose kingdom as stated by contemporary writer Alberuni was called Gujrat, with its capital as Bazan (modern Naran

nearly 200 miles east of Multan as stated by Alberuni). It was customary with the Chauhans to be called Shakambhari even after the foundation of Ajmer in 1108 A.D. In Alberuni's time (1020-1040) Naran was the main city in Chauhan kingdom and Shakambhari modern Sambhar was only a place of deity. It is again testified by Jayanak that "glory of Vakpati Raj Chauhan was destroyed by Bhoj of Avanti (Malwa)." For Bhim Chalukya, Somnath the Prabhasa town was a place of deity and his capital was Anhilwara. Similarly Bhoj's capital was at Dhara and the place of deity in his kingdom was Ujjain.

Bhim I Chalukya of Anhilwara began to spread his sway over the adjoining areas of Mewar and Sindh, but it was not liked by Bhoj. So he wanted to invade him. But Bhim's minister Damar an envoy at the court of Dhara diverted his attention to Jai Singh, the successor of Tailapp II of Kalyani by saying one day O lord of Dhara the corner of your prison is waiting for the boastful ruler of Kalyani." In 1042 Bhoj invaded Kalyani in revenge of his uncle's death. He got a victory which was celebrated at Dhara. This Bhoja's victory was not decisive. But no doubt Bhoja was the emperor of the north. Bhoj was a great builder. He was a devotee of Shiv. He built many temples and schools in his kingdom. He himself was a poet of Sanskrit and loved the men of learning. He built a university at Dhara, Bhojshala by name which was famous all over the sub-continent. A Sarsvati Sadan temple was constructed where great poets and scholars held meetings. Later it was converted into Kamal Maule Mosque by the foreign Muslims.

At Ujjain he constructed many temples and bathing ghats and also founded a town by the name of Bhojpur. A lake Bhoj Sagar was constructed with high dams covering

an area of 350 sqr miles. Four hundred years later Shah Hussain emptied the lake and during British rule Railway was laid which runs now on the bed of the lake. He also built a sacred tank in Kashmir whose ruler Anant was his friend. He daily washed his face in water brought from Kashmir. Padmaraj, a betel seller and a favourite of Anant, brought Bhoja's vow to fruition by the regular dispatch of a large number of jars filled with the holy water from the tirthholy place. Bhoj was author of many books and he has been referred in many old books as being a philosopher and a physician. His sayings indicate his spirit:-

"The sun will set in the western sky and take away with him part of life. Men ask me daily 'what is the news today? Are you quite hale and glad and fit?

How can we keep the body's health? Is not our life lessening day by day? Perform today the duty of tomorrow, of the afternoons before the noon.

For death would not wait to see if you have done the duty of the day or not.

Is death now dead, is age now decrepit are life's disasters now over. The rush of illness halted that all three men are lost in mirth?

In a verse he says:-

"If I have not given my wealth to suppliants,
before the bright sun doth set in the west,
can any one man that is living assure me,
to whom this my wealth will belong on the morrow?"

He died in 1055 A.D. No doubt Munj and Bhoj were the emperors in the sub-continent at their time. They established Gurjar Empire after the fall of the 1st great empire of the Gurjar Pratihars. In his last days Bhoj was attacked by Karan of Chedi whose family record claims a victory over this Gurjarendra (see E.I. part II page 142) but

the other invader Bhim Chalukya defeated Karan, and turned him out of Malwa (T. G. 153 G. G. 280, D. V. IX. V. 57 V. C. III verse 67).

Bilhan, though a court poet of the Western Chalukyas who were hostile to Bhoj, spoke of him in laudatory terms:-

"Bhoj was the lord of earth and not indeed comparable to vulgar kings. Woe is me Dhara cried to him (Bilhan) through the voice of pigeons nesting on the lofty towers of her gate; why did not thou come into his (Bhoja's) presence?

Jai Singh the elder son of Bhoj ascended the throne and died the same year. His younger brother Uday Aditya ruled Malwa (1055 to 1070) A.D.). After him his son Lakshman ruled for four years. Jag Daive, step-brother of Lakshman had abdicated the throne to avoid family quarrels. He served as a chief of the army in Kuntal and lastly served at the court of Sidhraj Chalukya of Anhilwara and achieved renown in folk songs and folk-lore. Nar Varman (1094-1133) successor of Lakshman was subdued by Sidh Raj Chalukya. Yasho Varman, the son of Nar Varman who was defeated by Sidhraj in 1134 A.D. and Malwa was annexed to Anhilwara but the loser was granted a Jagir on the banks of Kali Sindhu by the victor Gurjar emperor where he ruled upto 1142. His son Jai Varman or Ajay Varman ruled upto 1144 A.D. and made Vardh Man Puri his capital. Jai Varman was succeeded by his brother Vindhya Varman in 1144 A.D. The emperor Sidhraj Chalukya died without a male successor in 1143 A.D. and there arose chaos by the wars of succession at Anhilwara, so Vindhya Varman took advantage and occupied Dhara the capital of his ancestors. "He was long of arm and eager to extirpate the thundering Gurjar of

Anhilwara."

Vindhya Varman died in 1178 A.D. and was succeeded by his son Subhat Varman who ruled upto 1210 A.D. When Gurjar Chalukyas of Anhilwara (Nahar Wala) were defeated by Qutbudddin near Abu, Subhat Varman attacked Anhilwara Pattan. The court poet of Dhara remarked:- "The fire of prowess of that conqueror of the quarters, whose splendour was like the sun's, in the guise of a forest-fire even today blazes in the pattan (town) of the blustering Gurjar." "Subhat Varman's son Arjun was slain in a battle in 1216 A.D. by Raja Singhan Yadava of Devagiri. Deva Pal born in the line of Lakshmi Varman, the younger brother of Jai Varman succeeded Arjun Varman and ruled upto 1243 A.D. After him came his son and grandson Jai Singh II and Jai Varman II to the throne."

Jai Varman II was succeeded by his son Jai Singh III who was succeeded by his sons Arjun Varman and Bhoj II who ruled Malwa contemporarily in different parts. Bhoj II's son Jai Singh IV was ruling when Alauddin Khilji's army invaded Malwa.Ain-ul-Mulk conquered Ujjain, Dhara, Mando and Chanderi on 10th Jamadi-ul-Awwal and the areas were annexed to Delhi kingdom of foreign Muslims.

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GURJARS IN THE NORTH

Taksh or Thak (Gujrat Punjab)

Muhammad Kasim Farishta has given the following information.

Abdul Rahman Ibn Shimar subdued the people of Kabul. Again Mahlab Ibn Abi Safrah spread terror in Kabul, Zabul and Hind and collected twelve thousand men as slaves and went back. Again Abu Ubaidah spread terror in the surroundings of Kabul but he was captured by the Raja of Kabul. Yazid Ibn Zayad came for his rescue but was defeated. When the news of this defeat reached Muslim Ibn Zayad he sent Tihaha Ibn Ubaidullah Ibn Hanif Khazai who paid five lacs dirhams to the Raja for the release of Abu Ubaidah.

Allama Jalaluddin Seoti in Tarikhul Khulfa (Urdu translation page 169) informs us that in 30 A.H. Hazrat Usman (be Allah happy with him) made a treaty with the Raja of Kabul. The Arab invasions during the periods of Haroon Rashid and Mamoon Rashid were repulsed by the people of Kabul. In near about 850 A.D. forces of Al-Mautsim Billah of Baghdad besieged Kabul and the fresh army from Hind got the Raja Rat Bills relieved. “The relieving army was Gurjar army of the vassal of Mihir Bhoj in the Punjab. Rat Bills and his successor Lallya (Kalla) were Brahman ministers of the Punjab Gurjar rulers. The Gurjars reached upto Swat in the north. Raja Lallya was a weak ruler of Kabul, he was defeated by Shankar Varman, the king of Kashmir. But the victor did not return his kingdom to him as was usual in case of subjugated monarchs. So Lallaya took refuge with the Gujar king the ruler of modern west Punjab with its capital at Gujrat city on the right bank of Chanab river. This Gurjar ruler was Alkhan (Lakhan) by

name who renovated Gujrat city in near about 860 A.D. When the Gurjar empire was established at Kanauj, the Gurjar chiefs of the Punjab had accepted its suzerainty.

In 890 A.D Shankar Varman invaded the northern part of the Punjab. 'The Kashmir king Shankar Varman uprooted in battle in a moment the firmly rooted fortune of Lakhan the Gurjar king, who belonged to the Thakkya family and whose sovereign or supreme lord was Mihir Bhoj Pratihar of Kanaug. The Gurjar ruler Lakhan gave up to him the Takk Desh (Taksla) preserving thereby his own country as if he had saved his own body at the sacrifice of a finger." This is an exaggerate account of ancient Kasluniri historian Kelhan. However it appears that there was a border clash only Kabul remained under the Gurjars.

Khatanas

The Gurjar rulers of Kabul Som Pal, Jag Pal, Sat Pal and Jai Pal ruled there successively from the Punjab. They were in the genealogical line of Lakhan. However the record of Shamsher Gadh reveals that the Khatanas were the descendants of Kedar Rai who had fought against Alexander the Great and that the Khatana rulers were vassals of Qanauj upto 930 A.D. Khatana Anand Pal and Chandra Pal were brothers who fought against Mahmud. Alberuni has stated about the rulers of Kabul thus: Kallar, Samand, Kamlu, Bhim and Jaipal. Kallar is Lallya and Samand is Samant. In fact Lallya, Samant, Kamlu and Bhim were Brahman governors of Kabul under, Som Pal, Jag Pal and Sat Pal of the Punjab. When Jai Pal was the king of Punjab his capital was Lahore and the officer incharge of Kabul was Ispahbad. Alberuni states, "When Kabul was conquered by the Muslims and Ispahbad of Kabul adopted Islam, he stipulated that he should not be bound to eat

cow's meat nor to commit sodomy."

Kabul is between Iran and Sapta Sindhu, therefore, the ruler of Kabul was called Shahi. The word Shah in Sanskrit gives the same meaning as in Persian. Devaputra Kanishk was callcd Shah. Mihir Kul had been called Maharaja Adhiraj Shahi Jav-ul. Similarly these Gurjar rulers were called Shahi in Kabul. In 995 A.D. Ghazna was wrested (grabbed) out of Jaipals hands by Subulagin. In 996 A.D. on a snowy day Kabul was surrendered to Mahmud son of Subuktgin- a Turkish slave. In 997 A.D. Peshawar was conquered by Mahmud. Jai Pal felt ashamed by these defeats to such an extent that he burned himself on the bank of river Jhelum. "Many thousand Afghans men and women were made slaves by the Turks. Vedic temples and Buddhist viharas were leveled to the ground in Ghazna, Kabul and Peshawar."

In 1001 A.D. Mahmud looted Tanauli and Bhera and made a treaty with Anand Pal son of Jai Pal for a heavy tribute. Attock was made the boundary between their kingdoms. Now sprang mutual foolish envy and enmity; seeing their own ruler Anand Pal in trouble. Khokhars revolted in the northern hilly regions of the Punjab. Utbi writes. "Khokhars (nay-Gakkad) mutinied against Anand Pal who marched to subjugate them. The Khokhars (Gakhads) wrote to Mahmud if he did not loot their territory they were prepared to accept his direct subordination. Mahmud asked Anand Pal to leave the area of Gakhads in his favour but "He Anand Pal, placed the hand of repulse upon the face of the Sultan's request and took the road to stubbornness and obstinacy." Mahmud invaded Punjab in 1004 A.D. and looted it. Anand Pal marched to save the lives and honour of his people but

had to suffer a crushing defeat. He fled to the hills with his remaining army. Mahmud looted Punjab upto Lahore. Then Anand Pal sent his son Trilochan Pal as an envoy to the Sultan for the request of a treaty and offered his help against Ilak Khan but he was imprisoned by the Sultan and was released later on a heavy sum of gold and jewellary. Anarchy spread throughout Punjab, there was no administration at all. Anand Pal after collecting his army possessed some areas of his kingdom. The story of Ilak Khan is like this:

In 1008 A.D. Ilak Khan an enemy of Mahmud crossed Oxus and entered the kingdom of Mahmud. Anand Pal instead of writing to the local rulers for his own assistance for recovery of his whole kingdom wrote to Mahmud, "If you wish I shall come to you with five thousand horsemen ten thousand foot-soldiers and one hundred elephants, or, if you wish I shall send you my son with double the number. I have been conquered by you and therefore I do not wish that another man should conquer you. Anand Pal sent his son to deliver the letter to Mahmud who imprisoned the messenger.

Now Mahmud quite relieved from behind drove out Ilak Khan and the same year fell upon Punjab and looted it upto Nagar Kot. In 1009 and 1010 A.D. he looted Bhatindah and Thanesvar. Anand Pal died in 1012 A.D., and Mahmud annexed Punjab to his dominions. Trilochan Pal son of Anand Pal took command of the liberating army but very soon was driven out of the Punjab.

After fighting crores of armour- clad soldiers in the battle this prince who was experienced in affairs, came forth singly from among the foes pressing around him .... when Trilochan Pal had gone afar, the whole country was over shadowed by hosts of fierce chandals which

resembled clouds of locusts."

Trilochan Pal fought guerilla warfare with Mahmud from Kashmir unsuccessfully till he died in 1018 A.D. The contemporary writer Alberuni paid his tribute thus: "This Hindu Shahiya dynasty is now extinct and of the whole house there is no longer the slightest ruminant in existence. We must say that, in all their grandeur, they never slackened in the ardent desire of doing that which is good and right, that they were men of noble sentiment and noble bearing."

Al Idrisi in his book 'Nuzhatul- Mushtak' stated:

"Atrasa which stands upon the banks of Indian Ganges is four days journey from Kashmir the outer frontier. It is a large, well-built, well watered, and one of the strongest places of Kanauj, the limits of which extend as far as Kabul and Lahawar. In Kanauj is a king who has numerous armies under his command, a vast empire and a great number of elephants; no king in India has so many. His power and wealth are great and his armies formidable.

Moridas, a commercial town, is a very strong place, garrisoned by the troops of Kabul. It is situated on the declivity of a very high mountain on which grow Kam and Khaizuran.

Kandhar is eight days journey from Moridas. The people here have long beards hanging down to their knees. They are stout in person and wear Turkish costume. They eat sheep which have died a natural death, but not oxen as we have already observed. From Kandhar to Nahrwar is five days journey in carriages. The people of Kandhar are often at war with those of Kabul, which is an Indian city, large and well built, bordering upon Tukharistan.

The city of Kandhar is defended by a strong citadel

built upon a scraped rock, and is accessible by one road only. It is inhabited by Musalmans and there is a quarter in which the infidels Jews dwell. No king can take the title of Shah until he has been coroneted at Kabul.

In the fertile lands of Kabul a good deal of indigo is cultivated of the very best quality; it enjoys a great repute, and is the centre of a great trade. Cotton clothes are also made here, and are exported to China, Khurasan and Sind. There are some well known iron mines in the mountain of Kabul. The metal is of a grey colour and veined it becomes very sharp."

From the above statement it is evident that the limits of the Gurjar empire of Kanauj extended to Kabul and Kandhar was its vassalage. After the death of Mahipal of Kanauj in 930 A.D. all feudatories had become independent. Satpal and his son Jai Pal were independent rulers of the territory from Lahore to Kandhar.

Al-Idrisi also stated, "The Indians are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well known, and they are so famous for those qualities that people flock to their country from every side." Those people and the prosperity of their country were utterly ruined by Mahmud.[19]

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Ikram Adib M.A. page 62 (11) T.F. vol. I page 27 (12) Tarikh Yamini translated by Ronalds. (13) Ibid, (14) A.I. vol. II page 18-19 (15) R.T. Vol. I page 272-273 G.G. page 205 (16) A.I. page 19. (17)E and D. page 91 (18) Ibid page 87 (19) A.I. page 26.

Samma and Somra of Sindh

Either Sindh, Baluchistan, Kashmir, Nepal and Assam have not played an important role in the history of the sub-continent or we have meager information about them, however in Baluchistan there are Gujjars of the same families as found in the sub-continent. In Sind some families of Gurjars have maintained their separate entity. Sindhis have all sub- castes which are mentioned in the Puranas and Itihas, but except the Gujjars there are no communities. The sub-castes are considered their communities. Thus Indhar is Indhar, Solangi is Solangi in all. Similarly the ancient ruling families Samma and Somra have maintained their existence under the same names of Samma and Somras only. However they trace their origin to the ancient Kshatriyas. The Gurjars ruled at Mathelo, Lasbella, Jhalawan Kak and Thar Parkrar whose mention may be found in my Tarikhi-Gurjar part I printed at Karachi in 1960 A.D.

N.B. Buddhism was prevalent in Sindh upto the arrival of foreign Muslims. It did not believe in caste system hence in Sindh all castes faded away, only the tribes existed.

Bhadana, Takk and Kush

The Bhadana is a tribe or family among the Gurjars living in the Punjab, N.W.F.P. Uttar Pradesh and Rajasthan.

The Takk family is also a part of the Gurjars. In old book 'Kavya Mimamsa it is stated Takks who live in Maru (modern Marwar) and the Bhadanas speak Apabhramsa.' It seems that the Bhadanas were neighbours of Talcks who were inhabitants of far north Punjab with Taksla as their capital in ancient times and due to certain reasons they migrated to south of Sutlej. In Skand Puran) (XXIX (Kumarika Khand) it is stated that Bhadanas ruled over 100,000 villages.

In the reigns of Vigrah Raj Chauhan IV and Prithvi Raj Chauhan III, the Bhadanas were an important power. The inscription at Bijolia praises Vigrah Raj Chauhan for 'having deprived the Bhadana ruler of his lustre.' Jina Pal who died in V.S. 1295 - 1218 A.D. a contemporary of Prithvi Raj Chauhan states that the chief achievement of Prithvi Raj Chauhan was his victory over the Bhadanas. Two chief towns in Bhadana kingdom were Siroha and Kammag on route to Delhi and to the north of Alapur which according to Ain-i-Akbari was a town with a fort in the administrative area of Gwalior. The Bhadana territory was therefore the tract including the present district of Gurgaon, a part of Alwar district and Bhiwani tehsil of Hansi.

The Bhadanas of this territory with their main headquarters at Pali and Pakhal were always troublesome to the Muslim rulers of Delhi. They rose against Sher Shah, "The Gurjars of Pali and Pakhal became exceedingly audacious while Sher Shah was fortifying Delhi, so he marched to the hills and expelled them so that not a vestige of their habitation was left." (Dawsons Elliot Part IV. page 477). The Bhadanas are living there till today. In district Gujrat Punjab and Jhelum etc. there are many

villages with Bhadana name where the Bhadanas are the sole owners of the agricultural lands. The word Bhadana is also pronounced as Phadana or Padhana in different regions of the sub-continent (S.G. page 129-130).

There is a letter in Government record at Peshawar. This letter was addressed to Commissioner and Superintendent of Peshawar Division by someone whose name is not endorsed on the letter. This letter was received by the addressee on 10th October 1886 A.D. and reads thus:

"Maulvi Saadullah and Saiyedullah are staying at the village Padhana Tehsil Haripur, (District Hazara). They receive money from Hindustan by drafts through Rawalpindi for Hindustani Mujahidin and then send this money onward to Palosa. Abdullah Gujar Numberdar and his brother Imam Din are acquainted with this mystery and are helping Moulvi Saadullah and Saiyedullah. Padhana is an old village of Gujar community and is so named due to habitation of Padhana Gujars in it. I have noted the pedigree tree of Abdullah."

Takk — Kush Varan

In an inscription of Amoraj Chauhan 1050 A.D. it is stated that he conquered the Takk and Kush Varan. The editor of this record Mr. Aksay Keerty Vyas regards Kush and Varn as the names of two kingdoms. He translated it thus:

He Arnoraj "took in vengeance the kingdoms of Kush and Varan and the ocean, handed over the mad elephant to Indra."

But the editor himself confesses that the context indicates one kingdom. Dashrath Sharma is erroneous

about the meaning of Kush but agrees that it was one kingdom. In reality it was one Kingdom and the word Kushvarn clearly means Kush family. Bazan of Alberuni is this same Varan (Baran) which he described as the capital of Gujrat. He has located this Gujrat with its chief city Baran two hundred miles east of Multan. The Bazan of Alberuni has been identified by all scholars with present Naran (near modern Ajmer) which was the territory of Chauhans. It must also be remembered that upto Alberuni's time Ajmer had not been founded. Tomars were local chiefs in Karnal area, and modern Delhi area (Rajor Gadh) was being ruled by the Pratihars who were descendants of Mathan Daive Gurjar Pratihars. Therefore we conclude that in Gujrat of 1030 A.D. four Gurjar families namely Chauhans, Bhadanas, Tomars and Kush or Kushan were ruling in its different parts and Naran was the main city in that Gujrat.

The ancient Kushan family in which Kanisk was born has been identified by General Cunnigham with Gurjar. The Gujar sub- division of Kusana on the Indus and Jamna suggests recruitment from the great Saka tribe of Kushan. Alberuni has stated that a man Brahtakin came from Tibet in Kabul hid himself in a cave and appeared from it before the people who thought him of divine origin. His son was Kanik (Kanish) who constructed a Buddhist at Peshawar.

We learn of such stories, as found in Brahminic literature due to lack of historical sense and the foreign writers at once attribute foreign origin to the person, known as Kanisk and his descendants never claimed their ancestry from among foreign race. Kanishk himself described "Daive Putra" son of Vajisk (Ara inscription dated 119 A.D.) Kushans were pure Kshatriyas by origin

and Buddhist by faith and are included among the Gujjars.

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Tomar

The territory ruled over by the Tomars comprised of modern east Punjab. Hariyana and the upper Doab of the rivers Ganges and Jamna.

The first available historical reference to the Tomar family is the inscription undated but pertains to the time of Mahendra Pal, the Gurjar emperor of Kanauj who ruled 890 to 910 A.D. In this inscription Gogga, a descendant of Bhunath Jaula is mentioned as a dignified administrative officer of the emperor Mahendra Pal the Gurjar Pratihar. Bhunath means, the lord of earth, a Raja. Dr. Bhandarker has interconnected this Bhunath Jaula with Maharaja Torman Javul (Inscription now in Lahore Museum) and Jaola of Kara and had concluded by these three inscriptions that Tomars and Pratihars are Gurjars.[1] The same view had been adopted by Dr. A.F. Rudolf Hornale, Mr. V. A. Smith, Mr. Rapson, KM. Munshi, Yatendra, Kumar

Verma etc. etc. in their history books. Rahim Dad Khan Maulai Shadai writes. “In 816, Nag Bhat a Raja of Gujar Qaum, (Gurjar race) conquered Kanauj. The Gujars rifled there for two centuries. Among them Raja Bhoj (Mihir Bhoj) was most famous.” A branch of the Gujars was Tunwar (Tomar) who founded the kingdom at Delhi. [See page 56 Tarikh Janatul Sindh (Written in Sindhi language). Also T.G. page 295.

Rudra Pal Tomar has been described a “mighty monarch” in an inscription (at the place of Harsha). [2] He invaded Chauhan territory and was slain by Chandan Raj Chauhan in a fierce battle.

Ksma Pal Tomar has been described “tantrapal” (governor). It is suggested by the scholars that he was a subordinate of the Gurjar Pratihars of Kanauj who had become too weak at this time and were nominal emperors. He took revenge against Rudar Pal and pushed the Chauhans upto Anant. But the Chauhan record speaks that Vakpati Raj Chauhan compelled him to retire. The retirement seems to be made at the behest of the emperors of both the parties. The surrender of the territory by Tomers is however, doubtful because Singh Raj Chauhan successor of Vakpati Raj Chauhan marched on Salavan Tomar the successor of Ksma Pal Tomer, “In the battle this Tomar chief was slain, some of his allies were made captive and the defeated army put to flight. Then the common overlord Raghukuleen Chakra Varti the emperor belonging to the Raghu family (Vijay Pal the Gurjar Pratihar of Kanauj) came over himself to secure their freedom. It is evident that the Gurjar emperors of Kanauj had become weak rulers and incapable of controlling their feudatories who were extending their territories on their own accord without caring for their

overlord. When Mahmud of Ghazna invaded Kanauj Rajaya Pal (Son of Vijay Pal) was the ruler of Kanauj and Tomars and Chauhans though petty chiefs were independent. Mahmud had annexed the West Punjab to his domains. It was his successor Masud who conquered Hansi. The Tomars proved gallantry and recaptured Hansi. Their chief Mahi Pal Tomar crossed Sutlaj and recaptured the territory upto Siwalik mountain.

The first capital of Tomars is said to be Pehova and then Indra Prasth an old ruined town. It was Anang Pal Tomar who founded Dhillika- Dilli (Delhi) near Indra Prasth. In the vicinity there is a small hill where Chandra Gupta had built a Vishnu Temple and had installed a metal Pillar on which there is an inscription of Chandra Gupta. That Pillar was fixed at the present place in the temple by Anang Pal whose inscription is also there (near Qutab Minar) Anang Pal Tomar exhausted by attacks from the east by Gahadwals, from the south by Chandellas and from the northwest by Ghaznavites, accepted lordship of Vigrah Raj Chauhan of Ajmer near about 1152 A.D. In 1165 A.D. Madan Pal Tomar was administering Delhi as viceroy of the Chauhans. In 1192 A.D. Madan Pal Tomar or his son was ruling at Delhi when Sultan Mohammad Ghori conquered it. Farichta and Tabqat-i- Nasri have mentioned Govind Raj as Raja (Ruler) of Delhi who in 1st war of Taraori in 1191 A.D. severely wounded the Sultan in a face to face fight and who was slain in the second battle at Taraori in 1192.

After 1192 A.D. Tomar Gurjars dispersed on all sides far and near. In 1375 A.D. one Wir Singh Tomar occupied Gwalior during the last days of the weak Sultan Firoz Shah Tughlaq. In 1351 A.D. all provinces of Delhi kingdom, had become independent and the situation

remained the same till Bahlol Lodhi occupied Delhi in 1451 A.D. He was the ruler of Punjab and Utter Pradesh only. The Tomars ruled independently for about one hundred years at Gwalior. In the time of Bahlol Lodhi, Man Singh Tomar was ruling at Gwalior. He built a Gujri Palace in the fort which is still known by the same name. He was a great musician. He invented new tunes in music which are called (1) Gujri (2) Bahul Gujri (3) Mal Gujri and (4) Mangal Gujri. (During British rule when Indian history began to be arranged a fresh Rajput genealogy distant had been already connected to the direct lines of the Kshatriyas of the past by the 'Bhats' during Moghal period in 17th century A.D. 4, therefore it was accepted that Man Singh Tomar was a Rajput and his queen Mirg Neni was Gujar by caste, and he did all these things in her love. What an absurd suggestion is this: we see Mahmud Khan Gujar built a Gujri fort at Dera Ghazi Khan because he was a Gujar. The word Gujri means, pertaining to the Gujar. "It is an adjective. There is a place, Railway Station, Ran Pathani in lower Sind near Thatta which means, territory of the Pathans." Similarly there are two tracts of land in district Gujrat namely Gujri and Jatli belonging to Gujar and Jats respectively. Moreover there are songs namely Gujar Malhar Gujar Rag, Gujri Ragni, Gujri Bhairveeri in the name of Gujar Race." On the river Sank, six miles from Gwalior there is a village Rai where the Chandella Gujars have been living for centuries. Mirag Neni was born in this village in a Chandella family of the Gurjars. Her parents had died and her brother Atal Rai Chandella was a brave man. She herself was a brave girl and expert in fighting with sword and particularly with bow and arrow. She never missed a target in shooting. The Muslims of foreign creed were habitual in looting and abducting the country girls during

the whole period of their rule. I do not mean to describe here the atrocities of those foreign Muslims but it is a historical fact that Mirg Neni killed four Turks who attempted her abduction. After this incident a small fort, 'Gad& was built at Rai. Ghiasuddin Khilji ruler of Mando became eager to abduct Mirag Neni. He sent a party to Rai where the rascals were killed by the Gujars. Atal Rai's queen Lakha Rani belonged to Yadava family. She arranged the marriage of Mirag Neni with Raja Man Sing Tomar. Mirag Neni was chief queen. Two sons Raj Singh and Bal Singh were born by her. From the other wives of Man Singh were born many sons whose descendants Tomar Rajputs live side by side with the Tomar Gurjars. Though Gurjars and Rajputs do not inter marry but the brotherhood of these Tomar Gurjars and Tomas- Rajputs is exemplary.

Man Singh had died when Sikandar Lodhi captured the fort from his sons. Tomar Rajputs of Mewar trace their lineage to Man Singh Gujar. They say Vikram a raiputra of Man Singh had fled to Mewar. The Tomar Gurjars are found in Punjab, Rajasthan, Gwalior and U.P. The Tomar Muslim Gurjars who migrated from East Punjab settled in West Punjab at different places. In Saharanpur District U.P. there are many villages of Tomar Gujars. The villages Nau Gaon, Manaka Mau, Rupri, Ratan Khedi, Chatar Sali, Beetiya, Unali, Jagahta, Sabdal Pur, Bandu Khedi, Bilaspur Tatar Pur, Bhagwan Pur, and Moolay Wala are owned by the Tomar Gujars in district Saharanpur. In district Muzaffar Nagar there are Tomar Gujars in village Sisona. There are also Tomar Gujars in district Ambala.[6] In Karnal district the Tomar Gurjars lived in the villages Muhali, Damana and Hartari etc. who migrated to Pakistan in 1947 A.D. There are Tomar Gujars in Gujrat and Rawalpindi.

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1. A.S. Report vol. I page 132.
2. Inscription in Harsha Nath temple in Sheikhawati area.
3. E.I. Vol. II page 121-122. I.A. 1913 page 62 verse 19. Raghu Kul G.G. 21.
4. H.R. Ojha page 25, 42 preface.
5. Sanskrit Dictionary, Shabd Kaldrupam.by Radha Kant part II page 341 Shakabda 1181.
6. Gurjar Itihas page 237-238 by Multan Singh Varma, Principal Gujar Degree College Rampur district Saharanpur. N.B. at Rawalpindi one Tomar Gujar Chaudhry Hakim Ali is a leading business man.

N.B. There is a tribe Ja-vula among the Gurjars (S.C. page 130) Torman Javula was called Hun due to his tyranny. The Ja-vula rulers of Delhi adopted the title Tomar (the brave). This Hun family and Tomar family were two branches of Ja-vula Gurjars.

Bud Gujar

To the west of Delhi about 80 miles away there is Alwar, territory called. In this area there is a hill on which Raj Gadh (ancient Rajor Gadh) fort stands to this day. A stone inscription of the fort says ruler that at Raj Gadh. Maharaja Adhiraj Parmaeswar Mathan Deva Gurjar of Pratihar family the son of Maharaja Adhiraj Saawat in 13th Sudi (bright moon) of the month Magh V.S. 1016 (960 A.D.) he was vassal of Maharaja Adhiraj Parmeswar Kstipal (Mahipur Gurjar Pratihar of Kanauj). The lands were cultivated by Sri Gurjar. (E.I. Vol. III page 266).

Over this area i.e. Alwar, Macheri and Dhundhar now Jaypur Division the Gurjar Pratihars ruled as

subordinate allies of the Kanauj Pratihars and lastly as an ally of the Chauhans of Ajmer up to 1192 A.D. they were ousted by the Muslims in 1300 A.D. they are now scattered in Rajasthan. (On their original place only their Rajputars remained).

An inscription in a baoli (step-well) at Macheri reads “on a Sudi, Vaisakh V.S. 1439 in the time of Sultan Peroj Sahi when Maharajadhiraj Goga Deva son of Raja Asal Deva Bud Gujar was ruling at Macheri, this baoli has been built by Khandelwal Mahajan family.” (Rajputana Museum Ajmer Report 1918-19 page 2 inscription 88). There are some more inscription of Goga Dev dated V.S. 1421 and 1426 (Ibid page 2 No.6 and 7). In the time of Bahlol Lodhi, Rajpal Dev son of Maharaja Ram Singgh Bud Gujar was ruling. Ram Singh was the son of Goga Dev (ibid page 3, inscription No.11).

These Bud Gujars belongs to Pratihar family of the Gurjars and claim Raghukul descent (G.I. 207-208, H.R. 150). The Parmar Gurjars of Saharanpur area became successful in establishing an independent principality with its capital at Landhora in the middle of 18th century A.D. and were and are called Bud Gurjars till today. As early as 1540 Gujars made their power felt in the Dwaba so that Sher Shah was compelled to take vigorous proceedings against them (District Gazetteer by H.R. Navill page 117).

The Gujars of Ludhare sub-caste founded Ludharan (Multan District) and Ludhaina and were expelled from there by the foreign Muslims in early 11th century. They migrated to Gujrat Kathiawar from where they were ousted during Khilji invasions. They settled in Khandesh Deccan and made their power felt in Nimar, so were called Bud Gujar. The Gujar sub-divisiions: The Bud Gujars who belong to Nimar consider the highest deriving their name

from Bara or Great Gujar. The Nimar Bud Gujars are also known Ludhare Gujars (Khandesh Gazetteer page 62). The Khatana Gujars of Shamsher Gadh in Jhansi Division are also called Bud Gujars. (G.I. 208, 209). There are Bud Gujars in Chak No. 47/5 L Tehsil and District Sahiwal and in Gondlanwala District Gujranwala. These Gujars belong to Parmar family of the Gujar race.Bud Gujars are included in the Gujars. Bud Gujar means great Gujar. It is not a sub-caste every Gurjar can be en-called Bud Gujar for his heroic and remarkable deeds. (G.I. 208 line 19 to 20) N.B. Concubine is called, suret, her child is called 'suretwal' or 'Patrak' who is given maintenance allowance and not a share in the property. (T. and C, P and N page 510). The people in other castes or communities who bear the family names (gots or sub-castes) of the Gujars are suretwal. The Bud Gujjars referred in the inscriptions above in Alwar were the suretwals of the Gujjar Pratihars who were called Bud Gujars during 1200 to 1300 A.D. as they had maintained their liberty upto 1300 A.D. These Bud Gujjars Pratihars were ousted from this area in 1300 A.D. after them the patraks obtained lands from the foreign Muslims.

Chandelas

When Gurjar empire was established at Kanauj a Kshatriya family was ruling at Manya Gadh a town on the river Kain in Chatarpur area. These Kshatriyas belonged to Chandra Vans clan so were called Chandratri or Chandelas Nannuk Chandela was a vassal of Gurjar Pratihars at Manya Gadh. His grandson Jeja (Jai Singh) extended his sway over a large area which was called Jeja Bhukti.

Feudatory Harsha Chandela in 910 A.D. sided with

Bhoj II Pratihar in war of succession and made him successful in recovering the throne of Kanauj. When Gurjar Empire of Kanauj started weakening, the vassals began to fight for supremacy. Yashovarman Chandela occupied Kalanjar Fort and marched on all sides. He faced the Parmars in the west and thus became formdable to Parmar Gurjars of Malwa. His successor Dhang became loyal to Kanau. His territory extended upto Benaras. Dhag's son was Gund whose son was Vidhya Dhar Chandella. All of them were loyal to the weak emperor of Kanauj. In 1018 Rajya Pal the nomial emperor left Kanauj to the mercy of Mahmud (who burnt it) and himself fled to Bari. Vidya Dhar for this act of cowardice punished his emperor by killing him at Bari. Next year Mahmud attacked Kalanjar but could not conquer it. In 1022 Mahmud again invaded Jeja Bhukti but the Chandelas proved too strong for him. So he returned to Ghazna looting the villages, towns and cities in his way. Vidya Dhar, Kirtivarman. Madan Varman were famous independent Chandela rulers of Kalanjer. Prithvi Raj Chauhan subdued Parmardin the then Chandela ruler of Kalanjer. Prithvi Raj Chauhan subdued Parmardin the then Chandela ruler of Kalanjer. The famous Alha, Udel and Malkan were the commanders of Chandela armies. They were slain in the battle.

In 1203 A.D. Qutbuddin after defeating the Chauhans possessed Kalanjar; Parmardin was killed in fighting. The Chandellas began warfare and ruled the area upto Moghal period. Akbar uprooted the Chandellas from this area and bestowed it to Bundelas. Bundelas were loyal to the Moghals of Delhi and are called Rajputras. The Bundela ranjputs claim to be descendants of Chandellas. Chandellas however, are included to this day among the

Gujjar group of the Kshatriyas.[5] The Chandela Gujjars inhabit Rajasthan U.P. and Punjab. Rai is a famous town of Chandela Gurjars in Gwalior.[6]

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2. E.I. Vol.XIX page 15 to 19.
3. E.I. Vol. I page 132.
4. E.I.Vol. I page 135.
5. Tribes and Castes by W.C. Crook pages 443 to 450. Supplemental Glossary Vol.76.
6. Gurjar Itihas by Yatindra Kumar page 195.

CHAUHANS OF SHAKAMBHARI AND AJMER

Note: the word Chauhan is derived from the ancient word Chahman. It had also been used as Chahvan, Chahuman in ancient literature. In fact Chauhan is Persianised form of Chahman. (In the far flung habitations it is still Chahaman or Chhaman. For example the Gurjars of villages Asan Kalan, Asan Khurd, Bhadar, bhopur, Dondhan Kalan, Dondhan Khurd, Majra Bahmaan, Nain, Navada, Sarana and Setana in Panipat area are called Chhaman or Chahman.

The original territory of the Chauhans was Jangal Desh-Pushkar in its south and Harsha in the north; modern Bikaner, Anant (modern Jeypur) and Sanbhar were included in it. The first capital of the Chauhan was Shakambhari (modern Sanbhar), so they were called Shakambhari Chauhan. Some part of their Kingdom was also called Sapada Laksh which was written as Siwalikh by Minhaj-us-Siraj in his Tabqat-I-Nasiri. Sapadalaksh included Nagor Siruti (Sarsvati), Mandawar and Hansi and adjoining tracts.

1. Vasu Deva Chahman is the first known king of this family. He ruled in 500 A.D. in Jangal Desh.

2. Samant: - A descendant of Vasu Dev Chauhan, Samant is described as a ruler of Anant. It was here that the Chauhans had the temple of their family deity, Harsha Deva and paid homage to rishi Vasta.

3. Nar Dev:- The third known ruler Nar Dev Chauhan is described as ruling over Puran Talla (modern Puntla in Jaypur area). His son Jaya Raja ruled after him. Then came successively Vigrah Raj I and Chandra Raj I the son and grandson of Jaya Raj on throne. Gopendra Raj son of Chandra Raj I succeeded his father.

4. Dur LAbh Raj I: He is the first famous

Chauhan in Shakambhari line. He was subordinate of Imperial Gurjar Pratihar, Vasts Raj (780-805) and accompanied his overlord in the campaign against Dharam Pal of Bengal. In this campaign the Pratihar and Chauhan Gurjars defeated Dharam Pal and took away from him two state umbrellas (protectorates).

5. Guvak I: He was also known as Govind Raj I or Guard Raj and was feudatory of the emperor Nag Bhatt II the Gurjar Partihar. He achieved fame as a warrior in the assembly of his overlord.

6. Chandra Raj II:- Son of Guvak I. He was feudatory of Mihir Bhoej Gurjar the emperor of Kanauj to whom his sister Kalavati Chauhan was married.

7. Guvak II:- He succeeded his father Chandra Raj II.

8. Chandan Raj Chauhan: He was son and successor of GuvakII. The Tomars tried to penetrate into his territory and thus in a clash Tomar Chief Rudra Pal was slain. He was succeeded by his son Vakpati Raj.

9. Vakpati Raj I: He repulsed an attack of Ksma Pal Tomar. He had three sons. The elder Vindhya Raj succeeded him but died shortly. The second son Singh Raj came then to the throne of Shakambhari. The third Lakshman Raj founded a separate kingdom at Naddul-modern Nadol in Marwar.

10. Singh Raj: Chauhn-Tomar fight again took place. In the battle the Tomar chief Salavan was killed his army scattered and his allies were made captive. Then the overload (of both parties) Vijya Pal Dev Partihar of Kanauj the Raghu Kuleen (belonging to Raghu family), intervened and the prisoners of war were released.

Vijyapal the Gurjar Pratihar of kanauj was a weak ruler to control his sub-ordinates. The Gurjar empire had

already broken and all the vassals had become independent but neighbouring chiefs of Tomar and Chauhan families acknowledged his suzerainty nominally.

11. Vigrah Raj II: In his time Kanauj empire had totally collapsed and all its feudatories were fighting for supremacy. Siyak II Parmar of Dhara, Mul Raj Chalukya of Sarsvat Mandel and Vigrah Raj II Chauhan were main competitors. Vigrah Raj Chauhan defeated Tomars in V.S. 1030 (973 A.D.) the first known date in the record8 of The Chauhan dynasty.

Mul Raj Chalukya captured Anhilwara the royal capital of Chaoras subjugated the Guhilots of Chitor and brought the Chauhans of Naddul, descendants of Laksh man Raj. Chauhan, under his suzerainty. King Barappa of Lat, southern neighbour of Mul Raj marched northwards for Anhilwara. Mul Raj was preparing to check him when he heard the news of advancement of Vigrah Raj Chauhan towards Anhilwara. Later Chauhan annals claim the killing of Mulraj but this claim is together falsified. Mul Raj having been attacked on two sides did not lose heart, he left Anhilwara to the mercy of Chauhans and himself marched on Barappa whom he killed in the battle. On the other side Vigrah Raj Chauhan entered Anhilwara where he built a temple of his family deity, Ashapuri. When Vigrah Raj Chauhan heard the news of victory and advancement of Chalukya, he vacated Anhilwara and came back to his capital where he ruled contently unto his death. He had three sons Durlabh Raj, Chandra Raj III and Govind Raj II. Durlabh Raj succeeded him.

12. Durlabh Raj II Chauhan: In his time the Naddul branch of Chuahans had a large territory under its control. Durlabh Raj Chauhan wanted to annex this territory to his domains but Mahendra Raj Chauhan of

Naddul assisted by Raja Dhaval of Hasti Kundi proved invincible.

13. Govind Raj III: He was son and successor of Durlabh Raj. His politics exploits are not known though he is called Vairi Gharatta (Grinder of the enemies). He was succeeded by his son Vakpatiraj II.

14. Vak Pati Raj II: He ascended the throne near about 1008 A.D. His glory was eclipsed by Bhoj Parmar of Avanti (Malwa), who defeated Bhim and this Gurjar Nath. His capital was Naran (Bazan) the main city of Gujrat which was ravagedby Mahmud of Ghazana. Naran was a inhabited place when Alberuni visited India. The same year in 1009 A.D. Mahmood had attacked Bhatindah where Goga Pir, his sons and the defenders sacrificed their lives. Mahmud besieged Gadh Beetli of Manek Chauhan in the night. Early in the morning prince Lat of two years of age was playing on roof of the fort he was shot dead with an arrow by the besieger. Manek Raj along with his kith and kin sacrificed his life. The Chauhans did not put ornaments on their children for centuries in memory of Lat who has now been forgotten.

15. After the death of Vak Pati Raj his brother Virya Raj tried to recover Shakambhari from the Parmars of Malwa but was slain in the battle.

16. Chamund Raj: Son of Chamund Raj II was assisted by the Chauhans of Naddul against the Parmars and become successful to regain Shakambhari, the old capital of their ancestors. At Naran Kushan family governed as a vassal of the Chauhans.

17. Singhat Raj Chauhan: Son of Chamund Raj ruled the territory for some time. After his death his younger brother Durlabh Raj III ascended the throne.

18. Durlabh Raj III:- He is also known as Dusal in

the Chauhans record. The Ghaznavites were ruling in the west Punjab north of the river Sutlej but their traditional habit of looting the adjoining areas did not cease. Durlabh Raj is mentioned to have been killed by these matangas in a border clash.

19. Vigrah Raj III: - Vigrah Raj III also known as Visal or Bisal Dev was younger brother of Durlabh Raj III. His wife belonged to Parmar family. In the competition for supremacy the Chauhans had failed forever and the Parmar had succeeded to establish an empire but after the death of Bhoj Parmar, Karan Chalukya of Anhilwara drew his sword against the Parmars. Vigrah Raj Chauhan offered an excellent horse to Aditya Parmar of Malwa who riding on it vanquished Karn Chalukya Vigrah Raj III was succeeded by his son Prithvi Raj I.

20. Prithvi Raj I:- His one stone inscription dated Vikram year 1162 (1105 A.D.) calls him Maharaja Adhiraj and he is claimed to have killed 700 Chalukyas but he was not an independent king or at least after this date he was subdued by Gurjar Adhiraj Jay Singh Sidhraj Chalukaya of Anhilwara.

Ajmer

21. Ajay Raj Chauhan:- He was the son and successor of Prithvi Raj I and is also known by the names of Ajay Deva and Salhan. It is recorded in Chauhan annals that he defeated the Parmars in the south and had an easy victory over matangs (Ghaznavites). Later Muslim historians claim the capture of Nagor by Ghaznative governor, Bahlim. But the contemporary evidence show that Nagor was continuously in possession of local chiefs till 1178 A.D. It is therefore clear that Ajay Raj Chauhan defeated Ghaznavites who at that time were entangled

with Ghoris at home.

Ajay Raj founded the city of Ajay Meru (later known as Ajmer) near about V.S. 1165 (1108 A.D.). The mention of this city is found first of all in the book Pattavali written by Palha and copied by Jin Rakashit at Dhara in 1170 VS (1113 A.D.). Ajay Raj was a devotee of Shiv but respected the followers of other religions also. He allowed the Jains to build their temples in the newly established Ajay Meru and presented a golden Kalash (cupola) for their temple. In V S. 1190 = 1133 A.D. he abdicated the throne in favour of his son Arno Raj and retired to the forest adjoining the sacred lake Pushkar to live as a recluse.

22. Arno Raj:- He is also known by the names of Anal Dev, Ana Dev, Anna, and Anak. His mother's name was Somalia Devi. He is famous hero in the Chauhan line of Ajmer, but like his ancestors could not obtain supreme power in Gurjar Desh because the famous Gurjar adhiraj Sidh Raj Chalukya was his contemporary who not only took over Shakambhri and Nagor from Arno Raj but also besieged Ajmer, Arno Raj accepted the over-lordship of Sidh raj. The very fact is verified by Chauhan record also. He proved loyal to the emperor so the Gurjar emperor married his daughter Kanchna Devi to him.

The matter thus set at rest in the west, Arno Raj turned to the east and annexed Naran (Bazan) area which was being ruled by Kushan family as a vassal of Chauhans. He is Said to have attacked Haryana but Tomars of these areas did not become his vassals and maintained their independence.

In the south Arno Raj defeated Nar Varman Parmar of Malwa but this expedition should be regarded vassal's duty for his overlord Sidh Raj who wanted to annex Malwa

to his own domains.

Arno Raj is famous for his victory over the foreign Muslims who had reached as far as Ajmer. Arno Raj took the lead and brought the whole area south of Sarsvati river and east of Indus under his direct control.

The Gurjar emperor Jay Singh Sidh Raj Chalukya of Anhilwara died in 1143 A.D. He had no son. Arno Raj Chauhan being son-in-law of the deceased emperor had a wish to be his heir. Kumar Pal Chalukya a member of imperial house occupied Anhilwara. The opponents of Kumar Pal like Chahad and other nobles of Anhilwara reached Ajmer. Arno Raj, marched on Anhilwara, but suffered a severe defeat and retreating variously came back to Ajmer with his remaining allies.

Arno Raj kept quiet for four years and then he fell on his own neighbour and clansman -Alhan Chauhan, the ruler of Naddul who had sided with the Chalukyas in the war of succession. Alhan fled to the emperor. Arno Raj after occupying Naddul began to instigate Ballal of Malwa to overthrow the yoke of over-lordship of the emperor Kumar Pal. Ballal waged an open war against the emperor.

The emperor Kumar Pal Chalukaya was a learned man and a good general as well. He left the task of extirpating Ballal to his feudatories and advanced personally with a large force against Arno Raj Chauhan.

In V.S. 1207 = 1150 A.D. the Chalukyan army entered Naddul territory and captured Pali after defeating the Chauhan army. The Chauhans fled to Ajmer. Preceding further the emperor reached Ajmer and encamped outside its walls. The besieged Chauhans and Chahad Chalukya planned a conspiracy but all in vain. In the battle Arno Raj was wounded by the emperor himself with arrows. The Chauhans retired taking away their unconscious leader

inside the walls of Ajmer and offered subordination which was granted by the emperor. The emperor did not enter Ajmer and issued orders from his camp to Arno raj to remain loyal in future. The Gurjar Chauhans and the Gurjar Chalukyas had already matrimonial relation. Arno Raj wanted to strengthen the relations afresh, so wished to marry his daughter Jalhana to the Gurjar emperor but the Gurjar emperor Kumar Pal humiliated him by not celebrating the marriage at Ajmer. So Arno raj sent his daughter with his mother and family guru to Anhilwara.

Arno raj did not survive long his defeat. He was murdered in 1152 A.D. by Jagad Dev his eldest son by queen Sudhwa of Marwar. Her other sons were Vigrah Raj and Dev Datta. The fourth son of Arno Raj Someshvar was born of Queen Kanchna Devi the daughter of the Gurjar emperor of Anhilwara, Jay Singh Sidhraj Chalukya.

23. Jagad Dev:- The sinful ascended the throne of his father but the Chauhans hated him. His younger brother Vigrah Raj revolted against him and slew him in battle. The ancient writer Jayanak in his book Prithvi raj Vijay states, Jagad Dev himself perished leaving behind him a stinking name. He is the only one of the Chauhan rulers of Shakambhari who did not attain heaven.

24. Vigrah Raj IV:- (Visal Deva) He ascended the throne in 1152 A.D1 and wanted to take revenge from the emperor Kumar Pal, so he entered the imperial territory, sacked Naddul and Jalor which were being ruled by Alhan Dev Chauhan a feudatory of the emperor. When imperial army marched on Marwar, the Chauhans vacated it and fled to Ajmer.

Vighrah Raj turned north east, annexed the territory of Bhadanas to his kingdom and occupied the whole area between Jumna and Sutlej. The Tomars of

Delhi became his feudatory.

A foreign Muslim army reached looting as for as Vavvera six miles from Khetri in modern Jaipur Division; it roused the enthusiasm of Vigrah Raj who after defeating this army determined to stop the stray assaults of the Ghaznavites. He summoned the Baluch Raja, collected the Ahirs and Jats and asked them to inflict assaults north of Sutlej in the Ghaznavites areas. He entrusted the area now Bhawalpur to the Johiyas whose leader Singh Bal Johiya ruler of Maru kot was his maternal uncle. He himself led an army north of Sutlej in east Punjab.

Vigrah Raj died in 1160 A.D. He was not only a warrior but also a man of learning. He constructed many schools and temples in Ajmer which were converted into mosques in 1195 A.D. by Qutbuddin, a stone inscription found in a mosque revealed that he was author of a drama Harakali.

25. Apar Gangay or Amar Gangay was son and successor of Vighrah Raj IV and was soon removed from the throne by his cousin Prithvi Bhatt or Prithvi Raj lithe son of sinful Jagad Deva. Apar Gangay died unmarried.

26. Prtthvi Raj 11 (1167-1170 A.D.) His inscriptions at Hansi Menal in Mandal Gadh district Marwar and Dhod a village 7 miles to south east of Jahazpur in Marwar show the extent of his rule. He defeated the raja of Panjgur, a town near Kalka. He died in 1170 A.D. without leaving any issue. Thus ended the line of queen Sudhwa within 19 years.

27. Someshvar Chauhan (1170 to 1177 A.D.) He was the son of Arno Raj Chauhan from his queen Kanchna Devi, daughter of the Gurjar emperor Sidhraj Chalukya. He was brought up at Anhilwara and was married there with Karpur Devi the daughter of the Kalachuri king ‘Raja Achal’

of Tripuri by Kumar Pal Gurjar emperor the successor of Sndhraj. Thus Someshwar was passing his life in the service of Kumar Pal.

After the death of Prithvi Raj II, the Chauhan chiefs and ministers offered the throne of Ajmer to Someshvar who was allowed to assume the charge of Ajmer kingdom by the emperor. Emperor Kumar Pal Chalukya of Anhilwara and Someshvar had cordial relations but after the death of Kumar Pal in 1174 A.D. his nephew and successor Ajay Pal Chalukya exacted tribute forcibly from somewhere he died in 1177 AD and succeeded by his son Prithvi Raj III.

28. Prithvi Raj Chauhan - The last Chauhan king of Ajmer. When Prithvi Raj Chauhan came to the thron of Ajmer, he was a minor, so mother queen Karpur Devi worked as a regent. Two Nagar Bsahmans Sodha and Skand who had come with Someshwar from Anhilwara were ministers. Kadamb Vas (Kaimas or Kaimbas) was chief minister.

Prithvi Raj's hereditary kingdom was situated south of Sutlej extending from the river Ganges in the east, to Indus in the west. To its south Marwar, Mewar, Bhadana and Tomar families were his vassals. He became famous for drawing his sword against the Chandellas of Kalanjar who assisted by Jai Chand the ruler of Kanauj. The Chandellas were subdued after a long fight. Parmardin the Chandela ruler accepted the suzerainty of the Chauhans for the time being but enmity between Prithvi Raj and Jai Chand Gahadwal was created. Prithvi Raj also created enmity with Chalukyas of Anhilwara by attacking Nagor city. Two inscripitions found at Charlu, a village in the south east of Bikanaer division, commemorate the death of Mohila heros in the battle at Nagor in V.S. 1241 = 1184. The Mohilas or Mohilu (Mihlu or Milu) were themselves

Chauhans. The statement of Jin Pal an ancient writer in his book e Khartar - gaccha - pattavali also reveals that relations between Chalukyas and Chauhans were strained. An attack of Prithvi Raj on Bhim II Chalukya,s border was repulsed by Dhara Varsha Parmar, a vassal of Bhim.

In 1191 A.D. Mohammad Ghori crossed the river Sutlej and captured Tabar - hinda - surely Bhatindah and not Sirhind. He left a garrison there and marched eastward. At Taraori a place in modern district Karnal he was defeated by Prithvi Raj and seriously wounded fell on the ground. His army fled away. Prithvi Raj did not chase the feeling armies nor did he kill those who were lying unconscious and wounded including Mohammad Ghori on the battle field, as it was a sin for him, so he returned to his capital by sending a body of soldiers to recover Bhatindah. The defeated army stayed in the way back at a distance of some miles and the wounded and others joined them here. Mohammad Ghori was taken away by a Khilji chief on his horse from the battle field. Thus defeated army reached Kabul and vowed for revenge. Ghori began preparations. He collected fresh army with Kazzaks, Khiljis, Tajiks and such other warlike tribes of the whole of central Asia, sent envoys to Jai Chand of Kanauj the enemy of Prithvy raj and waited for a suitable time for attack keeping an eye on the political affairs in the sub-continent.

Jai chand Gahadwal of Kanauj was the ruler of a vast kingdom extending from Ganges to Brahmputra. His heart was stirring with envy over the victory of Prithvi Raj over Ghori and declared dig-vijai-unchallengeable hero. In the ceremony all the princes and rulers of the east participated and as a rule, were entrusted jobs in the service of the emperor. A portrait of Prithvi Raj was

installed at the gate of the ceremonial hall, as if he were a gate keeper. Jai Chand also declared swambar ceremony of his daughter Sanjogita (which means selection of husband by a girl). Sanjogita was enamoured with Prithvi Raj.

Prithvi Raj with his bravest military generals all in disguise reached Kanauj riding fastest horses. Sanjogita with garland in her hands was walking through the lines of princes in the audience hall. She passed by all the princes and put the garland round the neck of the portrait of Prithvi Raj. Prithvi Raj made a daring dash and carried her off from the audience hall. His generals covered the eloping pairs flight, engaged the forces pursuing them and all fell fighting to the last man for .their beloved master who safely reached Ajmer with Sanjogta.

Jai Chand wrote letters to Mohammad Ghori and invited him for subduing Prithvi Raj. The Chauhans had adopted the same policy in 1178 A.D. When Mohammad Ghori marched on Anhilwara in 1178 A.D. Ghori passed through the domains of Prithvi Raj and occupied Nagor establishing a military post there, advanced onward but the Chauhans did not move. The Chauhans of Ajmer, taking both the Gurjar emperor and Ghori Mohd., alike as their enemies, were rather glad to see that they were fighting against and destroying each other.25. Ghori had been defeated in that invasion, 26 so the Chuhans could not be blamed but this time Jai Chand became successful to have the country destroyed by Ghori. As soon as Ghori received the letter of Jai Chand, he marched on with a formidable army consisting of 1,20,000 selected Turks, Tajiks and Afghan soldiers 1 Prithvi Raj honeymooning in his palace. The court poet dared to write him:-

Tu Gori pa ratin

To Ghar Gori takin

You are in love with gori (woman) and gori (Ghori) has kept an eye on your house.

Prithvi Raj awoke of love dream, collected his army and reached Taraori where Mohammad Ghori had encamped.

The Gurjar Chauhan wrote to Ghori, You know our bravery, it is better for you to retire to your country. I do not interfere in your dominion and you do not meddle in ours. Ghori sent a reply, you know, I have marched onto Hind at the command of my brother whose general I am. Both honour and duty bind me to exert myself to the utmost but I shall be glad to obtain a truce till he is informed of the situation and have received his answer.

The truce was granted. Chauhan army slept in the night and Ghori with a view to preventing any possible suspicion of movement, kept a number of fires burning all the night where his army had encamped during the day, and marched off himself in another direction and encircled the Chauhan camp. It was hardly daylight when Ghori troops reached the Chauhan camp and delivered their first attack. Prithvi Raj was asleep, the soldiers were also asleep and some moving for daily ablutions and other morning duties. Till the Chauhan army drew up into fighting order, considerable losses had been suffered by the Chauhans. In the afternoon Mohammad Ghori led his final charge with the troops that he had hitherto held in reserve. The Gurjars were completely routed. Govind Raj of Delhi was among the slain and wounded. Prithvi Raj who tried to escape was overtaken and afterwards killed brutally. Several thousand were made slaves. The whole area up to Delhi and Ajmer trembled due to the atrocities of the invaders which have been recorded in detail by the

chroniclers of the invaders. After looting Delhi the invaders marched on Ajmer which the Sultan captured after slaying its heroic defenders and reserving the rest for slavery.

A gola who claimed to be the son of Prithavi Raj was made the subjugated ruler of Ajmer on a heavy tribute, but Hari Raj (Prithvi Raj's younger brother) killed him. Hari Raj was attacked by Qutbuddin. After his defeat Hari Raj consigned himself to the flames and there after Ajmer fell in to the hands of the invaders and became the headquarter of a province of the Sultans empire and Nagor was made military base by the foreigners. Thus ended the kingdom of Chauhan Gurjars at Ajmer.

And what happened to Jai chand, the benefactor of the invader. Next year in 1193 A.D. he was attacked by Qutbuddin and defeated at Chhindwara. After his defeat Jai Chand drowned himself in the Ganges. In 1203 A.D. Qutbuddin killed Parmer-din Chandella in a fight. Daily thousands of looter hordes of central Asia and Mongolia were pouring in and going back with booty, the others occupied vacant houses and stayed permanently; the whole of the north of the sub-continent was an easy prey to these foreigners for five centuries onwards. Not a single country tribe ever raised his head. It was Gurjars only who continued fighting against the foreigners during this period. After 1192 A.D. the Gurjars continued an open war from Dhara, Gwalior, Chitor, Anhilwara and Rathambhore.

Ranthambhore

The resistance in 1194 A.D. was organized at Ranthambhore by Govind Raj Chauhan a Gurjar warrior of the royal house of Ajmer. Qutbuddin was engaged in the east and had reached Benares, he left the task there to a body of the soldiers and himself with a force returned to

Delhi. In 1196 A.D. he marched on Ranthambhor. On the other side Bhim Chalukya of Anhilwara now awoke and proceeded to rescue the Chauhans. Had those proud Chauhans cooperated with the Chalukyas in 1178 A.D. or taken help from them in 1191A.D. and 1192 A.D. the fate would have been different. Now the sources of the whole northern sub-continent were in hands of the foreigners and one's co-operation with the defeated was an invitation to one's own destruction.

Both the armies met at Rathambhore where the Gurjar army defeated Qutbuddin who seriously wounded fled to Ajmer and sent a messenger to Ghazna for fresh reinforcement. The Gurjars reached Ajmer and besieged the city. These Gurjars, the most brave warriors in world history, proved out of date people during 12^{th} and 13^{th} century A.D. It is strange that the condition of besiegers of Ajmer became worse than that of the besieged as they had no regular food and fodder supply. So on hearing the news of arrival of fresh foreign army the besiegers returned. Qutbuddin came out of Ajmer, greeted the fresh army and overtook the Gurjars near Abu where they had encamped. After a dreadful fight the Gurjar army was routed. Fifty thousand soldiers lay dead on the field. Heaps of slain made hills and plains of one level. Twenty thousand men were captured alive. Bhim the Gurjar emperor seriously wounded withdrew to a distant place in order to rally forces. The whole country was plundered by the invaders upto Cambay and Somanath. In the southern area two generals Shri Dhar and Rana Lavan Prasad with great courage checked the advance of the invaders. Qutbuddin retired from Anhilwara by appointing a governor but Bhim reappeared, ousted the foreigners from the territory and

recaptured Anhilwara. Thus Bhim sacrificed his lot to save the Chauhans of Ranthambhore. Govind was succeeded by his son Valhen or Balhan Dev who was followed by his son Prahladan. Prahladan did not rule long. He died of injuries sustained in a lion - hunt and was succeeded by Mr. Narayan who was invited the Sultan Iltutmish for negotiations at Delhi where he was poisoned. The Sultans forces captured Ranthambhore easily and a Governor was appointed there.

Rana Vagh Bhat, uncle of Vir Narayan, came from Malwa where he had taken refuge, assembled a big Gurjar force and besieged Ranthambhore. Malik Qutbuddin Husain was sent from Delhi who got out the half - starved besieged army and retired to Ajmer. Ranthambhore was preoccupied by Vagh Bhat. The new general Balban of the Sultan established a military base at Nagor from where he attacked the territory from time to time. In 1253 A.D. Ranthambhore was attacked by the foreigners with a heavy force but Vagh Bhat proved invincible; however during these continuous raids the territory was ravaged. Eser Das Rajput assisted the foreigners.

Rana Vagh Bhat was succeeded by his son Jaitra Singh who repulsed an attack launched by Malik-un-Nawab, a general of Sultan Nasiruddin in 1259 A.D. Jaitra Singh ruled successfully upto V.S 1339 = 1282 A.D. On his death he was succeeded by his son Hammir.

Rana Hammir Chauhan (1282 to 1300 A.D.) We have ample information regarding Hammir, the last and most famous of the Chauhans of Ranthambhore. The contemporary historians both local and foreign in the sub-continent as well as local literature provide us with full details of his career. He conquered the local chiefs of Bhimras, Mandal Gadh and Malwa, where they were ruling

as sub-ordinates of the Sultan's and thus liberated these territories from the foreigners. He received the homage of the Yadava ruler of Karauli. In 1292 A.D. Sultan Jalaluddin Khilji led armies against him but could not be successful.

In 1296 A.D Jalaluddin was murdered by and succeeded by his nephew Alaud-Din Chilli. The new Sultan conquered Anhilwara kingdom (known as Gujrat) in the winter of 1299 – 1300 A.D. His generals Ulagh Khan and Nasrat Khan were returning to Delhi with great loot after the victory over Anhilwara. Among the soldiers and chiefs were some new - Muslims (the Mangols or Mughals) whose leader was Mohammad Shah. These new-Muslims, in the way, demanded their due share from the spoil, plunder and booty of Gujarat. On denial they provoked a mutiny near Jalore resulting in some casualties including the murder of the son of Sultan's sister. Then Mohammad Shah with his brother and other followers took refuse at Ranthambhore. Sultan was annoyed by the incident.

A Rajputra of Malwa namely Bhoj reached Delhi, saluted the Sultan and gave him full information about the route and the fort of Ranthambhore. He induced the Sultan to attack Ranthambhore before the crops were garnered. Sultan Ala - ud - Din happily accepted the advice and bestowed him the Jagir of Jagra which was previously possessed by Mohammad Shah. The Sultans armies marched against Hammir and ravaged the area all around Ranthambhore destroying thereby all the crops. Hammir marched on them and gave them a crushing defeat. Mohammad Shah followed up this success with an attack on Jagra from where he brought the family of Bhoj Rajputra to Ranathambore, but Bhoj himself escaped this fate as he was at Delhi at that time. Great was the anger of the Sultan when he heard the news. He sent his great

general Ulagh Khan Governor of Bayana for revenge and Nasrat Khan Governor of Karra was ordered to assist him.

Ulagh Khan with a formidable army besieged Ranthambhore and offered two alternatives for his retirment. (1) Either Hammir should offer four lacs of mohurs, four elephants and give his daughter in marriage to Ala-ud-Din (2) or he should surrender the four Mughal chieftains who flouted the authority of the Sultan and had taken refuge at Ranthambhore. Hammir sent the reply that Ala-ud-Din could have from him as many sword cuts as the number of the gold mohurs, elephants and horses that he had demanded and that the Sultan should marry his daughter to Mohammad Shah.

The Gates of the fort were opened and a stubborn fight began. The invaders were defeated and fled to Jhaain with great losses.

Now Ala-ud-Din himself reached the battle field of Ranthambhore with fresh armnies from all the provinces of Hindustan. Hammir reached the battle field with his army. Fighting began early in the morning. Hammir overthrew the front lines of the Sultans army and pushed the multitude back with great losses but no fruitful results could be obtained. In the evening Hammir's army came back into the fort and looked after the wounded and made rationing of the existing supplies as no food supply could reach from outside as crops had already been destroyed by the invaders. After some days, the brave Chauhan again appeared from the fort and fell upon his enemies with great fury. The Gurjars with great zeal made attacks one after another on Khilji forces pushing them back and back but the Sultan was dispatching fresh army columns one after another till the Gujars were exhausted and in the evening all entered the fort and shut the gates. The Sultan

then besieged the fort.

The siege continued for months. The news of revolts by Muslim chiefs in Delhi and Oudh dispirited the besiegers but such was the dread of the Sultan that none dared to set off for Delhi or any other place. The rainy season began; the Sultan felt tired and sent a messenger to Hammir for negotiations. Hammir sent Rati Pal for deciding the terms of negotiation. The Sultan saw his torn clothes and hungry face and bribed him with the choicest of food and drank with him in a happy mood. The Sultan promised the governorship of the fort to Rati Pal if it fell in the hands of the invader. Over all of this, the happy news which the Sultan received from Rati Pal was regarding the worse condition of the besieged army. The Sultan postponed the retreat and Rati Pal informed the failure of his negotiations with the Sultan and began to discourage the besieged army. The Sultan continued the siege and not believing the success of Rati Pal offered his retreat upon the only condition that four Mughals should be surrendered to him. But the offer was scornfully turned down by Hammir.

The day came at last when Hammir, the last remnant of Gurjar race at Ranthambhore, declared the dreadful rite of Jauhar. Before this action he offered to escort the Mughal refugees to a safe place but they denied. The ladies of the fort ascended the funeral pyre. Hammir offered the succession to his younger brother Viram but he refused to stay behind. One Jaja by name was crowned. The Sultan had installed a pashib, near the fort wall (high plate form on wooden legs) to shoot arrows from there into the fort. Hammir with sword jumped to the head of the pashib, his brother Viram and Mughal Muhammad Shah followed him. The gates of the fort were

opened, the patriots of the country died upto the last man killing thereby a great number of the enemies.

Hammir Viram and Muhammad Shah fought bravely and killed many enemy soldiers but Viram himself was killed while fighting, Hammir fell fatally wounded and new Muslim Muhammad Shah had fallen wounded and lay faint. He was seen by Ala-ud-Din who accosted, What wouldst thou do, if I order thy wounds to be attended to, and save thee from this imminent danger; and after this how wouldst thou behave At this Mohammad Shah replied, if I recover, I would have the slain and raise the son of Hammir to the throne.

By this retort, the Sultan had him placed under the foot of a rampant elephant and crushed him to death.

The fort thus fell into the hands of Ala-ud-Din. Rati Pal and Ran Mal with their followers came forward to offer greetings and congratulations to the Sultan who said, those who have betrayed their natural sovereign will not be loyal to another. By the orders of the Sultan Ratipal was flayed alive and Ran Mal was put to death with all their followers.

Thus at Ranthambhore ended the resistance of the Gurjars 30.

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10 - E.I. vol. I page235.

11 - A.I. page 270 Part I.

The Chauhan ruler was called Gurjar Nath. Only his territory was called Gujrat.

12 - E.C.D. page 36.

13 - I.A. 1929 pages 234 to 236. Bhandarker,s list No. 250.

14 - Ibid

15 - Kirtikaumudi II page 27 - 28

16 - E.I. XXVI page 94.

17 - G.G, E.C.D., Chand Rasa and Tarikh Gujran by Hafiz Abdul Haq Sialkot 1931.

18 - G.G.

19 - I.A. Part XI page 711ines 12 - 13 of the inscription E.C.D. page 70.

20 - A.S.I.R. X page 98, XXII page 173, P.R.A.S, E.C. 1903 page 55.

21 - I.A. XIX page 254 (Kalanjar inscription, also see E.I. part V Appendix page 26 and A.S.R. XXI page 72; P.A.S.B. 1879 pages 143-144. Parmardin was not killed by Prithvi Raj But was killed by Qutbuddin.

22 - See original text of the inscriptions in the, Rajasthan Bharati, Vol. I, also see E.C.D. page 76.

23 - E.C.D. page 77. (the Mohilu or Mihlu Gurjars possess 19 villages in Gujrat Punjab – see Gujrat Gazetteer, S.G. page 134 and 177).

24 - Historical Inscriptions of (modern) Gujrat part II page 218. E.C.D. page 76

25 - (P.V XI 2-4; E.C.D. page 80)

26 - See chapter VI of this book.

27 - See Histories Taju -I -Ma - asir, Tabqat-i-Nasiri and Tarikh - 1 -Firishata etc. A scavanger father of Deep Chand Chauhan a clerk in Pak P.W.D in 1970 at Peshawar told the author that centuries ago his forefather's slaves were turned into scavengers at Kabul from where his grandfather came to Peshawar when Kabul was attacked by the Britishers.

28- G.G. E.C.D and T.G. page274 and also T.F.

29 - T.F., E.C.D. and H.M.

30 - G.G. Foreword to First Edition (Imperial Gujars) Para2.

Chauhans of Marwar - Nadol

The founder of the Chauhan dynasty at Nadol in Marwar was Laskshman Chauhan who was son of Vakpati Raj Chauhan of Shakambhari. The Nadol Chauhans were no less famous than their brothers of Shakambhari (afterwards Ajmer). Lakshaman came with some warriors to Naddul (modern Nadol, then a city of mahajans (trades-men) and Brahmans (priests) near about 867 A.D. The inhabitants of Nadol welcomed him as he protected the town from the Meds. The Meds were the bandits in the neighbouring areas who used to loot the villages and the caravans. Once in a fight with them in their own areas he escaped narrowly so he determined to form a fine cavalry. The people offered him happily the taxes and he arranged by one way or the other, twelve thousand horses. Now with ease he extended his dominion and brought the whole Marwar under his sway, built a palace and ruled over the area successfully.

Sobhit Chauhan also known as Shobhit, Sohit and

Sohiya succeeded his father Lakshman. This was the time of downfall of Kanauj Emperors, so their vassals Chalukyas, Parmars and Chauhans were fighting each other with their own ends in view Sohhit conquered the Arhuda (Abu) from Parmars and made its chief his subordinate.

Bali Raj Chauhan

The formidable Parmar Munj of Dhara defeated Mulraj Chalukya and on his further march northwards entered Marwar after rescue of Abu chief. Bali Raj Chauhan was defeated. The Parmar court poet Pan i Mal mentioned this defeat thus:- The people of Marwar trembled at the approach of Munj. The Gurjar ruler neither took food nor drink water. He did not enjoy the company of women. Giving up all sensual pleasure, he slept on sand and bore the hottest sun-shine. He underwent this series of penance in Marwar, as it were, with a view to obtaining even the smallest part of favour of thy lotus - like feet, O lion of Malwa.1^2 Thus Bali Raj accepted the lordship of the Parmars. His successor (his uncle), Vigrah Raj was also their subordinate.

Mahendra Pal Chauhan. He was son and successor of Vigrah Raj Chauhan and came to the throne near about 996 A.D. In 997 A.D. Munj the great was killed in Deccan by Tailap II and some relief was felt by the Chalukyas and Chauhans. Both the families got united in matrimonial relations. Durlabh Devi, sister of Mahendra Chauhan was married to Durlabh Raj Chalukya the ruler of Anhilwara (1009 to 1022 A.D.) and Lakshmi Devi, the second sister of Mahendra Raj was married to Nag Raj, the younger brother of Durlabh Raj Chalukya. The Chauhans of Sakambhari attacked Nadol but could not conquer it. Asva

Raj the son and successor of Mahendra Raj Chauhan passed his time in peace and built some temples after his name.

Ahil Chauhan

In his time Bhim Chalukya I of Anhilwara defeated the rulers of Abu Chitra Kut (Chitor), Bhinmal and the ruler of eastern Sindh. He also sliced a territory of Malwa. But the latter records of the Chauhans, as usual, boast of Ahil's victory over Gurjar - adhipati - Bhim – bhujah sanyapuram - jayad - ranesu - ye. 3 It therefore seems probable that Ahil Chauhan maintained his independent position and could not be subdued byBhim Gujar - adhipati (Gurjar king).

Anahil Chauhan

He was uncle of Ahil Chauhan. In his time the magnificent Bhoj Parmar of Malwa was the greatest ruler. Bhoj defeated Deccan ruler in revenge of Munj, Anhilwara narrowly escaped his rage. Bhoj reached in the north upto Kangra and defeated the Gurjar ruler Vakpati Raj Chauhan of Shakambhari the main branch of the Chauhans. 4 Anahil Chauhan marched on Shakambhari and rescued his kinsmen from the army commander of Bhoj. He also defeated an army of Turushkas (Ghaznavites)5. Col. Tod has written 1 Nadol prince hesitated not to measure his sword against Mahmud on his return from Somanath Mahmud changed his course through Marwar.1

BAL PRASAD CHAUHAN

He was the son and successor of Anahil Chauhan. He became a subordinate ally of Bhim I chalukya of Anhilwara. Bhim also defeated Krishna Raj Parmar of Abu

and made him captive but on request of Bal Prasad released him. Bal Prasad died in V 1117 = 1060 A.D.

Jendu Raj Chauhan

He was younger brother of Bal Prasad. The later records of the Chauhans speak of him as an independent king.

Prthvi Pal

He was son of Jendu Raj. He destroyed the army of Gurjar Karan of Anhilwara, and defeated the army of Turushkas.

Jojjal Dev Chauhan

Karan Chalukya, successor of Bhim of Anhilwara was driven out of Malwa by the Parmars, so Jojjal taking the advantage of the chance rushed Anhilwara and king Karn, the Gurjar, saved his kingdom with great difficulty.

Asha Raj Chauhan

Jojjal Dev and Asha Raj were younger brothers of Prithvi Pal. Asha Raj ascended the throne near about V.S. 1167 = 1110 A.D. He built tanks, gardens, temples and wells. He had relations cordial with Jains. After nine years he was driven out by his nephew Ratan Pal, the right claimant to the throne after the death of his father Prithvi Pal. Asha Raj passed his whole life at Anhilwara in the service of Gurjar emperor. So Ratan rose to a respectable position at Nadol and was succeeded by his son Raj Pal. Asha Raj's eldest son Katu Deva took the whole territory from Raj Pal who was granted a Jagir at Mandor.

Raj Pal had a queen and kept two other wives. His one son Sahen Pal Dev is termed as maharjputra. The head

of Raj Pal's family at Mandor was Sahej Pal a mention of whom with his brothers Rudra Pal and Amrit Pal is made in a Sundha inscription verse 32 but the name of this Sahan Pal is not included in the list.

Alhan Deva Chauhan

He succeeded his elder brother Katu Deva son of Asha Raj Alhan removed the Rajputras of Rajpal from the jagairs and granted them some land for cultivation. Katu Deva and Allan Deva were feudatories of Sidh Raj Gurjar emperor of Anhilwara, Alhan sided with the emperor Kumar pal in the fight against Arno Raj Chauhans of Ajmer in 1150 A.D. Arno Raj was made tributary of the emperor. Aronoraj died shortly after his defeat and was succeeded by his elder son Jagad Deva who was killed within one year. So Vigrah Raj IV the younger son of Arno Raj came to the throne of Ajmer. He wanted to wash the blot of his father's defeat, so he revolted against the emperor, attacked Nadol and drove out Alhan. The emperor Kummar Pal marched on Nadol destroyed the invading armies and took Nadol under his direct control. After sometime Vaijal Chauhan was appointed as governor of Nadol and Alhan Chauhan was made chief of Kirat Retahrad and Shive towns.

Alhan Chauhan rendered valuable services to his Gurjar emperor of Anhilwara (Gujrat Kathiawar). When Ahir leader Saumsar revolted in Saurashtra and killed the emperor's General Udayan Alhan was called by the Gurjjarpati.8 Alhan in 1145 A.D. led his Gujar army and suppressed the revolt. In the meantime the Chauhan ruler of Ajmer reduced the town of Pali in the domains of Nadol. The emperor transferred Vaijal Chauhan and restored

Nadol kingdom to Alhan Chauhan, who at once proceeded to Pali and took it into his possession. The three towns mentioned above were again given to its hereditary owner Someshvar Parmar, who had subjugated the Uch areas (modern Bhawalpur the kingdom of Bhatti and Johiya), for his master the Gurjaradhiraj.

Alhan built a temple of Shiv at Nadol and gave a monthly grant to the Jain temple Mahavir at Nadoe. In order to respect the religious sentiments of his subjects, he proclaimed non-slaughter of animals in his domain. Alhan died in about 1164 A.D.

The descendants of Alhan are worth note:-

He had three wives. Analla Devi the queen who was daughter of Raja Ahul. His second wife Shankra Devi was of unknown lineage.

His third wife belonged to Rasht Rora community whom he brought from Saurashtra in 1145 A.D. where he went to suppress the revolt. His son Kalhan was with him in that campaign. The prince Kalhan ascended the throne of Nadol and granted twelve villages including Jalore to his step mother Rora for her maintenance. Her son Kirti Pal is termed a Rajputra.12 Similarly another Kumar Singh maharajaputra of second wife of Alhan held some villages including Koreta. 13 Thus the families of Jalore and Koreta were Rajputras. The Jalore Rajputras are called Sonigara and the gold smith community in U.P. Punjab and Rajasthan claim to be Sonigara, these Rajputs are sons of gold smith women. Alberuni in 1030 examined the rules of matrimony in Hind. He has written every man of a caste may marry a woman of his own caste or one of the castes or caste below his; the child belongs to the caste of the mother, not to that of father. 14 Kalhan and Gajay Singh were sons of the same Kshatriy- an mother. Gajay Singh

had already been appointed a governor of Mandor by his father after driving the raj putars of Raj Pa1.15 Kelhan and Gajay Singh were vassals of Kumar Pal the emperor of Gujrat (Kathiawar). Kumar Pal died in 1174 A.D. and was succeeded by Ajay Pal, who died after 3 years and Bhim II, a minor who was put on imperial throne in 1177 or 1178 A.D.

Kalhan was a strong ruler. In 1174 A.D. he styled himself a Maharaja- adhiraj In 1178 A.D. his territory was called Gurjratta and his fort at Nadol was called Gurjar fort. 16 The same year he was attacked by Mohammad Ghori whom he defeated. The name of this warrior was written as Karan in foreign Muslims chronicles.

Bhim II of Anhilwara lost his imperial power in 1197 A.D. after his defeat by Ghoris and all his feundatories had become independent. When the Gurjars were facing Ghori armies in 1191 and 1192 A.D. Bhillam, the Yadava king of Devagiri invaded north. He is Mentioned as the terrifying roaring of a cloud to the flocks of those swans, the Gurjaras.17 However, he was defeated by Kalhan.18 Kalhan died in 1193 A.D.

Kalhan had two wives Mahibal Devi (E.I. XI page 49) and the other Jalhan Devi (E.I. XI page 52). He had three Rajputras Singh Vikram, Sodhal Deva and mahaRajputra Chamund Raj. Their mother held the village Sandrak; when they were grown up Singh Vikram was given the village Paladi (now in Sirohi district); Sodhal was granted Mandava Pur and Chamund Raj was granted Mandor of Kelhan's nephews, Ajay Singh son of Kumar Singh enjoyed a jagir of Bamner including Koreta village; Lakhan Pal and Sonapal sons of Kirtipal Rajputra were allowed to retain these lands by the foreign Muslims after their victories over the ruling Gurjars as these jagirdars did not fight

against the invaders.19

Jagat Singh Ghauhan

He was son of Kalhan from his queen and succeeded his father. His two sisters Shringan Devi and Lalhan Devi had been married to Dhara Varsh Parmar of Abu and Vigrah Pratihar of Gwalior respectively.

In 1192 A.D. Delhi and Ajmer were conquered by Ghoris. In 1193 A.D. Kanauj and Kalanjer fell into their hands and the foreign rule extended upto Bihar in the east. Kalpi Chanderi and Malwa were overrun. Every ruler faced the invaders singly. The people were running here and there for life. There was exodus from this side to that side and from that side to this side. In 1196 A.D. Bhim of Anhilwara awoke but the time had gone. He took with him Dhara Varash Partnar of Abu and Jagat Singh Chauhan of Nadol and besieged Ajmer but retired due the shortage of supplies. Qutbuddin received fresh reinforcement from Ghazni and faced Bhim near Mount Abu and gave him a crushing defeat. In their onward march the foreign armies overran the whole region up to Broach. Bhim saved his life but we hear no more about Jagat Singh Chauhan.

Some stone inscriptions at Bamner and Sendarav (both in modern Jodhpur division) and at Uthman (Sirohi district) mention the name of one Samant Singh. Dr. Bhandarkar has identified him as a feudatory of unfortunate Bhim Gurjar of Anhilwara. The relationship of Samant Singh and Dhandhal Dev to Jagat Singh is unknown. After them no Chauhan, is mentioned in Nadol.

Thus ended the Gurjar Chauhan kingdom of Nadol. In about 1231 A.D. the vacant possession of ruined Nadol was taken over by Uday Singh of Jalore who was son of

Samar Singh and grandson of Kirtipal Rajputra. His sister Lila Devi was married to the old Gurjar ruler Bhim Deva II of Anhilwara. This Gurjar Bhim Solanki died in 1241 A.D. His son and successor died in 1244 and his kingdom fell into the hands of Vaghela Gurjars. Uday Singh also annexed some parts of this tottering kingdom to his domains and sent one hindered camels and two hundred horses as a tribute to Sultan IItutmish of Delhi.

Nadol and Jalore had been under subjugation of Anhilwara, so Visal Deva Vaghela an independent ruler of Anhilwara attacked Jalore but Uday Singh jagirdar of the Sultan proved invincible for this Gurjar king.

Uday was succeeded by Chaching Dev who in turn was succeeded by his son Samant Singh. Samant Singh was followed by his son Kanhad Deva (Kanar Deva in foreign Muslim chronicles). In 1299 A.D. Alauddin Khilji marched on Anhilwara and in the way was enraged by the misbehaviour of Kanhad Dev who was a tributary of Delhi. After finishing Anhilwara forever, Alauddin sent his army to punish Kanhad Dev. Kanhad Deva proved the most important local dignitary in the time of Alauddin Khilji. He fought for fifteen years against the invader and in 1314 A.D. the last party of the defenders scarified their lives. Even Amir Khusro panegyrist of the Sultan admits “the siege of Jalore was withstood by the brave and haughty and did not fly even when their heads were cut into pieces”. But it is a fact of history that none of the local rulers helped each other against the invaders so did Kanhad Deva.

REFERENCES:

1. Bhandaris the descendants of Lakshrnan Raj were born by his second wife who was a Vaish by caste. Her sons were incharge of bhandars (stores) so were called

Bhandari (E.C.D).

2. JBBRAS, XVI page 173-174, - Kauthan grant. I.A.-XVI page 23, lines 41-42. Bijolia Inscription verse 10. Later record of Chauhans boasts victory but in fact Bali Raj was defeated.

3. Sundha Inscription verse 17. E.I. Vil-IX page 75, E.C.D. page 125.

4. Udaipur Prasasti Ed. Vol-I page 235.

5. E.I. Vol-IX page 57.

6. E.C.D. page 129.

7. E.C.D. page 133.

8. Sundha Inscription verse 32.

9. I.A. Vol-X page 159.

10. Somesvar's inscription of V.S. 1218= 1161 A.D. P.C. Nahar Jain inscription Vol-I page 251.

11. E.C.D. page 136.

12. E.I. Vol-IX page 70 to 83.

13. E.C.D.

14. Tahqiqe Hind, Translation Alberuni's India by Dr. E.C. Sachau, part II page 208.

15. JRASB Vol-XII page 102.

16. P.V. X-50, E.C.D. page 147.

17. G.G. by Munshi.

18. Sundha Inscription C verse 34.

19. History of Rajputana by Ojha page 42.

20. PRAS, WC, (1915-16) page 59, prachin Jam Leith Sangrah, E.C.D. page 139.

21. E.C.D. page 140.

22. PRAS, WC, 1907-1908 page 49.

23. I.A. page 194. I.A. Vol-XVIII page 108.

24. Taj-ul-Ma-asir by Isami.

25. E.I. Vol-IX page 78 verse 46. E.C.D page 151.

GURJAR FAMILIES OF ANHILWARA
(The Third Gurjars Empire)

The Chaora

The Chapotkat or Chap or Chavotak or Chaora is one and the same family. (1) The Gurjar rulers of Broach are referred to ones who belonged to Chapotkat family in 5th century A.D. (2) This family was known as Chap in 628 A.D. by Brahma Gupta at Bhinmal. (3) The ruling branch of the family at Wadhan has been described Chaotak.(4) Lastly, rulers of this family at Anhliwara were called Chaora (with hard R) in Gujarati and other territorial languages.(5) The first two branches of the family have already been described in this book. The famous names of Chaotak rulers at Wadhan are Raj Vikra Mank, Raja Pulkeshi and Raja Dharani Varah who lived in 910 A.D. and was a feudatory of Mahipal of Kanauj. After him the territory was annexed by Mul Raj to his domains. The last branch ruled first at Panchasar and afterwards founded Anhilwara.

Panchasar Kingdom

Panchasar is modern Panchsor a town near Radhanpur in Gujrat (Kathiawar). The Chap family was ruling there since long but it came to be known in history when its capital was destroyed in 696 A.D. There are three different versions about this fall (1) bardic version contained in Ratan Mala (1230 A.D.) of Ksma ji Kavi (2) Jain version of Merutung's book. Prabhand Chintamani. (3) other Prabhands and the Brahmanical version.(6) Abul Fazal in his Ain -i-Akbari (16th century A.D.) has also mentioned the downfall and the re-birth of the family with some mistaken personal names and accounts. The

downfall with some variations has been described in ancient books thus:-

Jay Shekhar Chaora was the king of Panchasar. His kingdom was very flourishing and the king was a man of learning and loved the learned. In his court there were many poets of whom Shankar was famous. Once Shankar was sent to the court of Raja Bhuyad in the poet's assembly where he read a poem in praise of the kingdom of his lord in such a way that Raja Bhuyad got annoyed and consequently fell upon the city of Panchasar. Jay Shekhar was slain in the battle. His pregnant wife Rup Sundri escaped with her brother Surpal. She gave birth to a baby boy namely Van Raj (or Ban Raj).

Once the child was playing when he was seen by a Jain monk Shilgun Sun. The monk realized by his face that one day he would be a famous ruler, so he brought him up and educated him nicely. Thus Van Raj grew up, arranged a mutiny and brought a territory under his rule. He founded a new city Anhilwara, (Nahar wala in Persian) which he made his capital. Van Raj was in fact the founder of the present Gujrat which was previously known by its different parts Kachh, Saurashtra, Anart, Kaivart, Sarsvat Mandal, Kathiawar and Lat.

Van Raj is stated to have lived for one hundred and nine years 696 to 806 A.D. (8) He became a king in 746 A.D. and founded Anhilwara in 765 A.D. after a shepherd of the name of Anhil who had pointed out a spot where a hare had chased a dog. Anhilwara was built on that spot.

The genealogy of the chaoras as given in an old book, Vichar Shreni (9) is as follows:-

JAY SHEKHAR (died in 696 A.D.)
VAN RAJ RULED 746 to 806 A.D.

YOG RAJ (806 - 842)

Ratn Aditya (842 to 843A.D.) Vairi Singh (843 to 848A.D.)

Kashem Raj (Khem Raj) (848to887 A.D.), these three were brothers.

Chamund (887 to 914 A.D.)

Ghaghad (914 to 941 A.D.)

Puad (941 to 960 AD.)

The dates have some little variations in different old Prabhands. According to Prabhand Chintamani, 10 the genealogy shows the following difference.

Kshem Raj (841 to 880 A.D.)

Bhuyad (881 to 910 A.D.)

Vairi Singh (910 to 935 A.D.)

Ratna Aditya (935 to 950 A.D.)

Samant Singh (950 to 960 A.D.)

The dates here also vary according to different books. It is clear therefore that after Kshem Raj the family was divided in two branches.

Van Raj was a talented hero and a good administrator. Two of his famous ministers were Shilgun Sun and Mahatma Vir. Anhil is also said to be one of his ministers in whose memory after his death Anhilwara was built by Van Raj who founded many towns, built several wells and temples. He built a palace for his tutor Shilgun Sun which, after his death, was converted to a temple. Famous Chapa Nir town was built in his time. Government revenue was collected in tatri a coin also prevalent in Bhin Mal. He had a navy and was owner of many ships which were sent to Africa and South East Asia for trade. Surat was the important port of this Gurjar Kingdom. Van Raj was a Shaiva by faith but respected all the other religions.

Yog Raj fought in defending his territory against the

invaders from the Deccan and surrounding rulers. He was very fond of armoury and had an excellent force. In every town he appointed judges to settle the public cases. Octroi charges were paid in the towns and cities by the merchants.

Kshem Raj annexed some surrounding territories to his kingdom. He was a highly cultured man and was a Sanskrit scholar. He started many Sanskrit schools, built temples and donated many villages to the shrines. His descendants who ruled upto 960 A.D. made no progress and in fact were subjugated ruler under the sovereignty of Kanauj. From the last ruler Samant Singh Chaora the kingdom went to Mul Raj of Solanki (Chalukya) family. Mul Raj has been mentioned in some old books as being the son of Lila Devi, sister of Samant Singh Chaora who died without a male successor.

All ancient local chroniclers who recorded the accounts of Van Raj and his successors in local Gujrati language have stated them Gujjars and called their territory Gujratta. (12) Special interest attaches to the Chapas or Chavadas, firstly, because of the undoubted proof that they are Gujjars, and secondly, from the fact that it was mainly through the Chapas that the Gurjjars, gave their name to Gurjaratra, and thirdly, from the statement of the astronomer Brahma Gupta who, writing at Bhinmal in 628 A.D. under the Gurjar king Vyagramukha, states that the king belonged to the Shri Chap dynasty.(13) Chaoras were Gurjars who came from Sindh and founded a kingdom at Panchasar but their accounts before 696 A.D. are not known to history.14

Chalukya or Solanki

Mul Raj Chalukya 942 A.D. to 997 A.D.

The ancestors of Mul Raj were feudatories of Imperial Gurjar Partihars of Kanauj in a part of modern Gujrat. Chalukya Bahuk Dhaval fought as feudatory in the wars of Nag Bhatt Gurjar Pratihar against the king of Bengal and against the forces of the Rashtra Kuts of Deccan. His son Bal Varman Was feudatory of Nag Bhatt's son Mihir Bhoj whose wife a Chalukyan princess was the daughter of Bahuk Dhaval. Raja Kalla was a descendant of Bal Varman. Raji who is a distinguished Maharaja Adhirak was son of Kalla. Thus this whole line had been feudatory in character. Up to 940 A.D. the Gurjar emperors of Kanauj had become too weak to control the feudatories, so Mul Raj son of Raja Raji and Queen Lila Devi was in a position to occupy Sarsvat Mandal independently. In 960 A.D. he became the ruler of Anhilwara but soon was subdued by Siak Parmar, the rising powerful ruler of Malwa.

In 974 A.D. Siak Parmar died and Mul Raj Chalukya threw off the yoke of Parmars but Raja Munj Parmar the successor of Siak attacked Sarsvat Mandal and Mul Raj took refuge with Raja Dhaval of Hasti Kundi. Then he reconciled with the Parmars. Mulraj's wife Maha Devi belonged to the Chauhan family and was daughter of Bhoj Deva Chauhan. Upto 977 A.D. their son Chamund Raj Chalukya was grown upto share his father's feats against the neighbouring rulers. They fought a successful battle against the neighbouring rulers. They fought a successful battle against a confederacy of Graharipu Ahir (ruler of Saurashtra), Laksha Raj (Ruler of Kacc), and the Sainclhav king who was assisted by the Bheels. Laksha Raj was released on request of his wife. Mulraj went to Prabhasa city and worshiped there in Somanath temple, which had been desecrated by the Ahirs. He granted to Somanath a Jagir of several villages for maintenance, competing for

supremacy in the North at that time. Mulraj left Anhilwara to the mercy of the Chauhans to face the Southern enemy Barappa of Lat. The extra ordinary valiant Mul Raj killed Barappa to whom retreat was unknown and took his elephants. (15) Mul Raj then reconciled with the Chauhans, who intoxicated with success had returned to their own kingdom. Mul Raj conquered Kathiawar and Navakot and also subdued Dharnivarah Parmar of Abu. His son Chamund Raj Chalukya annexed the Doab of the river Narbada and Mahi.

Chamund Raj Chalukya:- He ascended the throne in 997 A.D. after the death of his father. The Parmars attacked him but he survived cid did not submit to them. He reigned for twelve years with peace to undertake contentment. His pious sister Chachni Devi compelled him for pilgrimage to Kashi (Benaras), so he abdicated the throne in favour of his son Vallabh in 1009 A.D.

Raja Vallabh (1009 to 1010 A.D.):- His father Chamund Raj started for pilgrimage through Malwa where the Parmar ruler Sindhuraj deprived him of the insignia of the State, the royal umbrella and other valuables as he did not think it desirable for a pilgrim. Chamund Raj returned to Anhilwara and ordered his son Vallabh to regain the Sovereign power. Vallabh rushed to Malwa and besieged its capital Dhara but died of smallpox before conquest and his army returned to Anhilwara.

Durlabh Raj Chalukya (1009 to 1022 A.D.):- The old raja Chaniund placed his younger son Durlabh on the throne and himself retired to Shukla Tirth where he fasted for austerities unto death. Durlabh Raj did not extend his kingdom. He has been highly praised for his personal character by his chroniclers. His wife was a Chauhan princess a daughter of Bali Raj Chauhan of Naddul.

Bhim I Chalukya (1022 to 1072 A.D.):- Soon after Bhim's succession Mahmud invaded Somanath and hastily returned to Ghazna, after looting and burning it to ashes. His attack was such an unexpected and brisk one that no one could understand where he was going. If Bhim had time the result would have been reversed (T.G. by Nadvi page 260). Learning that Bhim is coming to check his return Mahmud changed his route, entered the marshy land of Kacch via Sind leaving many soldiers and animals behind who were caught by Bhim. Bhim conquered Abu area and also attacked Krishna Deva Parmar of Bhinmal and made him captive but on the intervention of the Chauhans of Naddul the captive was released by the Gurjar (16)

Bhim also defeated a Sindhi King in his capital Ghumli (17) and by crossing the river Indus he conquered another Sindhi king namely Hammuk. (18) He was checked by the Chauhans in Marwar (19) but he defeated Kalachuris and Paramars (20).

Karan Chalukya (1072 to 1096):- The son and successor of Bhim I was completely driven out of Malwa by Uday Aditya Parmar with the help of Chauhans. Vighrah Raj III Chauhan of Shakambhari gave Uday Aditya Parmar an excellent horse, riding which he vanquished Gurjar Karan. (21) The Chathans of Naddul Prithvi Pal and Jojjal also attacked him. However he saved his kingdom from all his neighbours and firmly established himself on Anhilwara.

Karan was, handsome as the god of love, and so was Minal Devi, a princess of Kadamb family of Karnatak. Both seeing each other's portraits fell in love, Karn's minister Munjal arranged their marriage. Kant ruled upto 1096 A.D. and the same year he died. He was succeeded

by his son Jay Singh.

Jay Singh Sidhraj, the Great. Founder of Third Gurjar Empire (1096 to 1143 A.D.)

Jay Singh ascended the throne .when he was quite young. He worked for some time under the guidance of his mother and ministers like Shantu, Munjal and courtiers like Asvak, Gangil and Amba Prased etc. After his mother's death he rose by and by to full stature. He did not like to have a team of ministers who worked on party politics, so he dismissed many of them – a bold step indeed.

In 1114 A.D. he punished the Ahir Ra Khangar who had arisen in Karns time. He started Singh Era the same year and appointed Sajjan as governor of Saurshtra. Barbarak, master of a newly constructed strong-hold in the forest, harassed the devotees of the temples and on one occasion he destroyed a temple of Maha Kal, Jay Singh on hearing the news attacked him but in the battle his sword was broken, so the king engaged him single handed in an all sorts of sword play. With the muscles of a giant, he crushed Barbarak in his powerful arms whereupon the victim vomited blood and dropped down fainting. Jay Singh wanted to kill him but the wife of the victim Pingalika interceded and he was set free. Thenceforth Barbarak became Kings personal attendant. This Barbarak, whose tongue was unknown to the people, went in disguise with the king during the nights. Next day when the people and officers came to know the truth, they were astonished and thus Jay Singh became famous as Sidh Raj with this virtue and a super natural embodiment of sovereignty to prove great ability of administrable.

Satisfied with control over Anhilwara, Sarsvat, Saurashtra and Kacch, the king turned his attention to the neighbouring states. In 1123 A.D. he conquered Gwalior

and in 1127 A.D. he annexed the area now called Kotah district. (22) He also defeated the Chauhans of Naddul who subsisted on lotus feet (23) of the ruler of Anhilwara. He then proceeded with a powerful army against the ruler of Kiradu (now Jodhpur area upto Bikaner), defeated him and annexed the territory upto Sutlej to his domains.24 He subjugated the Chauhans of Shakambhari.25 He also subdued a Sindhuraj (Somra chieftain). A mlechha ruler sent an ambassador to his court. 26 The emperor Sidhraj inflicted a defeat on Vikram Aditya VI Chatukya of Badami (Maharashtra) and now his southern border was Tapti river where he built a fort at Thana. (27)

The Parmars of Malwa were enemies of Anhilwara for generations. In 1135 A.D. Sidhraj with a formidable army marched on them. Arno Raj Chauhan of Ajmer, Asa Raj Chauhan of Naddul and Bheels were his fighting vassals. His own army chiefs were Keshav and Madhav. Jaysingh reached the banks of the river Shipra, laid siege of Ujjain but Yashovarman Parmar fled to Dhara. Jay Singh Sidhraj now marched on Dhara and besieged this fortified town. The Parmar army fought under command of its general Jesal but was defeated. Yasho Varman Parmar was made captive. Madhav was appointed governor of Malwa. The triumphant army came back to Anhilwara. The emperor Sidhraj and the defeated Yasho Varman were riding the same elephant. Later on the emperor gx anted Yasho Varman a principality on the banks of Kali Sindhu in Malwa. Thus the fort of Chittor with its Guhilot rulers who were vassals of the Parmars till then was also included in the Chalukyan empire. Arnoraj Chauhan of Shakambhari proved most loyal in these campaigns, the emperor gave his daughter Kanchna Devi in marriage to Arnu Raj Chauhan.28

From the ancient record it appears that emperor Sidhraj had a success over the Chandelas in the east, (29) but Madan Varman Chandela's boast is also recorded to have defeated the Gurjjaresvar (30) in an instant. It shows that the battle was indecisive; however Jay Singh Sidhraj undoubtedly was the unchallenged emperor in the sub-continent of his time. His empire extended from the river Sutlej in the north to river Tapti in the south and from the river Indus in the west to river Chambal in the east. The emperor became too old to embark upon fresh conquests. No doubt, having satisfied with his vast empire but sad for not a son, the emperor died in 1144 A.D.

Throughout Jay Singh stood firm in the faith of his forefathers. He was a great devotee of Shiv and had made the pilgrimage to Somanath but he respected all the religions (31) He honoured a Jain, Hem Chandra by name and removed constraints under which the Jains had suffered. He also respected the Muslims who had settled on the sea shore towns Mohammad Awfi writes that during his stay (in 1223 A.D.) at Kambayat (Cambay) he came to know an incident relating to Jay Singh, the ruler of Nahr wala (Anhilwara):-

Some fire worshippers instigated a number of infidels to attack the Muslims of the place and their mosque. The Muslims were attacked and eighty of them were slain, the mosque was burnt and the minaret destroyed. Khatib Ali, the Imam, approached Jay Singh and presented the case in the form of a long poem composed in Hindi (the then local language). Jay Singh heard the case attentively and ordered the Imam to stay at Anhilwara till decision on the case. The same night the king went secretly to Cambay and made his own investigations into the affair and was satisfied that the Muslims had been

slain without justification. Then he decided the case in favour of the Muslims, presented them with one lac of Balotras (local coins) to enable them to rebuild the mosque and the minaret; Khatib Ali was also rewarded and the offenders were punished (33).

Chandra Sun i in 1136 A.D. wrote his book Munis Vart Swami Chant in the then local language, in which he described the kingdom of Jay Singh Sidhraj by the name of,Gujjar-desanuni.

Keshav, an army commander of Jaysingh Sidhraj erected a temple in vs. 1196 (1140 A.D) at Dohad in the memory of his mother. There is an inscription in Sanskrit on its stone pillar describing, Sri Jaya Singh Deojasti bhoopo Gurjjar - Mandalay. i.e. In the reign of Shri Jaya Singh, Gurjjar King this temple is Constructed by me (Keshav) to seek blessings of my mother. (These two contemporary evidences show that the word Guijar is the corrupt form of the Sanskrit word Gurjjar).

Emperor Kumar Pal the Great (1144 to 1174 A.D.)

The pedigree tree of Kumar Pal Chalukya is as under:-

Junior wife Udaimati = Bhim I = Bukla Devi, the senior wife

Karn (1072-1096)	Khem Raj
Jay Singh Sidhraj	Dev Prasad
Only one daughter Kanchna Devi married to Arno Raj Chauhan of Shakambhari	Tribuhvan Pal

Kumar Pal Mahipal Kirti Pal Parmal
1144 to 1174 A.D.

One daughter	Ajay Pal (1174 - 1177)
Mul Raj II	Bhim Dev II

(1177 - 1178) (1178 - 1242)

Bhim I (1020 - 1072) had two wives Bukla Devi the senior and Udaimati the junior. Jay Singh Sidhraj was grandson of Udaimati and Kumar Pal was a son of great grandson of Bukla Devi, Tribhuvan Pal, had been slain in a battle of succession, so Kumar Pal passed his days out of the capital during Sidhraj's rule. After the death of Sidhraj, a majority of the ministers and courtiers who were mostly Jams assisted Kumarpal to ascend the throne. His brother - in -law Krishna Deva the army chief husband of Parmal Devi also made his forces ready to help him but soon he revolted, so Kumarpal had to remove him from his post. After this incident several divisions of the army openly revolted, but Kumar Pal firmly suppressed the revolt. Kumar Pal also removed Katu Deva Chauhan from Naddul who had revolted against him and appointed Vaijjal Deva Pratihar as a governor there. Katu Deva's brother Alhan Dev Chauhan, who was loyal was granted Kiradu, Radhad and Shiva in Marwar.

Arno Raj Chauhan sensed the instability of Kumar Pals succession and being instigated by Kumar Pals opponent at Anhilwara such as Chahad etc. claimed the throne of his father-in-law, the Sidhraj Chalukya. He marched on Anhilwara but was given a crushing defeat by Kumar Pal. In this campaign Alhan Chauhan showed his gallantry and proved loyalty to Kumar Pal. He also fought successfully for his overlord in Saurashtra so Kumar Pal Chalukya granted him, his ancestral Chauhan Kingdom of Naddul, and Kiradu area was handed over to Soneshvar, who had conquered two forts on behalf of the king. In 1150 A.D. Arno Raj Chauhan in alliance with Ballal of Malwa again revolted. Kumar Pal left the task of Ballal for his generals Kark and Yasho Dhawal Parmar of Abu and

himself marched on Arno Raj who had entered Marwar. Arno Raj fled to Ajmer but this time Kumar Pal following him besieged Ajmer, where Arno Raj was defeated and on request for pardon was granted vassalage. Then Arno Raj wished to give his daughter in marriage to Kumar Pal who accepted the offer but the marriage took place at Anhilwara. On the other hand in Malwa, Ballal was defeated and killed in front of Yasho Dhawal Parmar the Gurjarabrahmasenani. 33 (Gurjar - brahmsenani = Gurjar - holy - commander). Arno Raj Chauhan was killed just after his humiliating defeat by his elder son who was slain by the Chauhans for his son. Vigrahraj IV Visal Dev the younger son of Arno Raj Chauhan seeking them to take revenge but he was ousted by the imperial forces. He died in 1170 A.D. and Kumar Pal the Gujar emperor allowed Someshvar, the son of Arnoraj Chauhan and Kanchna Devi Chalukya to assume the charge of Ajmer. Though Arno Raj had been hostile to the emperor but his son Someshvar was brought up and married to Karpur Devi a princess of Kalachuri family, at Anhilwara under the patronage of the emperor. In turn Someshvar proved loyal to the emperor throughout the period of his reign. Someshvar Parmar, a general of imperial army brought Ucch kingdom under protection of his emperor in 1170 A.D. Kumar Pal thus became the unassaible monarch between Ganges and Indus in the south of Sutlej.

Kumar Pal Chalukya, though a Shaive by birth, had a great inclination towards Jainism. Not only did he give upon meat and wine, but also prohibited the slaughter of animals throughout his empire. The Chauhans of Jabalipur, Naddul, Meda Pat (Mewar) and Sambhar all gave up meat and wine in 1160 A.D. These Chalukyas and Chauhans were practicing non-Violence and the time was preparing

to kill them. Those rulers who do not know how to kill are themselves killed by the foreigners.

No doubt among kings Kumar Pails a unique figure. The building of wondrous forts or architecture or attracting poets and scholars to his court had no appeal for him. He was incapable of indulging in grandiose projects of conquests or monumental buildings and he did not love adulation. He was peace loving; he preserved the empire which he had inherited. He ruled well and wisely, if not as valorously as his uncle, the great Sidhraj. (G.G.).

There have been many writers who have left valuable records about his life and kingdom. As per statement of Someshvar in his Kirtihaumodi.

The Ganges river to the east the Vindhyas mountain to the south, the Indus river in the west and north hold the territory where rule the Turushkas (Turks) these are the bounds in which Chalukya roams with might.

There were other contemporary writers. Hem Chandra calls him Gurjarendra (34) and the people as Gurjaran, (35) Jay Singh Suri calls him Gurjaradhipati Chalukya Vans (Gurjar king of Chalukya family) 36 and Somaprabha calls his kingdom Gujjar Deso. 37 the old books (Parabhands) look the reign of Kumarpal as the golden age.

Emperor Ajay Pal the great (1174-1177 A.D.). The emperor Kumar Pal died without a male issue in 1174 A.D., and was succeeded by .hi S nephew Ajay Pal after civil strife. Ajay Pal maintained the imperial power of his uncle. He forcibly exacted tribute from Someshvar Chauhan of Ajmer which Kumarpal did not take due to his kindness towards Someshvar Chauhan, who was son of the daughter of Sidh Raj, and whom Kumar Pal had brought up. Samant Singh Guhila attempted a revolt. The emperor

sent an army under command of Parahladan, the brother of the Parmar chief of Abu, who brought the rebel under control. This Prahladan was granted a jagir where he founded a town Prahladan Pur (modern Palan Pur).

Mulraj 11 (1177 - 1178 A.D.) After Ajay Pal's death his four years old son Mulraj II was placed on the throne and the mother queen Nika Devi worked as the regent. Vindhya Varman Parmar of Malwa raised a revolt but was defeated by the imperial army under command of Kumar, the father of the poet Someshvar. The other Someshvar, the Chauhan of Ajmer married his daughter to Samar Singh Guhila and betrothed his son Prithvi Raj to the daughter of Jaitsi Parmar of Abu thus making an alliance against the emperor. But he died early in 1178 A.D. His son Prithvi Raj wanted to take revenge from Ajay Pal. As a matter of fact the seeds of kindness which Kumar Pal sowed in the land of Chauhans had sprinted into animosity. The Chauhans had been subordinate of the imperial Pratiharas, and after their downfall, were vassals of the Parmars. After the decline of imperial Parmars, the Chulkyas rose to imperial power and the Chauhan of Ajmer became their tributaries. Power of Arno Raj Chauhan was crushed by Kumar Pal. But he showed his negligence towards Vigrah Raj successor of Arno Raj who roamed wild from Milian to Delhi. After the death of Vigra Raj, his step brother Someshvar Chauhan came to the throne of Ajmer with the permission of the emperor, Someshvar had been brought up by the emperor Kumar Pal so the emperor left him totally unchecked. Ajay Pal the successor of the emperor demanded tribute from Someshvar who paid it angrily. After his death his successor Prithvi Raj Chauhan turned hostile to Anhilwara, this hostility of Prithvi Raj Chauhan weakened the consolidated power of the Gurjars Had he been loyal to

the central power of the Gurjars he would not have destroyed himself and his whole race.

With four years 1174 to 1178 A.D. the political integrity of the Gurjars was shattered to pieces. Under these circumstances Mohammad Ghori marched on Anhilwara through the kingdom of Ajmer, but Prithvi Raj did not move. The Chauhans of Ajmer were glad to see that their two enemies the Chaulakyas of the south and the Ghoris of the north were fighting and destroying each other. 38

When the news of Ghori's invasion reached Anhilwara, an army was arranged by the loyal warriors such as brave Kalhan Dev of Nadol (who is known to foreigner's historians as Karan) and Dhara Varsh Parmar of Abu. The mother queen Nika Devi sat on an elephant with her child Mulraj, the emperor. The Gurjar army marched on to check the advancement of the invader and met the enemy near mount Abu where Mohammad Ghori was severely defeated and escaped to Ghazni.39 During the battle Mul Raj the child emperor died in the lap of the mother queen. 40

Bhim II Chalukya the unfortunate (1178 to 1241 A.D.)

Bhim Deva the younger brother of Mulraj better known as Bal Shim (the child Bhim), ascended the throne at an age of 2 years. The provinces tried to over throw the yoke of over-lordship of Anhilwara but were subdued by the army commanders of the baby emperor, yet the Chauhans of Ajmer became unruly under the leadership of the young Prithvi Raj Chauhan. Prithvi Raj independently continued a long war with the Chandellas who were assisted by Jai Chand of Kanoj and in Deccan Chalukyas of Badami were replaced by Hoisel family of Mysore and

Yadava family of Dervagiri.

Mohammad Ghori was watching keenly the affairs of the sub-continent after his defeat by the emperor of Anhilwara in 1178. He planned by avoiding strong Anhilwara to reach upto the river Ganges to the borders of Jai Chand with whom he had made friendly relations. When the impetuous Chauhan became successful in subduing Chandellas after 12 years struggle with great bloodshed on his own side, Ghori did not let him rest. By crossing the river Sutlej he occupied Bhatindah a town in the Chauhan kingdom and reached Taraori a place in district Karnal, where he was defeated by the furious Chauhan. Next year in 1192 A.D. he again invaded Prithvi Raj with full preparation and killed him. Now the whole territory upto Ajmer, Delhi, Kalanjar and Kanauj lay dead under the feet of the marauders Ghoris. Daily thousands and thousands of hordes were entering in the country with the sword in one hand and ropes and chains in the other looting and capturing beautiful boys and girls. The whole population was dis-signalized upto Bihar (Jai Chand being killed the next year in 1193 A.D.) Anhilwara stood aghast at this sudden situation. In 199, A.D. Qutbuddin, the military general of Ghoris besieged Ranthambhore to kill the remaining Chauhan warriors. The proud Chauhans never thought of taking help from Anhilwara and now it had become impossible for Anhilwara to check such a huge flood coming from Afghanistan, Tajikastan, Kazakastan and even from Mongolia. However Bhim could not see the slaughter of the Chauhans near his domains, so he marched to Ranthambhore and defeated Qutbuddin, who fled to Ajmer, Bhim besieged Ajmer but he had no regular supply of food and fodder, so he returned. Meantime new reinforcement came from Ghazna and

Qutbuddin coming out of Ajmer with this new army advanced towards Anhilwara. Chalukyan Gurjar army met him near mount Abu where the Gurjars were completely uprooted. Fifty thousand Gurjars lay dead on the fields and twenty thousand were made captive. Bhim with - drew to a distant place. On further advance the invaders looted and destroyed Anhilwara Pattan (Nahar wala), plundered the whole region upto Cambay, where they were checked by with loot and slaves the invading forces retired and Qutbuddin appointed a governor at Anhilwara who on reappearance of Bhim fled to Delhi.

Though Bhim had been able to reoccupy the mounds of his capital but the organised foreign invasions drained Gurjar Desh of men, recourses and dignity. The warriors, the chiefs and commanders were slain and the life became so disorganized that petty officers or chiefs (Thakkurs and Patels) became virtually independent and the people were migrating from this side to that side and from that side to this side. We now see between 1197 and 1199 A.D. Bhimak and Sudra, both thakurs, held the posts of ministers whereas previously Thakhurs were only village officers. At this stage we also see even a Rajputra (Chachig Dev) first in history having held the post of prime minister and incharge of royal seal (Bhim's seal).41

The Parmars became independent. Vindhya Varman Parmar now occupied Dhara. His epigraphic record states:-

He was eager to extirpate the Gurjjar. His wonderful sword tasted blood in war, with Dhara rescued by it, assumed three edges as it were to protect the three worlds. 42

Vindhya Varman died in 1200 A.D. He was succeeded by his son Subhat Varman. Singh Chauhan,

unfortunate Bhim's feudatory, changed his loyalty to Subhat Varman who marched on Anhiwara Pattan and sacked it. His epigraphic record mentions:-

A fire of prowess of that conqueror of the quarters (Subhat Varman) Whose splendour was like the sun's in the guise of forest fire, even today blazes in the Pattan (city) of the blustering Gurjar.43

Unfortunate Bhim Chalukya fled somewhere in Saurashtra or Kacch. The Victor Subhat Varman Parmar marched in his pursuit but Bhim's governors of that region Sri Dhar and Rana lavan Prasad checked the advance of the victor and made the country stable again that has been shaken by the multitudes of war elephants of Malwa. 44

After the withdrawal of the Parmar army a Chalukya Jay Singh ruled over Anhilwara 1210 A.D. to 1226 A.D. In 1223 A.D he rescued the country from a third Parrnar Gurjars invasion conducted by Arjun Varman, son of Sabhat Varrnan.

In 1226 A.D. Bhim the unfortunate was placed again on the throne of Anhilwara by his loyal officers like Wirdh wal, Rana Lanvan Prasad and Vastu Pal. By this time provinces like Malwa, Mewar, Lat and Marwar had become independent, and were being invaded one by one, by the foreigners. The Guhilot Gurjjars of Mewar (Chittor) who got renown over the years declared independence in 1235 AD.

Bhim lithe unfortunate was thus the nominal ruler of a small principality in his last days and was a puppet in hands of his officers. He died in 1241 A.D. and was succeeded by his son Tribhavan Pal who died in 1244 A.D. The kingdom thus went into hands of Visal Deva, son of Viradhwal Chalukya, an officer at Dholka in the region

called Vaghel from which his family obtained its name Vaghela (Baghela or Ghela).

The Gurjjar Ranas

At Anhilwara

The word rana means a fighter particularly a freedom fighter. The Gurjjars kingdoms of Lahore, Ajmer, Delhi, Kalanjar, Ujjain (Dhara) and Anhilwara etc. were finished upto 1197 A.D. by the foreign invaders. The remnants of the royal houses and their commanders organized resistance at different places and were called Ranas. The Ranas of Lahore fought against Kashmir for some years.

The Gurjar Chauhans put up resistance at Ranthambhore and the last Rana Hammir scarified his life in 1302 A.D. At Chittor; the resistance ended in 1300 A.D. Similarly the resistance continued in Gwalior, Malwa and Jeja Bhukti which have already been described in this book. Here the accounts of Ranas of Anhilwara are given:-

Lavan Prasad Vaghela: - The Maha Rana was feudatory of Bhim Solanki (Chalukya) at Dholka. He rose as a light after the darkness had set in. 45 Many other patriotic heroes also took arms and checked the advance of the foreigners in 1197 A.D. In this campaign one Jay Singh Chalukya put in his lot to save Anhilwara in all the campaigns against their Guijar Desh. In 1226 A.D. Sultan Iltutmish invaded Marwar, Viradh wal, old Dharavarsh of Abu and his son Soma Singh stood together in resistance and pushed the Sultan out of Marwar. Lavan Prasad died in 1236 A.D. and his son Viradh Wal also died after four years in 1240 A.D.

Maha Rana Visal Dev Vaghela: Visal Dev took

charge of the whole administration of Anhilwara kingdom in 1240 A.D. and was entitled as Maha Rana (G.G.394). The old emperor Bhim still lingered living on his maintenance. At last Bhim Solanki the nominal king of Anhilwara died in 1241 A.D. and was succeeded by his son Tri-bhuvan Pal but the prince also died after three years in 1244A.D. Visal Dev Vaghela assumed the charge which he had enjoyed already in fact with his ministers Tejah Pal. His other ministers were Vastu Pal Vanik (Bania), Someshvar (the writer of Kirti -maumdi) and Nagad. Visal Dev as a ruler now marched against Rajputra Udai Singh of Jalore on a punitive expedition as that Rajputra has got sanad from the invaders, But Uday Singh proved invincible for the Gurjar Lord.46

In 1247 A.D. Singhan Yadav of Devagiri in Deccan invaded Anhilwara but was driven back by Visal Maha Rana Visal married Lakshmi.the Hoisel princess of Dawarsamudr in Deccan, so Devgiri hesitated to attack Anhilwara again. The Guhila chief of Mewar Teja Singh (1260 - 1267) once invaded but Visal defeated him.

Maha Rana Visal was not only a brave warrior but he was also a great patron of art and learning. At his court there were three Nagar Brahman poets (1) Maha Kanak (2) Krishn (3) Vanak and Asi Singh who wrote the book Sukritasankirtan and his disciple Amar Chandra were also his courtiers. The old Someshvar the foremost of the poets, the family priest, historian and diplomat, descendant in an unbroken line of the great priests who had crowned Mul Raj Solanki (Chalukya) was alive till 1253 A.D. so that he was able to see the success of his state-man like vision in inspiring Lavan Prasad Vaghela to take over in 1197 A.D. In Dabhoi inscription of 1253 A.D. the poet prays to God, Oh Lord, one ruler of all the worlds, I

pray for your mercy. Oh Lord, I offer but one prayer. Let Visal Dev be free from enemies. Let him be victorious till the end of time. 47

Visal Dev abdicated the kingship in 1262 A.D. placed his nephew Arjun Deva on the throne and passed his remaining life in penance.

Rana Arjun Deva Baghela (1262 - 1274 A.D.):- The ruler of Devagiri, Ram Chandra (Singhan's son) attacked his territory but returned ruining the bordering lands. 48 Arjun Deva then ruled peacefully at Anhilwara upto 1274 A.D. the year he died in. He was a liberal and cultured ruler. In those days there was loot, destruction, rape and arson everywhere committed by the foreigners but Aijun Deva proved an exemplary civilized ruler. He was a Vedic but he respected the people of all religions. The Jains who had migrated from the ravaged territories constructed their temples in great numbers in his kingdom. He allowed Nuruddin Firoz a ship owner to purchase the land for the construction of a mosque near the town of Somanath and dedicated certain shops for its maintenance. A trust was established for this mosque by the minister Rana Mal Dev.49

(This grant is a unique record of the time preserved by the archaeologists.).

Arjun Deva was succeeded by his elder son Ram Dev who died after a few months and was in turn followed by his younger brother Sarang Dev.

Rana Sarang Daive (1274 -1296 A.D.):- Sarang Dev fought against his ancestral enemy the Yadava king, defeated one Goga the ruler of Malwa. This Goga (Koka) has been described as being the prime minister of Malwa by Amir Kusrau (in his book Khazain-ul-Futuh). Sarang Deva died in 1296 A.D. and was succeeded by his nephew

Karan.

Rana Karan Baghela (1296-1299 A.D.):- The inscription of 1298 A.D. describes Karan as protecting his people in accordance with Vedas and Sastras. 50

The next year in 1299 A.D. Karan was attacked by Al-ud-Din Khilji's forces. Karan faced the invading army at Ashapalli (near modern Ahmedabad) where he suffered a crushing defeat. On hearing the news of defeat the ladies of the royal house sat on pyre. Karan saved his life and died in obscurity in the far south.

The victorious army under command of Alap Khan, Ulagh khan and Nusrat Khan proceeded upto Surat and Rander. The plundering was carried on with systematic skill by method of establishing a chain of military out posts. Alap Khan reached Somanath where the defenders such as Mal Sut and Padmal fell fighting at the door of the temple on Saturday, June 6, 1299 A.D. 51 Tin Prabha Suri a contemporary writer has given the date of this invasion in Vikram year 1356 corresponding to 1299 A.D.

This date is corroborated by foreigner's chroniclers, who are unanimous in placing it in the third year of Ala-ud-Dins reign. They have also unanimously mentioned that Map Khan broke open the temple of Som Nath, shattered the idol to pieces and carried away the fragments in a cart to Delhi by saying we shall make 'Chunam' of it.

Padam Nabh in his book Kanhadade-prabhand indignantly asks:- O Rudra Lord, Thy wrath reduced to ashes, the graceless demons of yore; thou didst then overspread the earth with unarm, the power which oppress the gods thou did shatter- As the wind blowth away the chaff. Thou didst put to flight - The wicked demon- Tripura.

Oh destroyer, I Padam Nabh ask thee - where is

that mighty trident of Thine?

The conquering army burnt villages, devastated the land, 'plundered people's wealth, took Brahmans and the women and children of all castes captive, flogged them with thongs of raw - hide and,, as it carried a moving prison with it, converted the prisoners in to obsequious Turks.

Amir Khusrau a contemporary writer and a courtier of Ala-ud-Din in his book Khaza - inul - Futuh states:-

Ulagh Khan was instructed to devastate the region. The country was overrun with the flood of war, and great consternation befell Somanath which had been previously destroyed by Mahmud. Karan fled to Deccan.

At that time the territory taken over from Rana Karan was generally called Gujrat, a portion of Gurjar Desh was annexed to Delhi kingdom and its first governor Tartar khan was appointed by the Sultan. K.M. Munshi writes:-

Thus ended the unfortunate career of the last of the Imperial Gurjars, who had created and consolidated Gujrat, raised it to the very height of glory and its people to a strength and prosperity never before known. 53

In his love poem Ashiqa or Dawal rani wa Khizar, the contemporary Amir Khusrau mentions that Rai Karan's wife Kamla Devi was captured fleeing and brought to Delhi for Sultan Ala-ud-Din. Kamla became favourite wife of the Sultan. And on her request her daughter Daval Devi was snatched from Karan after a second attack on Gujrat. Karan fled to Deccan where he died somewhere and Deval Devi was married to Khizar Khan after he had fallen in love with her.

The story of Kamla Devi and Deval Devi with both names curious in royal houses of those days has been recently challenged by some Hindu historians like Dr. Baini

prasad, M.M. Ojha, Dr. K.R. Qanugo, K.M. Munshi Dr. Ashirvadi Lal Sri Vastav and Professor Sri Ram Sharma. They have put forward some objections to the historicity of the story:-

(1) There was only one invasion over Gujrat (2) The love poem is fictitious written in Tughlaq period by Amir Khusrau When he was old, as disparaging remarks about Khizar Khan and others could not be given in their lives (3) The contemporary Hindu writers who mentioned in detail the reason, account and subsequence of the invasion did not mention the abduction of such named two ladies of the royal house.

Isami stands chronologically next to Amir Khusran as he went to Devagiri in Sultan's time. Isami describes another campaign. According to him Malik Ahmad Jhitam accompanied by Panch Mani came to plunder Gujrat and made a night attack on Karan at his quarters probably Baglana. Karan fled, Dawal fell in captivity. 54 Isami does not mention Kamla Devi anywhere.

Third comes Barni who completed his book Tarikh-I - Feroz Shahi in Tughlaq period eight years after Isami. His uncle Ala -ul - Mulk was the Kotwal of Delhi in Khilji period. Barni mentions only one invasion of 1299, in the third year of Ala - ud - Din's reign. He says that Karan fled to Yadava king at Devagiri and Kamla and Deval fell in hands of the invaders.

The later historians like Badauni, Nizam - ud - Din and Firishta more or less rely upon Ashiqa and Tarikh - I - Feroz Shahi only adding a few fanciful stories of their own.

Among the Hindu writers Merutung 55 and Jin Prabha Sufi were 'contemporaries of Ala -ud- Din. Both of them have mentioned in detail the reason, account and subsequence of the invasion but they did not mention the

abduction of such named two ladies of the royal house. The third Hindu writer who also did not mention such incident completed his Gujrati book Dharanaya near about 1380 A.D. The second writer Jin Prabh Sufi near about 1310 A.D. states:- oh terahsya chappan vikkam varise Allavadeen, surtanas, Kanitth O bhaya ullu Khan amadhijjo Dhillipurao Gujjardharana patthio.57 Translation:- It was 1356 V.S (1299 A.D.) when Ala.ud - Din Sultan sent Ulagh Khan from Dhillipur (Dilli = Delhi) to destroy Gujjar Rana:

Third local writer near about 1380 A.D. stated:

raiyasane stith Karno Maharaj pratapvan.
jatormatyastasya dushtonirguno Madhavahavay.
Desh- drohkar, pap, dushtatma cha kuldham,
Kshatrajayasya vidhvanso mlechrajsya sthapak.58

Translation: - The glorious Maharaj Karan was ruling, when this wickwd, graceless and sinful minister Madhava, the blot on his country and race, destroyed the rule of the Kshatriyas and established the rule of mlecchas.

The fourth local writer Padam Nabh in 1456A.D. writes:-

tini avsari Gujardhar - rai Sarang Deva nami bolai.

tini avganiu Madhav banbh, tanhi lagai vigrah arambh risabyu mulgu pardhan, kari partigya neemyu dhan. Gujrati nun bhojan karoon, ju Tarkany anu aroon.59

Translation: - At that time was ruling Gurjar king namely Sarang Dev, when this wicked Madhava created mischief. He avowed he would not take food in Gujrat unless and until he called for Turks.

Merutung and other two writers after him blame Madhav for calling the Turks but it is not known why Madhav betrayed his country and master. It was Padam Nabh in 1456 A.D. who unveiled the mystery. He writes that Madhava wanted to revenge himself on Karan who

being enamoured of the widow of Madhav's brother appropriated her." Therefore it is clear that Karan fled to Baglana with Kamala Devi the widow of Madhava's brother and her child, so no guard and no kith and kin of Karan followed him. It is natural in such criminal cases. The spies particularly Panch Mani Brahman informed the Sultan about his refuge. The Sultan sent another military column with Panch Math who secretly reached Baglana. Karan leaving Kamla and her daughter fled to Devagiri. It is also natural in such cases. The ruler of Devagiri naturally refused him a shelter and Karan reached Warrangal in the far south, where he died in obscurity. The contemporary writers have mourned, lamented and bewailed on this invasion that every village, town and city of Gujrat was looted, many women fell into the wells to save themselves from rape and abduction and thousands others were captured and the men were trapped for slavery in a great number. These men and women were driven on foot to Delhi, after having been chained and fettered with shackles. The historians of the invaders have also openly mentioned the burning of the villages, towns and cities, laying the districts waste, destroying the temples, enslaving of thousands of women and children and cutting the Lads of heretics to send them to hell. Consequently many towns and cities, including Karnavati and Anhilwara were leveled to the ground forever. Not a single Gurjar remained in Gujrat, they lay dead in the battle fields and the rest escaped to other regions.60

REFERENCES

1 - See chapter III (1) of this book.
2 - I.A. XXIV page 176, I.A part 13 page 82
3 - The book Brahm - sphust Sidhant
4 - I.A. vol. III page 24. Haddal grant records them

Chap. I.A. vol. XIII page 192. G.P. 31 (Nausari Inscription)

5 - See Prabhands. The members of this family are now called Chhaori and Chaora as well S.G. page 156

6 - G.G. part I page 25 (1951). These are summarised by Sastri Vraj I.al in Forbes Ras Mala Gujrat Edition 1.34

7 - Urdu Translation in Shahan- I -Gujar by Abul Barkat page 234 - 235 or see my Tarikh -I- Gurjar part I page 208 - 209.

8 - Imperial Gurjars by K.M. Munshi page 66 - 68 (printed in 1944)

9 - Vichar Shreni.

10 - Parabhand Chintamanai by Merutung

11 - The tale of dog and hare is fictitious (G.G. part,I)

12 - Prabands.

13 - History of Bhinmal, Bombay Gazetteer, vol. I page 138 and vol. IX part page 488.

14 - T.G.131 and 142

15 - Old Book Kirtikaumudi by Somesvar.

16 - Sundha Hill inscription of Chachig Dev. Bhim,s son Karan is also called Gurjjar in this inscription.

17 - P C. page 32, Hemchandra's Dvasharya Maha Kavya.

18 - S.G. page 254. T.G.153 19- E.I. vol. XI page 308

20 - E.I. part II page 142. T.G. page 153.

21 - P.V. 77- 78 E.C.D. page 37 note.

22 - I.A.XVIII page 341. Rajasthan Museum Report no.2

23 - E.I. XI page31. 24 - I.A. X. 159.

25 – Bhandarkar's list no 250, I.A. (1929) page 234 - 236

26 - G.G. page 216

27 - Solankiyon Ka Itihas by Ojha part I page 117. Dynastic History of Northern India part II page 922.

28 - G.G. page 320, P.C. page 76 etc.She was

grandmother of Prithvi Raj the last ruler of Ajmer.

29 - Book Kirtikaumudi by Somesvar.

30 - J.A.S.B. XVII (1848) pt.1. 14. and 1.18.

31 - G.G.page 327

32 - Jawarni - ul - Hikayat translation by ElliotPart II page162 -163.

33- D.V., XV, VV 22- 23, P.C. 95. v. I, III 29

34 - Dvyashraya Kavyam (1160 A.D.)

35 - ibid

36 - Maharaj Prajay by J.S. Sun page 16. (4168.A.D.)

37 - Knmai Ru Pratibodh by Som-prabba (1184 A.D.)

38- P.V. XI, 2 - 4 E.C.D. page 80.

39 - T.F. and Tabkati - Akbari

40 - G.V.G. page 45 by Ratan Lal Varma

41 - G.G. page 378.

42- E.I IX page 108; J.A.S.B. IX page 378; T.A.O.S VII page 26.

43 - Mandhat Plate of Deva Pal and Jay Varman II, verse 15; E,I, IX page 121; G.G.380

44 - E.I. II page 439 and E.I. part I page 20. (Dabhoi Prasasti)

45 - K.K. II verse 86 - 107, G.G.

46 - E.I. IX page 78 verse 46; E.C.D page 151

47 - E.I. vol. I page 31 verse 113, G.G. 397 (Dabhoi Inscription 1253A.D.)

48 - Paithan Plates, I.A. XIV page 314, E.I XXV page 199.

49 - I.A. vol. XI page 241 to 245

50 - Murli Dhar Temple Inscription verse 13. Budhi - prachas LVII (in 1910, March April) G. C.

51 - N.I.A. I page 695 edited by Diskakar. G.G. 403

52 - Tr, G.G. part II page 403 - 404

53 - G.G. page 409

54 - Isami,s Futuh -us - Salatin (Shahnama - I - Hind) Ed-

ited by Mahdi Hussain, text 242 -244, 277

55 - The book Parbhand Chintamani (1303 - 1306 A.D.)

56 - His book Vividh Tirtha Kalpatru (1310A.D.) 57- V.T.K. 30

58 - Dharan Aranya LXVII page 68 - 69

59 - Kanhadade Prabandh, 1 13 - 15.

60 - The Kunbi land lords, Patidars, Patel or Patil, Lava, Khari and Khadwa or Khudwo claim to be Gurjars who came into Gujrat (Kathiawrar) from the Punjab during Timur's invasion in 15th century A.D. (B.G. part IX vol. I page 492).

Life In Gurjjar Desh

Administration:

The country was divided in tribal areas which were called vishya (principality) where every tribe was independent under protection of the Gurjjars. The tribes such as Togar (Dogar), Kamboj (Kamboh), Jat, Meo, Bhil, Med, Sarja, Ramath, Ghakkar, Dard, Shina etc had their own Panchayats (councils) to decide their internal disputes. The head of every tribe was called Raja, Rao, Rawat and Thakur, who collected the land revenue and other taxes and paid it to the Government after deducting some fixed amount in lieu of their headship. The Gurjjar tribes (sub-castes) held also their territories independently. The heads of the Gurjjar tribes also administered the adjoining areas of the tribes of other castes mentioned above. When subdued by a powerful Gurjjar leader they paid a tribute to the king and were considered samant (subordinate ally) of the Gurjjar king and had their own armies which were provided to the Gurjjar king in time of need. The Head or ruler of these Gurjjar tribes always fought against each other for supremacy. The Pratihar, a Gurjjar tribe, became supreme lord among the Gurjjars with its capital at Kanauj in 8th century A.D. and all the Gurjjar tribes became allies to the emperors of Kanauj who ruled the whole sub-continent from Kandhar to Arakan and from Kashmir to cape Kamorin. The Arab travelers, scholars and traders visited Kanauj and praised the Gurjjars administration. Al-Masudi who wrote his book Muruj-ul-Zahab (meadows of gold) in 942 A.D. states that “this king of Kanauj namely Bhoj (Mihir Bhoj the Gurjjar Pratihar) has four armies according to the four quarters of the wind. Each of them numbers 7

lacs to 9 lacs". It shows that every Gurjjar was an army man.

The author of Kitabul Alaqun Nafisa part 4, page 134-135 states "in the neighbourhood of Balhara there is Gujar kingdom in which ad! (Justice) prevails in general to a great extent. If a piece of gold is dropped in the way, there is no danger of its being picked up by anybody."

Religion:

The people in Gurjjar Desh were mostly followers of Shive, and Shakti (Almighty). On one side of the coins of Kushan Gurjjars there is an image of Shive with his Bull-the Nandi. The same image of Shive with Nandi is inscribed on the coins of Torman and Mihir Kul, the Gujjars of Javul sub-caste called Hun due to their misdeeds.

In the time of Mahmud, the Pal dynasty of Kabulistan and Punjab were worshippers of Shive, as we may judge from their coins, adorned with the image of Nandi the Ox of Shive and from the etymology of their names. This coin continued to be in use to the last of descendants of King Mahmud on the throne of Ghazna (A.I. Vol I preface, page LXii).

The people call Shive as Bhola and his wife Gauri and Parbati and believe them to be the parents of mankind. They also believe, when a person is in grief they appear for help.

The symbols of Shakti are Surya (sun) and Som (moon). So the people called them Nath (the Lord) and in every town the temples of Surya Nath and Som Nath were erected. The most famous sun temple was at Multan and the foremost moon temple was at Prabhasha at the sea-shore. The people raised their hands before the rising sun

and new moon and full moon for prayers.

In religious matters Brahman says that everybody can not have an idea of God Almighty, so it is sufficient to have a deity for him according to his wishes. The deity of a cultivator is Megh Nath (the cloud), and Bhumi (the land), the deity of a businessman is Lakshmi (goddess of wealth), the deity of wisdom is saraswati and so on. Even the evil-doers such as thieves etc had their own deity the Kali Devi (black goddess). By nature the people have an attraction towards apparent, rather than imaginary, so the idol worship prevailed throughout the sub-continent. But all the wise men believed in one God.

One thousand years ago, Alberuni said:

Arjun jumped out of his bullock chariot (whose driver was Sri Krishna), in the battle field of Maha Bharat war. He saw in front some Brahmans. He hesitated to fight. Vaasu (the son of Vasu, Sri Krishna) gave a lecture, compiled in a book called Gita.

He said:

Whenever there are calamities in the world I come as a savior. When there is famine, I come as a cloud. Now I have come to eradicate the evil from the earth. This battle is between good and evil.

If the 'soul' is free from 'matter', it knows; but as long as it is clad in matter, the soul is 'not-knowing', on account of the turbid nature of matter. It thinks it is an agent, and the actions of the world are prepared for its sake. Therefore it clings to them, and it is stamped with the impressions of the senses. When, then, the soul leaves the body, the traces of impression of the senses remain on it, and are not completely effaced, as it longs for the world the sense returns towards it the best of men is the perfectly wise one for he loves God and God loves him.

Further he says:- How can a man think of death and being killed if he knows that the soul is eternal, not having been born and not perishing that the soul is something stable and eternal; that no sword can cut it, no fire burn it, no water extinguish it no wind wither it? The soul migrates from its body after it has become old (or torn) into another, a different one, as the body, when its dress becomes old, is clad in another. What then is your sorrow about a soul which does not perish? If it were perishable, it would be more becoming that you should not sorrow about a thing which may be dispensed with, which does not exist and does not return to existence. But if you look more to your body than to your soul, and are in anxious about its perishing, you must know that all that which is born dies.

Arjun asked, 'How did you dare thus to fight Brahman, Brahman who was before the world existed and before man was born, whilst you are living among us as a being, whose birth and age are known?'

Sri Krishna answered "Eternity (pre-existence) is common to both of us and to him (the Brahman)".

It was here that the Brahmans were annoyed and the dignity of Sri Krishna was blurred by them.

No doubt the wise and educated people of the sub-continent believed in one God. (But this belief was reinforced by superhuman power of its preachers. Only Islam taught the world clear and pure monotheism with the befit that "God is one and Muhammad is His Messenger". (Peace Be Upon Him).

Marriage:

In ancient times the marriages in general were held by the consent of the parents and the child born to a man

by his legitimate wife was the child of the father as is the case now in all nations. (In very rare cases marriage contract stipulated that one or all children will belong to the father, then the children were included in the family of wife to be the heirs of the father. There is also one fictitious example of polyandry of Pandavas).

Before the advent of Islam among the Arabs too marriage was of different Kinds:- "An Arab ordered his wife to be sent to a certain man to demand sexual intercourse with him till pregnancy, since he wished to have from her a generous off-spring. A second kind was this that one Arab said to the other, "Cede me your wife and I will cede you mine" and thus they exchanged their wives. A third kind was polyandry the several men cohabited with one wife. She gave birth to a child and declared who was the father, and if she did not know it, the fortune tellers had to know it. Fourthly there was the Nikah-elmakt (matrimonial exosum) i.e. when a man married the widow of his father or of his son; the child of such a marriage was called daizan." (A.I part I page 146). All such customs were abolished by Islam.

The bad matrimonial customs which were rarely in practice in the sub-continent had been abolished prior to Islam. Al-Beruni writes "All these customs now have been abolished and abrogated, and therefore we may infer from their tradition that in principle the abrogation is allowable".

During the historic period of the Gurjjars first century A.D. to thirteenth century A.D. only the marriage to be held by the consent of the parents and relatives of both the parties of his caste was prevalent. Even a love marriage without the consent of the elders was discarded.

The marriage was allowed to be held in one's caste only. Mr. Tod two hundred years ago wrote that polyandry never prevailed in these regions. But in the northern hilly regions of Himalyas a hilly tribe namely Ghakkar still holds this custom. Al-Beruni wrote in 1030 A.D. that in the west neighbourhood of Kashmir in the hilly region polyandry exists.

There are examples of polygamy and cousin marriage in Hindu history, but the people abandoned both customs during Gurjjar rule and it is a fact that both polygamy and cousin marriage are the fertile lands to grow the family disputes. (Our Muslim ancestors abstained from both. In Islam there is provision which allows polygamy and cousin marriage but there is no compulsion. Our Muslim elders went so far in this respect that a man could not marry with a girl of his own village whether the marriage was allowable by religion and custom because it was supposed that every girl of the village is the sister or daughter of every one of the village. Thus family disputes were avoided).

In ancient times a man married in his own caste only. If a Brahman married a Brahman gill, the child was Brahman and if she was a Sudra, her child also was a Sudra and was called Brahman putra. (A.I. part II Page 208 and R.K.I. by Ojha part I page 167). Similarly if a Raja married in other caste the child was called Rajputra and lived with maternal relatives. It is the reason why the names of sub-castes of the Gurjjars are found in other classes.

The relationship between husband and wife was considered to be decision of God which was not breakable even after the death of the husband and the widow with firm belief followed her deceased husband by burning herself with his dead body. If the widow had a baby, she

burned herself after the period of the suckling of the child which was three years, but mostly the widow liked to follow her dead husband at once and thus became sati on the death of husband. Rani Padmini calmly and contently listened the details of bravery of deceased husband from the mouth of her nephew and said "I must go at once to him. He is waiting for me in Paradise."

It was reported to Feroze Shah Tughlaq that the Brahmans every day were ringing the bells in temple of Nagar Kot. The king himself led the army and ordered the worshippers either to embrace Islam or be killed. All the worshippers sat on the ground for giving away their lives. Massacre began, three thousand were killed and none fled. The king stopped the killing and asked the victims "what is your religion for which you are sacrificing your lives". The Brahmans gave him a book which was translated into Persian. Kalanos of Taksla burned himself before Greeks. p.12

The Sikh Raja Ranjeet Singh died in 1836 A.D.; his four wives sat on the pyre. The British Council and Sikh leaders requested them "not commit suicide" but they rejected the proposal. One wife put the head and the others put the legs of the dead on their knees. The fire kept up to the heaps of the wood. All of them were burned to ashes, "no scream was heard from the pyre."

Dress and Ornaments:

The women put on sultan (trousers) in hilly cold regions heavy ones are called shalwar, kurtak (kurta-shirt) with open sleeves and chadar (Scraf). Some women put on shawl at least 6 feet by four feet in place of chadar. All the women wore colourful dresses. The colouing powder or colouring liquid was procured from the flowers, leaves,

branches barks and roots of different trees plants bushes or grass. The bride used red dress and the widow a white dress.

The men used trousers, kurta (shirt), and pagri (turban). Some used loin cloth (dhoti) shirt and pagri. Over the shirt angrakha (long coat now called sherwani) was put on. The men used white dress.

The women bedecked themselves with jewellery and ornaments of hundreds of types from head to toe. The men also used some ornaments such as finger ring, garland and ear rings.

Festivals and Fairs

There were two or three festivals and fairs in every month. Some festivals were religious the worship in the temples before the images of deities was made on these occasions. Some festivals were birth and death anniversaries of the past dignitaries. Alms giving were the main element in all festivals, besides there were seasonal festivals.

The first day of the year (the first day of the month Chetra) was celebrated with rejoicing, throwing coloured powder and water on each other. Delicious foods were prepared in all houses. Vasant was celebrated as festival of spring season. In the month Vaisakh when the summer crop was ready for reaping, the fairs were held at all important places. In Srawan, the month of heavy rains, a festival namely the Teej was celebrated, on this day all men and women enjoyed the swing. It was the day for taking sweet meats. In the second week of Asuj when the crops of rice and sugar cane are ripe a festival was celebrated. In the day fairs were held in every town and

sucking at sugarcane began on this day. Numerous lamps were lit up on the houses in the night. Rice was boiled in the juice of sugar cane. This food called rasawal was eaten when cold with hot milk of cows or buffaloes.

On the last day of the year a heap of wood was burned outside every village town and city as if the dead body of the year was disposed off. On one side of the flames women sang the songs in praise of the departing year and greeting the new year. On the other side of the flames stand men to forgive each other for the past year's misdeeds. Thus after burning all differences the people slept a sound sleep, to rise in the morning to celebrate the new year's day. (The Brahmans have wrapped these festivals in religious cover in order to take dakshna-nuzrana or gift from the people).

The fairs of cattle show were held on different dates at different places. Horse races and camel races were organized in keen contest. There was also sale and purchase of cattle in these fairs. An inscription discovered at Pehova in Karnal area, a district of the united Punjab shows that a cattle show was organized, during the reign of the emperor Mahendra Pal. An officer belonging to Tomar Javul tribe collected the fees from the participants on behalf of the Government. Gold or silver ornaments were put around camels, horses and bullocks; An inscription at Syoda describes the same fair.

Character Conduct and Behaviour

The people were of noble disposition. They were not revengeful; physical punishment for crimes was unknown to them. The criminals were banished from their native place and included in lower classes by way of social punishment. Their saying was; "do not rejoice at enemy's

death, friends also will die one day". In talks while describing their loss at the hands of criminals or enemies they always said, 'God be kind to the enemies.' Alberuni writes: - The manners of Hindus are based on the principles of virtue and abstinence. They bless the enemy and pray for him. Upon my life, this is a noble philosophy; but the people of this world are not all philosophers. Most of them are ignorant and erring, who cannot be kept on the straight road save by the sword and the whip (Al page 216 part II).

The Gurjjars were believers in Vedas, followers of Shivism and administrators followed to Smrtis; they respected all the religions. Kanishk, Vyagra Mukh, Varma Lat and Dhru Sen etc. were great admirers of Budhism. An Arab traveler, Suleiman merchant who visited Gurjjar Desh when Sindh had already been liberated from the intruders by the Gurjjars, wrote 'there is no foe of Islam greater than the Gujar king (Malik-al-Juzar) in Hind.'

There the word 'Islam' was misused. Hence the modern translators put the word 'Arabs' in place of Islam. But the Gurjjars were neither against Islam nor against the Arabs. The Gurjjars were deadly against the plunderers and looters of their country. Abu Zafar Nadavi has given the details of loot in his book 'Tarikh-i-Gujrat.' Bhinmal stood firm against the invaders, but its suburbs were set on fire, during advance and retreat. The inhabitants of villages, towns and cities were looted by the invaders. The looters reached Ujjain and Broach where they were defeated by one Chalukya namely Awani Janeshwar. A Gurjjar namely Nag Bhatt appeared like Narayan. He rescued Ujjain and Chittor etc. In the rescuing army of Chittor there was one brave Hun namely Angadsi, the lord

of Abu. The grandson of Nag Bhatt I liberated Sind from the invaders. When Suleiman visited Hind, the river Indus was flowing through Gurjjar kingdom and it extended from Kabul-Kandhar to Burma-Arakan and in the south to Keral and Karnat. No doubt the Gurjjars defended the sub-continent from foreign aggression for well nigh three centuries 700 to 1000 A.D. The Arab scholars came to Gurjjar Desh during this whole period.

A mention of it is made in the last of this chapter.

The Arab geographers and travelers like Abu Ishaq al-Istakhri and Ibn-e-Hauqul etc. roamed throughout Gurjjar kingdom, plotting the cities and distances between them in their books.

The Arab traders freely carried out their business at the sea ports and inside the whole country. When the Arabs reached Kanauj (800 to 950 A.D.) they were respected. Ibn Rusta writes:- "There is a king called al-Juzar (Gujar). Arabs go to him. He is kind to them; after the sale of their merchandise Arabs request him to depute a body guard to lead them to the border. The king says 'there is no robber in my country. I stand surety for you? There is no such peace and adl (justice) in any country like that in his country. If any article of gold lay dropped in the way there is no danger of its being picked up by anybody.' (Kitab-al-Alaq-al-Nafisa. Vol. VII page 134 to 135).

Ten years after the destruction of Shahia dynasty Jai Pal and Anand Pal at the hands of Mahmud, Alberuni wrote "This Hindu Shahia dynasty is now extinct, and of the whole house there is no longer the slightest remnant in existence. We must say that, in all their grandeur, they never slackened in the ardent desire of doing that which is good and right, that they were men of noble sentiment and noble bearing." (A.I. Part II page 18).

The Parsis immigrants from Pars (Iran) at its occupation by Arabs had settled in these regions. Al-Idrisi states: - 'Once some Hindus on instigation by Parsis demolished a mosque. The Khatib (clergyman) of the mosque reached Gurjjar king Sidhraj at Anahilwara. The king ordered him to stay at the capital and himself found out that the complaint was correct, so the king punished the culprits and gave a heavy sum of money to the Khatib for reconstruction of the mosque.' He further states:- The Hindus are naturally inclined to justice and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well known and they are so famous for these qualities that people flock to their country from every side; hence the country is flourishing and their condition is prosperous (see the book Nuzhatul Mushtak fi Ikhtrakul Afaq. E. & D. page 87-88, G.G. part II page 417-418).

It is on record that the grant issued by King Arjun Dev at Veraval dated 1264 A.D. It states that while Arjun Deva was reigning victoriously at Anahil-wara and Rana Maldeva was transacting the business of the seal, a ship-owner named Nooruddin native of Harmuj Des bought a piece of land outside the town of Somanath and with the blessings of Pashupat Acharya of the shrine, built a Masjid. Arjun Deva not only dedicated the shops of a market for the maintenance of the mosque but also appointed trustees including Muslim Jama-at (I.A. XI pages 241-245).

Architecture and Housing

The people built a room called dhalij or deorhi, having an outside door in the middle and inside door near the corner of inner wall. The inner door opened in a big courtyard surrounded by dalan (verandah) and rooms. The

cultivators kept their cattle also in the courtyard and used the front room as a sitting room for male members and guests. From the street the inside courtyard was not visible. The well to do cultivators and landlords built their cattle-shed and sitting room (baithak) separately. In every village there was a common public hall called 'Chopal or dara' where the village council held its meetings and travelers and marriage parties stayed there. In the villages generally the houses were built of mud bricks whereas in the towns and cities the houses, palaces and forts were built of burnt bricks or moulded stones.

During Gurjjar period great development took place in architecture. The ancient corbelling, arch, parapet and jhoriels etc. were beautified. In this regard an article presented and (printed in G.C.H. page 68 to 80) by Dr. Rehman Ali, Reader Vikram University, Ujjan in India is supportive of it.

Here some account of the ghats-bathing platforms on water side with steps to the water bed-is given.

Alberuni writes, there are many rivers in northern mountains. In the northwest is river Svet (Swat) and nearly is a pond namely Uttar Manas and around it twelve ponds, each of them like a lake. In Kailash mountain there is lake Manda whence comes river Mandakini. From Lohit Mountain near Kailash flows the river Lohit Nadi. South of Kailash flowed river Sarayua, in the west there is a lake Sailod a whence come the river Sailoda. North of Kailash there is mountain Gaur and at its foot the pond (lake).

Sind Sagar, near this lake king Bhagirath led his anchorite life. There is a river from Shaliman Mountain its water is white in colour." (Shaliman is now called Suleman. Alberuni called it Shamilan There is a tribe among the

Gurjjars namely Shalimania the native of Shaliman or the name of the mountain is after the name of the tribe-Author).

West of Pushwar (easily read as Pashor now called Peshawar) is a river namely Nara. Waihind city was in the west of the river Indus (south of the river Kabul at its confluence with Indus). In the east of river Indus there is a big beautiful lake namely Viprahan and a city by the same name (called Babrahan by Alberuni and now called Bahrein). The lake is now called Jheel Saiful malook after a newly invented story.)

There were many rivers in the plains, e Jhelum, Chenab, Ravi, Beas (it flowed upto Lodhran and joined there to Sutlej), Sutlej. In the south of Sutlej there were Markanday, Ghaghar, Hakra and Sars-wati (now extinct). In Marwar there were rivers Loni Chambal and Parbati, at their confluence was the city of Kandhar which was deserted by a Rathore chief in the time of Aurangzeb. In the south were the rivers, Peshola, Abu, Sipra. There were lakes and ponds (some artificial) near all the habitations, villages or towns. The extensive bathing Ghats were constructed on all the rivers, lakes ponds throughout the country. The biggest Ghat, miles long along the river Ganges was that at Kanauj. The most sacred lakes were those at Swat Viprahan in the north and Pushkar and Pokharan in the desert. About these ponds or Ghats Alberuni writes, in this they (the Hindus) have attained to a very high degree of art, so that our people (the Muslims), when they see them, wonder at them and are unable to describe them, much less to construct anything like them. They built them of an enormous bulk joined to each other big sharp and strong cramp-irons, in the form of steps (or terraces) like so many lodges and these terraces run all

around the pond. All those bathing ghats were demolished by Mahmud's hammer and people from Kabul, Multan or Thanesr went to Kashmir via Bahrein along the river Kunhar and the people south of Sutlej went to Benares. Bhoj Sagar lake was saved, but after three hundred years Husain Khilji demolished it the water drained out and a Railway line passes through its bed now.

Agriculture and Trade

The Arab travelers 700 A.D. to 1000 A.D. have all mentioned about the Gujar (Juzar) kingdom with its capital at Kanauj Al-Idrisi has mentioned the political situation of the sub-continent, prior to Mahmud's raids, thus:- Atrasa which stands upon the banks of Indian Ganges, is four days journey from outer Kashmir. It is a large, well-built, well watered, and one of the strongest places of Kanauj, the limits of which extend as far as Kabul and Lahawar. Kanauj is ruled by a king who has numerous armies under his command, a vast empire and a great number of elephants, No king in India has so many. His power and wealth are great and his armies formidable.

Moridas, a commercial town, is a highly fortified place, garrisoned by the troops of Kabul. It is situated on a declivity of a very high mountain on which grow kana and khazuran.

Kandhar is eight days journey from Moridas. The people here have long beards hanging down to their knees. They are stout in person and wear Turkish costumes. They eat sheep which have died a natural death, but not oxen as we have already observed. From Kandhar to Nahrwar (Anahilwara) is five days journey in carriage. The people of Kandhar are often at war with

those of Kabul which is an Indian city, large and well-built bordering upon Tukharistan.

The city of Kandhar is defended by a strong citadel built upon a scraped rock, and is accessible by one road only. It is inhabited by Musalmans and there is a quarter in which the infidel Jews dwell. No king can take the title of Shah until he has been incarnated at Kabul.

In the fertile lands of Kabul is cultivated a good deal of indigo of the very best quality, it has a great repute and is the object of a great trade. Cotton cloth is also made here, and exported to China, Khurasan and Sind. There are some well-known iron mines in the mountains of Kabul. The metal is of a grey colour and veined. It is good for making sharp edged weapons.

Alberuni gave some reason about the prohibition of eating beef in India on medical and natural grounds. He says

"As for the economical reason, we must keep in mind that the cow in agriculture in the jobs of plugging and sowing, in the household by the milk and the product made thereof, man makes use of its dung and in winter time even of its breath. Therefore it is forbidden to eat cow's meat; as also Al-Hajjaj forbade it, when people complained to him that Babylonia became more and more of a desert." (A. l. part II page 204)

The Gurjjar tribes namely Ambia, Shalimania, Kushan, Taksh and Jadu etc. (Jadu-easily read as laud in Arabic script). Koh Jud was called Yadu-ka-dang in local language A.A.R. I Page 52 all remind us that the territory from Kabul to Broach was Gurjjar Desh. During foreign aggression the population was pushed east ward.

In Gujjar Desh wheat, barley, grams, millets (Jawar, bajra) pulses, cotton sugarcane, rice, indigo pepper,

ginger, castor-oil plant etc. were grown. Hundred kinds of fruits such as mango, orange Jamun, tamarind, jack fruit etc. were grown throughout the country. In northern regions as well as in southern parts fine apples, almonds, grapes, pomegranates etc. were grown. There were machines made of hard wood for crushing the sugarcane; hundred kinds of sweet meats were prepared with sugar. Cotton and silk clothes were prepared on the hand-made looms. These clothes had a great repute all over the world, because in those times the people of the world used clothes prepared from the skin, wool and hair of the animals. Cotton was unknown to them. Alexander's invasion took place in 327 B.C. The Greek travelers wrote "The wool grows on trees in India." (E&D). Mr. Shahpur Shah Hormasji Hodiwala in his 'Critical commentary on Elliot and Dowson's History of India states it was simal tree. "Nay, it was cotton tree. Once the author saw a cotton plant 10 feet high and its trunks six inches in diameter, the elders told him that once in about 1870 A.D. when the population was not dense and more than half agriculture land lay vacant, cotton seed of old kind was sown in a new field. After the crops was harvested the .plants were cut for fuel but a plant in three years protected by a thorny bush, reached upto eighteen feet height and its trunk was eighteen inches in diameter." As the new cotton plant gives more products, hence the plants were cut every year and the seed thus obtained from six months old plant lost its value. In about 1805 Col. Tod noted three feet long stalk of millet in Rajasthan. In 1936 A.D. there was a banyan tree at Broach whose branches had a circumference of one mile. The peepal tree was next to banyan tree. The trees such as teak, sandal, deodar, chir, pertal, sal and toon etc. were grown in

abundance. At Peshawar a five storeyed Buddhist temple was built of wood. The wooden roofs were supported on wooden pillars and wooden planks battened between the pillars served as walls. Besides, innumerable kinds of bushes grass and herbs were grown. There were mines of gold, stone, copper and tin etc in Gurjjar Desh. In short Gurjjar Desh did not demand anything from outside.

The trade in Gurjjar Desh was carried to all the countries of the world by land and sea. On the west side a trade route lay through Shivi (Sibi) and Hindu Bagh (this name was recently changed-as Muslim Bagh near about 1960 A.D.). The most famous land route was that through Peshawar and Kabul. The Greek travelers wrote that one Poras of Ozein sent a trade mission to Augustus for starting trade between Greece and his country. Mr. Hodiwal in his critical commentary has correctly identified this Poras as Puvar of Ujjain. The Parmar family of the Gurjjars was ruling at Ujjain at that time and the word Parmar is still pronounced as Puvar by our people. Pliny of Greece in first century B.C. has written that a heavy quantity of gold was going from his country to India in exchange for cotton and silk cloth. From this Porbander, Dwarka, Prabhasha, Broach and Surat were famous seaports for Gurjar Desh from where the ships sailed to Arabia, East Africa and Jawa and Sumatra in the far east.

"Gujarat (southern part of Gurjjar Desh) had its own shipping industry. Arabian merchants had settled in different parts of Gujarat, but a large part of her overseas trade was controlled by Indians. Jagadu, for instance, traded regularly with Persia and transported goods backwards and forwards in his own ship. His agent in Hormus was also an Indian. A certain Wasa Ahir, a Hindu merchant of Anahilwara, carried on a flourishing trade in

Ghazna.... Under the Chalukyas, Gujarat had a fleet of shops. With the advent of the foreign Muslim conquerors it disappeared. The reason was probably that these foreign Muslims were Central Asians with little appreciation of sea power" (G.G. part II page 416-47).

Science and Literature

Abu Raihan Muhammad, Ibn Ahmed Alberuni was born in 937 A.D. in Khorasan. He visited India where he stayed for years to learn Sanskrit literature and wrote a book Kitabul Hind, which was translated into German and English by Mr. E.C. Sachau. He says: To Mahmud Hindus were infidels to be dispatched to hell Mr. Sachau writes about Mahmood and his countrymen:-

They refused to be plundered to go on expeditions and to fill the treasury with gold. Not to make lasting conquests of territories, was the real object of his famous expeditions; and it was with this view that he cut his way through enormous distances to the richest temples of India at Thaneshar, Mathura, Kanoj and Somnath.

To Alberuni the Hindus were excellent philosophers, good mathematicians and astronomers, though he naively believes to be superior to them, and disdains to be put on a. level with them.

The principal domain of his work included astronomy, mathematics, chronology mathematical geography, physics, chemistry, metrology and mineralogy, which he learned in India. Besides this professional work he composed about twenty books on India both translations and original compositions. The Omayya house of Damascus does not seem to have been a home of literature. In many ways these Arab princes, only recently

emerged from the rocky wilderness of the Hijaz, their thought being engrossed by war and politics and amassing of wealth. The cradle of Arabic literature NA as Baghdad, the house of Abbas, whose Arab nature had been modified by the influence of Eranian civilization during a long stay in Khurasan. The foundation of Arabic literature was laid between A.D. 750 and A.D. 850.

The Sanskrit literature reached Baghdad from Gurjjar Desh by two different routes. A part reached directly by translation of Sanskrit books into Arabic. A part travelled through Iran where it had already been translated into Persian, the Persian translation was converted into Arabic, in this way, the fables of Kalila and Dimna (Panch Tantra originally written by Vishnu Sharma in Malwa) and Charak Samhita on medicine written at Peshawar by Charak during the rule of Kushan Gurjjars reached the Arabs.

Some books of Gurjjar Desh reached Baghdad through Sind, those were translated directly from Sanskrit into Arabic at Baghdad with new names; Sindhind (Brahm Sidhant) on astronomy and Arkand (Khand Khadyak) on era were translated by Alfazri and Yakub Ibn Tank with the help of the pandits. Both books have been largely used and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of astronomy. Both the books were originally written by Brahm Gupt in 630 A.D. at Bhinmal, the capital of Gurjjar Raja Varm Lat of Chap family. The Arabs learned from Brahm Gupt earlier than from Ptolemy.

The Barmak family (paramak correctly parmukhya i.e. the superior abbot of Buddhist temple) belonged to Baakh city where it embraced Islam. They were the

learned men and were appointed ministers at Baghdad. Induced probably by family traditions they sent scholars to India (nay to Gurjar Desh), there to study medicine and pharmacology. Besides, they invited Hindu scholars to come to Baghdad, made them the chief physicians of their hospitals and ordered them to translate the books from Sanskrit into Arabic on medicine, pharmacology, toxicology, philosophy, astrology, and other subjects. The Muslim scholars travelled for the same purpose to Gurjjar Desh. Almuwaffak was the last scholar who visited Gurjjar Desh, not long before Alberuni's time. Alberuni visited India during cataclysmic raids of Mahmood of Ghazna when the all savage Turkish slaves demolished all the centers of learning in Gurjar Desh, so many of the Indian scholars and books referred in Arabic literature are not traceable; these books and authors are identified by scholars merely on assumption.

Among the physicians of that time one Ibn Dhan (D.H.N.) is mentioned. He was director of the hospital in Baghdad. This name may be Dhamya or Dhanin, chosen probably on account of its etymological relationship with the Dhan Vantri, the name of the mythical physician of the gods in Manu's law-book and epos? A similar relation seems to exist between the names of Kanka, that of a physician of the same period, and kankayana, an authority in Indian medicine. The name Atir that of an author of a book on drinkables may be identical with Atri. There was a book by one Baidba on wisdom or philosophy. According to middle-Indian phonetics this name is Ved vyas. A man of this name, also called Vyas or Badr Yan, is, according to literary tradition of India, the originator of the Vedant school of philosophy and this will remind the reader that in the Arabian Sufism the Indian Vedant philosophy is

evident. Further an author SADBRM Sadbram is mentioned, unfortunately without an indication of the contents of his book. Alberuni mentions one Satya as the author of Jatak and this name is perhaps an abbreviation of that one here mentioned Satya Varman. A work on astrology is attributed to one Indian namely SNJHL Sanjhol or Singhal. There is also mentioned a book on the signs of swords by on BAJHR (Bajhar) probably identical with Byaghra which occurs as a name of Indian authors. One Budha legend has put on the Christian garb in Europe by the name of Joasaf and Balraam. The words of Ibn Wadih in his chronicle "the king Kosh (Ghosh) who lived in the time of Sindbad (Brahm Gupt) the sage, composed the book on the cunning of the women," are perhaps an indication of some fables of Buddha Ghosh having been translated into Arabic. The Arabs translated the Indian works on snakes (sarp-vidya), on poison (vish vidya), on all kinds of auguring, on talismans, on the veterinary art, on logic, numerous tales, a life of Budha, logic ethics, politics and on the science of war. Lastly Alberuni visited India in search of knowledge. In his time Gurjjar Desh was totally ruined by Mahmud, so he had to go too far off places. Only Dhara University (Bhoj Shala) saved its existence from Mahmud's invasion, but it also was destroyed by Allauddin Khilji afterwards. The rule of foreign Muslims dragged the whole sub-continent from Afghanistan and Baluchistan to Assam, Bengal and cape Kamorin into a dark abyss. And the Arab scholars had to divert their attention towards the Greek literature. The Sufis and Muslim saints undoubtedly spread the light of Islam in the sub-continent but the rulers did nothing for the betterment of this vast country, the condition of the new Muslims (Hindis) was worse than their Hindu brothers who did not lose national spirit. The

foreign Muslims' rule gave four gifts to the sub-continent (1) Chilam- fire-pot used for smoking with tobacco inside by means of hukka the hubble bubble (2) Chakla - market of prostitutes (3) Chilman - curtain to be hung on doors and windows to hide the females (4) Charsa- leather bucket, the Hindus used metal buckets for drawing water from the wells or ponds. This charsa was used to throw water into the fields from the ponds. Its other shape is mashak (leather bag) which was used to sprinkle water on dusty images.

In the above accounts I have used the word Gurjjar Desh in place of India logically and correctly because the Arab scholars visited Gurjjar Desh only. Prior to Islam Mani founder of a religious sect in Iran also had visited Gurjjar Desh to learn philosophy and other sciences. All Indian scholars and Indian books of Sciences at Baghdad belonged to Gurjjar Desh. What was Gurjjar Desh then?

The territory from Peshawar and Taksla to Lahore and Multan was Gurjjar Bhumi-Gurjar land (Kelhan). In this Gurjar land Peshawar, Taksla, Bhera, Lahore Multan and Bhati cities were centers of learning. Adjacent to the above in the south of Sutlej river was Gujarat (Alberuni). In this Gujarat Bhatinda Uch, Naran and Shakambhari were the centers of learning. To the south of Gujarat there was Gurjjar Mandal (Inscription on a temple). This Gurjjar Mandal (in which were situated two villages Didwanak and Manglanak the native places of the inscribers) contained schools and colleges at Bhinmal, Nadol and Palli. Adjacent to Gurjjar Mandal there was Gurjjaratra in which there were schools, colleges universities of all sciences at Anhilwara (Nal-kr Wala in Persian), Prabhasha (Somanath), Dhara and Ujjain. A part of this CuriAratra is still called Gujarat now a province in India. These are very few

examples to show that Gurjjar land extended from Peshawar to Ujjain. The Arab invasions in 634 A.D.636 A.D. and 712 A.D. awakened the Gurjjars who not only freed Sindh from the Arabs but also turned their attention towards the east. The Gurjjar Vats Raj who ruled from 757 A.D. to 792 A.D. occupied Kanauj, the then imperial city of the sub-continent and his descendants ruled there upto 1018 A.D.

The imperial Gurjjars of Kanauj were visited several times by the Arab travelers, Arab traders and Arab scholars who called them al-Juzar and who have praised them for their good administration and for their good behaviour towards the foreigners.

Charak of Peshawar, Sri Pal of Lahore, Durlabh of Multan, Vittesvar, Chandr Gupt of Bhinmal, Varahamihir Vyadi and Vishnu Sharma of Ujjain and Malwa and Nagarjun of Daihak near Somnath and many others as mentioned in Arabic literature all belonged to Gurjjar Desh. Arab scholars never went in the east beyond Kanauj the imperial city of the Gurjjars. After destruction of Gurjjar Desh, Alberuni was the first and last. Arab scholar who had to go to Banares and Kashmir where the all ravaging Turks had not reached. In the south a small part of Gurjjar Desh namely Malwa, was safe where Alberuni visited Uilain and Dhar. He states that Dhar was the capital of Malwa where .Bhoj was ruling. The court of Bhoj was a rendezvous of the scholars of that time.

No doubt the Gurjjars were patrons, of knowledge. They themselves were the learned people. Their language was pure Sanskrit. Jai Pal Khatana was a great grammarian of Sanskrit. His minister Ugr Bhuti the teacher and instructor of his son Anand Pal wrote a book of grammar entitled, Sidya-hita vrith. Vigrah Raj Chauhan was the

author of a drama, Har Kuli. Kumar Pal Solanki and Bhoj Parmar were great Sanskrit scholars. Their references in poetry, philosophy, astronomy and judiciary are found in the books but their original books do not exist. The contemporary Raj Shekhar author of Bal Bharat states that the Guiljar rulers of Kanauj were learned people. Even the queens and the wives of the officers were good Sanskrit poetesses. The members of the royal house and all the officers participated in the poet's assembly. Dramas were played in Drama Halls; the Raja and his courtiers were among the spectators. The authors were required to write in detail on every subject of knowledge which Gurjjar Desh had acquired before. 1000 A.D. However some abstracts from Brahmsphut-Sidhant of Israhm Gupt are quoted below to show sufficiently the progress of sciences in Gurjjar Desh before 1000 A.D.

"Many are the sayings of people about the shape of the earth. They say the earth is flat like Mirror surrounded by sea and the sea is again enclosed by an earth and so on. Several circumstances, however, compel us to attribute globular shape both to the earth and heaven, viz, the fact that the stars rise and set in different places at different times, e.g. a man in Yamkoti observes one identical star rising above the western horizon, while a man in Rum at the same time observes it rising above the eastern horizon and that a man on Meru (northern mountain) observes one identical star above the horizon in the zenith of Lanka whilst a man in Lanka at the same time observes it above his head."

Arya Bhatt, Vasishth, Pulitsa, and Lata agreed about this theory and said that morning, noon, evening and mid-night occur at different places at different times which is not possible if the world is not round. Likewise the

periodicity of the eclipses can only be explained by the earth's being round.

Brahm Gupt said earth attracts all things towards its centre. The equator passes through Lanka east to west and the latitudes pass parallel to the equator. The line on which the astronomical calculations were based (as O degree of longitude) passes in a straight line from Lanka to Ujjain to east of Multan. In all-Arkand (translation of Brahm Gupt's book) the radius of earth is 1050 yojans, thus the circumference is 6596- yojans each yojan being equal to 4 miles.

(N.B.1. As per experiment the circumference is 22/7 of the diameter so the circumference of the earth is 1050 X 22/7X2 = 6600 yojans i.e. 26400 miles which is greater by one thousand mile approximately than the modern scientific calculations.) The limit is described to have situated on the latitude of 24 degrees where the sun appears to pause and turn in its course at the time of the summer solstice. (note No.2:- According to modern science the sun culminates over the latitude of 23.5 degrees at the time of the summer solstice i.e. on 21st June. This latitude is called tropic of cancer. Thus there is a difference of 0.5 degree between the old and new calculations. The author).

The moon rotates round the earth; one rotation is complete 189005/5222 days i.e. a lunar year contains 354, 65364/178111 days. The earth revolves on its salak (axis) which passes through North Pole and South Pole (Dhruvs). Thus day and night are created. There 'is land below south Pole which is not visible from northern hemisphere. There is a sea below North Pole which is not visible from any place in the southern hemisphere. The land is in northern hemisphere and there is ocean in the southern

hemisphere except some islands. Brahm Gupt further says:-

"The earth rotates round the sun. One rotation is complete 1362987/3110400 X 12 days. The seasons are created by the rotation of the earth. One rotation is called a varsh (year)."

According to modern scientific calculations one rotation of the earth round the sun is complete in 365 days, 5 hours, 49 minutes and 12 seconds; whereas according to Brahm Gupt this time come 365 days, 6 hours, 12 minutes and 9 seconds, thus giving a difference of 22 minutes and 57 seconds. All the differences in calculations as shown above are due to the fact that in ancient times the scientific apparatus and mathematical instruments could not be made so delicate and sensitive as there are today. The 19th chapter of Brahm Sidhant treats with Algebra, Geometry, Geometrical drawings and other valuable formulae of arithmetical nature.

Our ancient scientists and astronomers knew, If the sun, earth and moon happen to be in a straight line there would occur an eclipse; when the earth is in the middle, there is linear eclipse, and when the moon is in the middle there occur solar eclipse. They could foretell the exact duration of eclipses. A day and night is divided into 8 parts called pahr, a pahr contains 8 ghatik or ghari i.e. a ghari is equal to 22.5 minutes). They also forecast the blowing of winds and even breaking of epidemics. Alberuni writes that the calculations of any two of Indian astronomers do not tally. It was also because of the absence in the exactness of the instruments as mentioned above. Alberuni was angry with Brahm Gupt, the great scientist and astronomer whose books provided him with great knowledge, as in his book he put Brahmanic theory

according to which the dragon Rahu devours the luminous bodies of sun and moon at the times of eclipses. Mr. E.C. Sachau, the translator of Alberuni's books, gives the answer in his preface page XXVI. "Brahm Gupt committed the sin against his conscience by giving undue concessions to the priests of the nation, and from fear of a fate like that which befell Socrates when he came into collision with the persuasions of the majority of his countrymen." The Tropic of Cancer passed through Ujjain. (South of Karachi)

Brahm Gupt assumed Meru a mountain just under the Pole "where devatas the pious men live and where a day lasts six months and the night also six months."

There were and still are two methods of calculating the months. Generally a month is complete when the moon is complete called Purnima i.e. the first tithi (date of the month is the first day of dark moon which draws nearer to the sun daily.) After thirteen or fourteen days (tithis) the moon rises in the east just before sunrise and is not visible. It is the last day of the half of the month which is called Vadi. A month is divided in two halves called Pakshas (1) period of the dark moon or first half of the month is called vadi and the second half or the period of bright moon is called Sudi. Thus the dates in a month do not increase beyond 15. For example if it is 5^{th} day of the month Chetra in 2054 V.E. it is called "tithi 5 vadi chetra V.S. 2054" and if it is 25^{th} day of that month it is called "tithi 10 Sudi chetra S.V. 2054". As soon as the dark moon passes by under the sun and goes behind it this is the first day of the second 'paksh' and is called 'parwa' (with hard 'R'). Mr. E.C. Sachau could not understand the word in its Arabic form 'Barba', so he put it in his translation as BRBA for threaded to find its original) The moon is not visible on

parwa the first day of Sudi, because it sets just after sunset thus the moon is not visible for two days in every month, i.e. on last day of first half and first day of second half. The difference of solar days and lunar days of a year is covered by adding a lunar leap month (lond) after every two years; thus the lunar system is adjusted to solar system and the months of seasons do not change. As per second method, the first day of every month is parwa and the invisible moon sets in the west just after sunset on that day. On second day new moon is visible. (We the Muslims of Bharat and Pakistan begin our lunar month next day after appearance of the new moon i.e. on third day of Sudi). Afghanistan, tribal areas and some parts in Peshawar Division and Arab countries observe the second method, (so religious festivals every year are celebrated by them two days or one day before us and the dates and days of every festival are declared before hand). The Arabs learned much from Hind. The numerical figures are the same in Arabic as in Sanskrit and are called Hindsa and a mathematician is called Ma-Hindus. We raise our hands towards the new moon for prayer to Allah. In our mathematics the number of digits go upto twenty, ekai, dahai, senkra, hazar,des hajar, lac das lac kror das kror, arab, das arab, kharab, das kharab, neel, das neel, padam, das padam, sankh, das sankh, maha sankh. A maha sankh is written thus 100,00,00,00,00,00,00,00,000.

The names of the days were adopted after the names of the planets. (1) Aitwar (Sunday, ait=surt) (2) Sornwar (Monday, Som = moon) and (3) Mangal war (4) Budhwar (5) Brahspatiwar (6) Shukrwar (7) Shaniwar are called after the names of the stars, mangal (Mars) Budh (Mercury), Brahspati (Jupiter), Shukr (Venus), and Shani (Saturn) respectively. The names of the months are after

Zodiacs Chetr, Vasakh, Jeysth, Asadh, Sravan, Bhadrpad, Asv-yuj (Asuh or Asoj) Kartik, Marg-sirsh (Mangsar or Maghar), Posh and Magh and Phalgun. The year is divided into six parts called Rtu i.e rut, beginning from Phalgun in pairs. Phalgun and Chetra are spring weather, Vaisakh and Jeysth are hot weather, Asadh and Sarawan are rainy weather, Bhadrapad and Asoj are wet weather, Kartik and Maghar are autumn months and Posh and Mag are cold weather. Phalgun, Chetra, Vaisakh and Jeysth are summer months. Asadh, Sravan, Bhadrhad and Asoj are the month of rainy season. Kartik, Maghar, Posh and Mah are winter months. On the last night of the year a heap of wood, dry leaves or grass is burned as a sign of departure of the year in the same way as dead human bodies are cousigned to flames. This is called holi i.e. hochuki (finish or end). Next day being the first day of the year, 'phag' (merry making) is enjoyed. Holi and Phag are seasonal festivals but the Brahman gave them religious shape with fictitious stories. Similarly strange and unbelievable stories have been attached to the above mentioned seven planets as if these were human beings.

By using leap months in lunar years, the solar system of the years is controlled in such a way that after certain period the solar and lunar cycles are complete, there being no fraction in the date and it is the first of the month of Chetra and at the same time the date of the vernal equinox.

The book "Brahm-Sidhant was composed by Brahm Gupta, the son of jishnu (Bishnu = Vishnu) from the town of Bhilmal between Multan and Anhilwara. The book contains twenty four chapters (1) on the nature of globe and figure of heaven and earth. (2) On the revolutions of the planets; on the calculation of time i,e, how to find the

time for different longitudes and latitudes; how to find mean places of the planets; how to find the site of an arc. (3) On the correction of the places of the planets (4). On three problems; how to find the shadow, the bygone portion of the day and "ascents", and how to find one from the other.(5) On the planets becoming visible when they leave the rays of the sun, and their becoming invisible when entering them. (6) On the first appearance of the moon, and about her two cusps (7) on the lunar eclipse. (8) On the solar eclipse. (9) On the shadow of the moon. (10) On the n 2eting and conjunction of the planets. (11) On the latitudes of planets (12) A critical investigation for the purpose of distinguishing between correct and corrupt passages in the texts of astronomical treatises and hand books (13) On arithmetic: on plain measure and cognate subjects (14) Scientific calculation of the mean places of the planets (15) Scientific calculation of the correction of the places of the planets (16) Scientific calculation of the three problems is mentioned above vide chapter 4 (17) On the deflection of the eclipses. (18) Scientific calculation of the appearance of the new moon and her two cusps. (19) On 'kuttak' i.e. the pounding of a thing. The pounding of-oil-producing substances are here compared with the most minute and detailed research.' This chapter treats of algebra and related subjects, and besides it contains other valuable remarks of a more or less arithmetical nature (20) on the shadow. (21) On the calculation of the measures of poetry and metrics. (22) On cycles and instruments of observation. (23) On time and the four measures of time, that solar, the civil, the lunar and the sidereal. (24) About numerical notation in the metrical books of this kind (25) There is a twenty fifth one, called Dhyan-Grah-adhyaya in which he solves the problems by speculation, not by

mathematical calculation. What he produces is meant to be the 'ratio' metaphysics of all astronomical methods.

As for astrological literature many authors composed books called "Samhitas". Mandavya, Parasar, Garg, Brahman, Balbhadra Divyatasava and Varahmihir wrote Samhitas. Books of nativities (called Jataks), on meteorology, astrology of nativities (Sarab), cosmology travelling (Yog yatra), marriage (Vivah-patal, architecture and omen etc. were composed. The art of taking auguries from the flight of one's of the birds and of the foretelling by means of piercing a needle into a book is propounded in the work called 'Srotavya' magic, jugglery and difficult athletics surprised the people.

Alchemy had two parts (i) Aushdhi (medicine):- The flowers seeds, pods, leaves, thin branches, bark and roots of the trees, plant, bushes, shrubs and grass and herbs were tested and used as a medicine. The books were written on this subject showing the effects of these substances when used singularly or as a compound or a mixture of any two or more with different ratio and proportion. The most famous book on the subject was that of Charak of Peshawar. (ii) Rasayan:- Ras means juice. The effects of all the vegetation after pounding, boiling and burning on human and animal lives were tested. The useful tests became the cure of the diseases. The different kinds of material were boiled in different oils, the boiling pot was tightly closed and through a tube the vapours were converted into liquid in another pot. Every metal turns into liquid at a certain degree of heat, but the rasayanists delineated a way to turn the metal into ashes. Gold, silver, iron, copper etc were turned into ashes.

Precious stones were also burned to ashes. The vapour liquids and these ashes proved miraculous in

curing of the diseases and in recovering of the health even an old man could marry a young girl by using rasayanic tonic; a dying man opened his eyes as soon as a drop of rasayan touched his tongue.

The opportunists reaped profits from preparing rasayan by trick. For example:- The jugglers coated the pieces of paper with a liquid of phosphorous and put one in the sunshine and order the paper to be burnt. The paper caught fire and the spectators clapped their hands with joy. The cheaters claimed the making of gold. Rumours spread all rounds that elixir has been found in liquid form called. 'amrit' (water of life) and in solid form called 'amarphal' (fruit of life).

Many stories were invented to suit this end. Alberuni stayed at Benaras for his education. He also visited Kashmir, Dhara and Ujjain. He writes "There lays in the door of the Government-House an oblong piece of pure silver, in which the outlines of the limbs of a man are 'visible. Its origin is accounted to the following story:-

Once in olden times a man went to a king bringing him a Rasayan, the use of which could make him immortal, victorious invincible, and capable of doing everything he desired. He asked the king to come alone to the place of their meeting, and the king gave orders to keep in readiness all that was required.

The man began to boil the oil for several days, until at last it acquired consistency. Then he spoke to the king "spring into it and I shall finish the process". But the king terrified at what he saw, and had not the courage to dive into it. The man on perceiving his cowardice, spoke to him; "If you have not sufficient courage, and will not do it for yourself, will you allow me myself to do it"? Whereupon the king answered, "Do as you like:," Now he produced

several packets of drugs, and instructed him when such and such symptoms should appear, he should throw them upon him. Then the man stepped forward to the cauldron and threw himself into it, and at once he was dissolved and reduced into pulp. Now the king proceeded according to his instructions but when he had nearly finished the process, and there remained only one packet that was not yet thrown into the mass, he got anxious, and to think what might happen to his realm, in case the man should return to life as an immortal, victorious invincible person, as has above been mentioned. And so he thought it preferable not to throw the last packet into the mass. The consequence was that the cauldron became cold and the dissolved man condensed into the shape of the said piece of silver".

Both Atheruni and the story teller did not know the chemical process by which we now see the image of a flower or a doll inside a glass-plate or a glass ball.

An interesting story goes like this:- In ancient times a sadhu (an ascetic) gave an amarphal to a king who gave it to his beloved queen. The queen was in love with a servant whom she gave it. The servant gave it to his beloved prostitute who went to the king and said, "O king I have an amarphal. If I eat it, I will become immortal but my life will be sinful. You are a just king; if you take it you will be immortal". The king asked who gave it to you. "The servant" was the reply. The servant told that the 'fruit' was given to him by the queen. On hearing all this the king became disgusted of the world, he divorced his wife, turned her out of the palace, abdicated the throne in favour of his Brahman minister and himself went to the forests choosing an anchorite life.

There is a better story. Once upon a time a sadhu

gave amrit in a bottle to a just and kind Raja (a king) and said, “o Maharaja, you are a good ruler, if you drink this amrit you will be immortal, the country will remain flourished and the people will live in prosperity”, The Raja threw the amrit on a heap of filth and said “Eternity is God”.

CAUSES OF DOWNFALL OF THE GURJARS

The Gurjars were defeated in the 10th and 12th century A.D. by the foreigners due to the following reasons:-

1) - Disintegration into several principalities:-

In the sub-continent only the Gurjars became the victims of Mahmud's invasions. They were ruling the area from Kabul to Katlauj and Somanath to Kalanjar. The area to the north of Sutlej was disintegrated into innumerable principalities such as Kabul, Amb, Peshawar, Tanauli, Taksla, Bhera, Tank and Gujrat between Jhelum and Chanab rivers. All these units were being ruled by several families of the Guijars independently or under suzerainty of Jai Pal. Their consolidated power could never be achieved to meet the foreign on slaughts.

Similarly there were independent small kingdoms south of Sutlej such as Uch, Bhatindah, Naran, Kush, Shakambhari, Bhadana, Ajj, Pali, Mandor, Naddul, Abu, Chandravati, Anhilwara, Ujjain and Somnath etc.

To the east there were principalities ruled over by different families with their capitals at Kalka, Pehowa, Nagar Kot, Hansi, MeLrut, Mathura, Bayana, Kanauj, Kalpi, Gwalior and Kalanjar and so many others.

The hard and stout Gurjars were scattered like stones. Only the front stone (Jaipal) resisted the attack; when it fell behind, those in the rear began falling one by one. It is a boast of later foreigners and historians that "the rulers of Delhi, Ajmer, Kanauj and Kalanjar sent men and money to help Jai Pal and it has been acknowledged to be true by the present Hindus for collecting funds for wars. The contemporary writes like Alberuni and Utbi have not mentioned such a help. Moreover, Delhi and Ajmer did not

exist at that time. Both the cities were founded in 12th century A.D. Kanoj had become a matter of the past and was being ruled by the ruler weakest of all his contemporaries. It was impossible for the far off ruler of Kalanjar fort to send his army or money to Kabul or Peshawar. It is a historical fact that any Gurjar ruler never helped even his neighbour kinsmen against foreign aggression; how Chandellas of Kalanjar could have helped Khatanas of Peshawar crossing the territories of their local adversaries.

As a result of Mahmud's invasions the north western territory of the subcontinent became a part of Ghaznavite empire for about two hundred years.

When Ghoris invasions began, the Gurjar Desh was being ruled by three independent Gurjar families (1) Chauhans of Ajmer (2) Solankis of Anhilwara and (3) Chandellas of Kalanjar and these kingdoms were hostile to each other. The Chauhanas whose kingdom touched the borders of Ghoris first quarreled with Solankis and then fought for 12 years against the Chandellas. Even then the Ghoris were defeated in 1178 A.D. by the Solankis and in 1191 A.D. by the Chauhanas. Had these two kingdoms been allies against the Ghoris, they would not have been defeated. Therefore the disintegration of Gurjar Desh was the main cause of the defeat of the Gurjars.

2) Liberality of the Gurjars: The Gurjars were true Kshatriyas who observed the following principles:

a. Before marching to attack, they asked the opponent to accept their suzerainty, thue giving him a chance for preparation.

b. If the opponent died in battle, his son or relative was given his ancestral kingdom to govern as a vassal of the victor.

c. Night attack was considered a sin by the Gurjars.

d. Destruction of property, crops, tanks, wells, trees and shrines was prohibited.

e. Women and boys were never captured for the libidinous purpose.

f. Fleeing enemy was not chased and murdered.

g. The wounded enemy, if fallen on the ground, was not killed.

h. Slavery of men, women and children was a crime for them.

i. They had no fanatic disposition.

j. They did not compel the enemy to suffer from the hunger and thirst.

k. They did not exploit the difficulties and troubles of the enemy, so a long siege was unknown to them.

l. Fight was like a wrestling for them. When the enemy fled or shut the gates of the fort they retired rejoicing victory.

m. There was no breach of promise in war and peace.

With these principles the Gurjars could not withstand against the wilpul and barbarous invaders.

3) - Lack of historical and geographical sense:- Gurjar history has been arranged by modern scholars on the basis of ancient stone inscriptions, copper plates, coins and stray statements of historical accounts in the religious and literary books. No proper history was ever written in Gurjar kingdoms or elsewhere in the sub-continent. Therefore the question of learning lesson from history did not arise at all. The people of the sub-continent were closed in themselves; they never knew what was going on the world outside. On the contrary the scholars, the travelers in the geographers and merchants from the other countries came to the subcontinent and were

influenced by its culture and sciences which they themselves spread in their countries in addition to their own. Buddhism was not propagated by the Buddhists of the sub-continent in other countries but by the scholars of those countries who came here and carried the literature with them.

Today many things of the past about ourselves which we know are from the foreigner's records only. For example the invasion of Alexandar the great is no where recorded in our literature; it was only known by us from the Greek record in the 19th century A.D. that a man Alexandar by name ever invaded our country and that the Chandra Gupt Maurya with a consolidated power of the whole sub-continent could be able to liberate Afghanistan from the procession of the Greeks, the greatest imperial power of the world at that time. Had our ancestors got this historical lesson, they with joint resistance would have liberated Afghanistan from Alapt - Gin and Subuktgin.

The Gurjars did not even keep the dated record of 8th century A.D., so they did not know in the 10th century A.D., how Nag Bhatt, the Gurjar Pratihar consolidated the power of Gurjar Desh and drove out Arabs from Bhinmal, Saurashtra and Sindh. Similarly Jai Chand Gahadwal of Kanauj who was friendly with Ghoris in 12th century A.D. did not know that the Rashtra Kuts of Maharashtra were friendly to Arabs in 8th century A.D., but when Arabs had defeated Sindh, Kacch; and Saurashtra, the Arabs entered Maharashtra to crush the Rashtra Kuts; luckily Pulkeshi Chalukya (Avni Janesvar) defeated the Arab army at Navasari in the northern Maharashtra and Rashtra Kuts were saved. The luck did not save Jai Chand even for a year after the defeat of his country man, rival and neighbour Prithvi Raj. Ghons did not rest for a minute after

overrunning Ajmer and Delhi but marched straight way on Kanauj where their envoys were waiting for them in the friendly court of Jai Chand Gahadwal who was crushed at Chhindwara and drowned in the Ganges in 1193 A.D.

Megasthenese, Pliny, Fa-Hi-En, Hieun Tsang, Suleman and Alberuni and so many others had a full knowledge of our mentality, habits, and war affairs, so Alexander used our own elephants to crush our ruler Porus and Mahmud used Gakhads against their own ruler Anand Pal. Ghori also knew that the Gurjars were proud, to keep the promise at the cost of their lives since the days of Raghu so the Chauhans accepted truce and slept in the battle field. Ghori launched night attack with full military force, the Gurjars kept the promise at the cost of their lives, leaving their children behind in slavery for seven and a half centuries which time defaced their race.

The Greeks the Arabs, the Chinese and the Central Asians had a vivid picture of the sub-continent, where as its people were quite ignorant of the outside world. The foreigners had knowledge, of cities, roads, rivers, and wells. Their armies never felt awestruck in marching even to the farthest places such as Somanath and Kalanjar. It is strange to see that after the victory over Ghoris in 1191 A.D. Prithvi Raj sent a body of soldiers from Taraori (district Karnal) to rescue Bhatindah from Ghoris who had occupied it on their advance, the commander and the soldiers of this rescuing army did not know the route from Taraori to Bhatindah which they covered in eleven months. Ghori as Mentioned above again came and became victorious.

So lack of historical and geographical sense was the third cause of the defeat of the Gurjars.

4) Political slackness:- The Gurjars always were

slack in doing what was required at a particular time. Alberuni admires Anand Pal Khatana for his letter which his son delivered to Mahmud when the relations between them were already strained to the unmost. Anand Pal wrote to Mahmud:-

I have learned that the Turks have rebelled against you and are spreading in Khurasan. If you wish I shall come to you with five thousand horsemen, ten thousand foot-soldiers, and hundred elephants, or, if you wish I shall send you my son with double the number. In acting thus, I do not speculate about the impression which this will make on you. I have been conquered by you, and therefore I do not wish that another man should conquer you.

Ilak Khan, the head of the rebellion, returned to Central Asia and Mahmud imprisoned the son of Anand Pal and released him on an unbearable tribute. Alberuni says, "The same prince (Anand Pal) cherished the bitterest hatred from the time his son was made a prisoner." Anand Pal could not avail the chance by taking help from any local ruler but he bore hatred when all was gone, so was killed in a battle and his son fled to Kashmir where he died in obscurity. Alberuni writes:-

This Hindu Shahiya dynasty is now extinct and of the whole house there is no longer the slightest remnant in existence. We must say that in all their grandeur, they never slackened in the ardent desire of doing that which is good and right, that they were men of noble mind and noble bearing.

Ghazhavite kingdom extended to the river Sutlej and so it remained for two hundred years. Even after the death of Mahmud during the long period stray assaults were inflicted by the Ghaznavites into the heart of Gurjar Desh. Once Ghaznavites occupied Hansi which was

recaptured by itsTomar ruler with a great difficulty. On another occasion the marauders reached upto Vavvera (a place near modern Ajmer) in about 1150 A.D. and were repulsed by the Chauhans. But the Gurjars never took the precautionary measures against Ghaznavites even when the Ghaznavites had become so feeble that the subjugated Ghoris were trying to overthrow their rule. On the contrary during this period the impetuous Gurjars were fighting against each other. Kabul in the north and Kalanjar in the south were equidistant from the domains of Prithvi Raj; he fought against Kalanjar for twelve years without any cause (only for supremacy) but he never thought of saving his own kingdom from his ancestral foreign enemies who were sitting on his head, (the river Sutlej).

Prithvi Raj was attacked by Ghori in 1191 A.D. The Ghoris were defeated and fled from the battle field leaving their Sultan Muhammad Ghori unconscious. Prithvi Raj captured not a single enemy soldier and returned to Ajmer beating drums of victory. Some fleeing Ghori soldiers came back in the night and very contently took away their Sultan and wounded soldiers. Next year as mentioned above Prithvi Raj's army was killed while Sleeping he himself was brutally murdered and the whole sub-continent was enslaved for centuries. The fourth cause of the defeat of the Gurjars was their poor insight in politics. In the words of Alberuni "noble sentiment and noble bearing" of the Gurjars were the causes of their defeat.

5) The wrong Philisophy of the Life:- Gurjar Emperor Kumar Pal Chalukya who during 1144 to 1177 A.D. had consolidated the power of the "Whole Gujjar Desh, the Ganges river to the east, the Vindhyas mountain to the south, the Indus river in the west and the north where ruled the Turks," adopted Jainism. Jainism teaches

its followers non violence; a Jain cannot kill even a louse and mouse and a snake even. Not only the Gurjar emperor gave up meat and wine but also the prohibited the slaughter of animal life throughout his empire in 1160 A.D. and once punished a man who had killed a mouse as if he was a thief." They neglected "king who is content with his kingdom and the saint who is discontent with his living, both are destroyed. Vasudev, the ancestor of the Gurjars had spoken to Arjun: "If the civilization of the world is that which is intended, and if the direction of it cannot proceed without our fighting for the purpose of suppressing evil, it is the duty of us who are intelligent to act and to fight, no in order to bring to an end that which is deficient within us, but because it is necessary for the purpose of healing what is ill and banishing destructive elements."

Alberuni had said in 1030A.D. "It is customary in subcontinent to bless the enemy and to pray for him. Upon my life, this is a noble Philosophy; but the people of this world are not all philosophers. Most of them are ignorant and erring, who cannot be kept on the straight road save by the sword or the whip."(A.I. page 185 and 217). Thus the people, who were accustomed of non-violence stood aghast in 1192 A.D. after the defeat of their rulers who had lost their martial spirit to a great extent the wrong philosophy of life adopted by the Gurjars was one of the causes of their defeat and destruction.

In short the Gurjars were out of date people and could not withstand the time.

6) A great tragedy befell the Gurjars after their defeat. The Rajputs sided with the foreigners during the resistance of the Gurjars. The Gurjar name was taken out of history by the foreign Muslims. In its place the word Rajput was inserted in books which shut the perspective

view of the Gurjar period from the minds of the modern historians. So it is compulsory to mention about the Rajputdom. In ancient times the battles were fought for supremacy in the sub-continent. Even the tribes of the same caste fought against each other for this purpose. The kingdoms of the defeated rulers were not taken over by the victor. If the defeated ruler was killed in the combat, his son or heir was enthroned and made vassal or an ally of the victor. Suleman of Baghdad who visited India several times writes in his' Silsilat-ut-twarikh the "Indians sometimes go to war for conquest but the occasions are rare. When a king subdues a neighbouring state, he places over it a man belonging to the family of the fallen prince who carries on the government in the name of the conqueror. The inhabitants would not suffer it to be otherwise" (page 7 E.D.). Looting or plundering was a great sin to them. The best marriage was that which was arranged by the elders of both parties. If a man forcibly caught a woman or made her captive after killing her kinsmen or a man kept a woman of other caste or lower caste, marriages to such women were termed 'Rakshash Vivah' savage marriage and looked with contempt as illegal marriage and the issues were called suretwal, gola, ranghar and Rajput. Turks and Mangols invaded the sub-continent mainly to enslave it, the details of looting and abduction of women and boys can be seen in the Persian histories written by the foreign Muslims themselves. These invaders had one virtue, they had learnt how to lower and humble down the energetic people to such an extent that they might not raise their heads against them upto the end of the world.

1 Trilochan Pal, son of Anand Pal, fought guerilla warfare with Mahmud in the Punjab but his stray assaults

did not prove fruitful and he fled to Kashmir where he died in 1018 A.D. The contemporary Alberuni writes:- "This Shahia dynasty is now extinct, and of the whole house there is no longer the slightest remnant in existence."

2 In 1192 A.D. the Chauhans were uprooted in a night attack at Taraori by Ghori army. At day break the Chauhans tried to with-stand but in vain. The Ghori chased the wounded Chauhans and their vassals the Tomer, Bhadana and Kushan etc. upto 40 miles and by killing the fleeing army caught Prithvi Raj, blinded him and killed him. The victorious army reached Ajmer which had been deserted by its residents on hearing the news of their ruler's defeat. Here a man came for sub-mission to Qutbuddin and on being questioned who he was he said he was a gola, of Prithvi Raj. Qutbuddin gave Ajmer in his charge on a heavy tribute. Gola means illegitimate son but in Persian history it was taken as a personal name of that man and onwards by marvels of script and dots it became Goind. This gola was killed by Hari Raj Chauhan, who began stray assaults on the invaders. Qutbuddin came back to Ajmer and completely crushed the Chauhans. Hari Raj put himself in flames. Some Chauhans gathered together at Ranthambore under headship of a true Chauhan, Govindraj. His descendants resisted there upto 1300 A.D. when Allauddin Khilji removed them from history. The Chauhans dispersed on all sides upto Himalayas in the north and upto Western Ghats in the south. But the golas of the Chauhans remained behind; their descendants are called Chauhan Rajputs.

3 Parmars of Dhara and Ujjain after their extermination at the hands of Allauddin went into exile into Gadhwal Siwalik hills, into the forests on the banks of Sutlej, in to the mountains of Western Ghats and remote

places in Thar Desert.

4 The royal houses of Chalukyas (Solankis) and Chaoras and their whole Gurjar race of Gujrat Kathiawar were subjected to such genocide in 1300 A.D. that their capital Anhilwara was leveled to the ground forever and there was not a single Gujar to be found in that territory. Durng British rule when Bombay Gazetteer was written some Kunbi Zamindars and Patels claimed that they were Gurjjar by origin who reached there from the Punjab in 15th century A.D. after its devastation by Tamer the lame in 1398 A.D.

5 The Tomars of Delhi took refuge in Vindhya Chal mountains in the south and Siwalik hills in the north they live now in Gwalior and district Karnal etc.

6 The Gurjars of Qanoij who had settled there during Pratihar's rule took refuge in the far east into the forests on the left bank of the river Ganges where they live now scattered in three districts of Pratap Gadh, Sultanpur and Hardoi.

7 Even the Mews migrated from Mewar and took refuge in Gurgaon hills. The Jats of Deswal region took refuge in the Doab of Jamna or Ganges. Now they reside in district Muzaffar Nagar and are called Deswal Jats.

8 The annals of Udaipur are vivid and continuous. It is on record that when siege of Chittor laid by Alauddin continued for months, jauhdr was declared. Rani Padmini with thirty thousand ladies of the fort and the city sat on pyre and the defenders by opening the gates of the fort rushed on the enemies and fell figra ing. A few saved their lives for escorting the royal blood of the two princes, one of them took refuge in Maharashtra "in whose descending line was born Shivaji Maratha and second prince took refuge in Nepal in whose lines are the Ranas of Nepal." It is

like the story of Abraham (Hazrat Ibrahim Salam) to whom many nations connect themselves. Shivaji and his forefathers and the Ranas of Nepal in the past never put such a claim. Col. Tod has written:-

"Rana Luxmi and eleven of his brave sons devoted themselves to the liberty of their homeland, and the last scion of Bappa of Chittor became a fugitive amidst the mountains of the west." (page 472 1st part). From these facts it is clear that the remnants of the defenders of all places went in to exile in far off places.

From the above brief description it is evident that the Rajputs who sprang in the fourteenth century A.D. were not the heirs of royal houses. If a research scholar wants to find out the royal blood of these Kshatriyas; the Gurjjars, who sacrificed their all, he should trace them out among those Muslim Gujars who are till today passing a nomadic life roaming from Dehra Dun to Chitral in the sub-mountainous regions of Himalayas and to whom conversion to Islam did not help, or one should trace them in the hilly Baluchistan. They can be found among those Hindu Gujars who are living in remote places in Thar Desert, and on the banks of the rivers or in Khandesh in Deccan etc. Secondly one thing that is remarkable is the Gurjjars considered themselves o protector of their country and faith. They sacrificed themselves to perform this duty. It is on record in history that not even a single Gurjjar accepted the subordination and faith of the invaders to save' his domain or estate or land whereas the people calling themselves Rajputs acted quite contrarily; "for the procurement of land the Rajputs did not hesitate the loss of everything a man ought t. hold the nearest and dearest; namely his country's liberty, his woman's chastity and his ancestral religion" (S.R.H. page 78). Thirdly the

character and behaviour of the Rajputs is worthy of notice. The Sultan sieged Chittor in March. The siege continued upto July. During these five months a Rajput Maldeva the Sonigara, supplied food and fodder and everything required by the invader. After conquest Allauddin made Maldeo Rajput his tributary and gave Chittor to him. In this way all the Rajputs emerged in history in Rajasthan and ruled as a jagirdar under foreign rules upto 1947. A Rajput Seesodia Hamir rose from Seesod and took Chittor out of Maldeo's possession. This Hamir was the Rajput of Ursi Gujjar. The Gahlots of Chittor were called Raval since 700 to 1300 A.D. Hamir was never called a Raval or Gahlot. The Sisodias of Chittor conquered Pratihar chief of Mandore whose ruler was being called a Rana. The Sisodia Rajputs took his title and adopted this title for themselves (A. A.R. part-I page 174 by Col. Tod).

The history of the Gurjjars ended in 1304 A.D. As mentioned the Chinese traveler in 6th century A.D. and Arab travelers and historians from 700 A.D. to 1000 A.D. called these Gurjjar, juzar, al-Juzar or al-Kujaria in their script and dialect. The Ghaznavites used the word "Hindu for every ruler and his subjects. After 1192 A.D. and particularly after 1300 A.D. when the foreign Muslims established their rule over the sub-continent, a great tragedy occurred in history. These foreigners used the word Rajput for all Indian rulers of the past to degrade them, as they knew full well the meaning of the word Rajput (see Tarikh-i-Farishta). When the Britishers came to rule, their historians on the analogy of the foreign Muslims histories, called the period 550 A.D. to 1300 A.D. as Rajput period, where as the Rajput history begins from 1300 A.D. and theirs is not a history but merely stories of jagirdars of the Foreign Muslims. Amar Singh Rathore was a brave

Rajput who attacked Shah Jahan in the Durbar. The emperor narrowly saved his life, but it was a rage of a servant to his master. Rajputs were brave they all arose against Aurangzeb when he imposed jezya on them. It was a protest of the slaves against their master. Rajputs were more intelligent than Aurangzeb. The Rajputs had judged the decline of Moghal empire due to the policies of Aurangzeb. The Rajputs always thought of the Mughal empire as a source of prosperity for them, so to save the empire they declared Akbar II, the eldest son of Aurangzeb, the emperor of Hindustan. They crowned him at Jodhpur but the scheme failed as Nature was against this Mughal- Rajput Alliance. The Rajputs always fought as mercenaries' upto Afghanistan and Assam. Even Sanga Sisodia fought against Babar against payment; so that after victory he might obtain 'grant' from Lodhis for the possessions he took over from his own kith and kins the Rajputs.

When the Britishers came, their rule was challenged everywhere, in Maharashtra, Mysore, Karnatak, Bengal, Awadh, Punjab, Sind, Baluchistan and Afghanistan, even the nominal emperor of Delhi drew sword against them at Buxar. In 1785 A.D. the Gujjars fought a deadly fight against the British Commander, Mr. James Skinner near the river Chambal. In 1824 A.D. the Gujjars drew swords against the British at Kunjah (district Saharanpur), and the Jats at Bharatpur faced them with arms. These were the Rajputs only who greeted the Britishers with the slogan "jey, jey Frangi ka raj" - victory, victory to British rule. (A.A.R.part I page 375).

Col. James Tod writes the sentiments of the gratitude on the Rajputs were not understood by Tatars (Aurangzeb and his advisers) who would still have been

enthroned at Delhi and one of the greatest monarchies of the world would not have sunk. We have nothing to apprehend from the Rajput States if raised to their ancient prosperity……., they are too weak to cause us any alarm……. let there exist between us the most perfect understanding and identity of interest then if a Tatar or a Russian invasion threatened our empire, fifty thousand Rajputs would be no despicable allies. (page 156). In Rajasthan upto 1947 the Jats were considered as Sudras and the Rajputs did not allow them to ride a horse. During the time of Col. Tod (1805 to 1829) the Jats were ruling in the Punjab and were expected to be subjugated by the Britishers; fifty thousand Jats were also available for the above purpose, so Col. Tod. was the first man who said that "the Parmar, Solanki, Pratihar and Chauhans who are called fire-born were outsiders who were converted to Hinduism so he assigned Scythic origin to all the Rajputs and Getic origin to Jats (page 205).He writes, "Love of Liquor and indulgence in it to excess, were deep - rooted in Scandinavian Asi and German Tribes, and in which they showed their Getic origin: nor is the Rajput behind his brethren wither of Scythia or Europe. It is the free use of this and similar indulgence, prohibited by ordinances which govern the ordinary Hindu, that first induced me to believe that these warlike races were little indebted to India. (page 60, I part and also see page 88 to 90).

The people of Hindustan particularly in kajwara knew the origin of the Rajputs. The Rajput jagirdars in 17th and 18th century A.D. hired the Charans (bards) to prepare their pedigree trees. The bards connected them to the royal houses who ruled 550 A.D. to 1300 A.D. Col. Tod had based his work mainly on the books of these bards; so he did not look into the word "Rajput". After him it was

revealed as per old books, stone inscriptions, and the foreign' travels that during this period a race Gurjar ruled the country and their tribal names had been adopted by the Rajputs, so Mr. V.A. Smith. Mr. Campbell, Rapson etc. invented a theory "there is no mention of Gurjars before sixth century A.D. so they came with the Huns from foreign lands at this time into India and were converted to Hinduism. The leaders were named Rajputs and tank and file became Gujars, Jats and Ahir." This theory was readily accepted even by some Indian scholars. It is very strange to note that they did not care at all to think that after so called conversion the Gurjars ruled the country upto 1300 A.D. under Gurjar name. The principalities of Jats and Ahirs were also there during this period 550 A.D. to 1300 A.D. but there is no mention of any Rajput during this long period. However the Rajputs were betrayed to such an extent that an organization was formed by them at Ajmer by the name. "Scythian Rajput Association" during British rule (K.U.P. page). Two hundred years before Scythic Rajput Association was formed, Nainsi Charan, was given a heavy sum of money by the Rajput chief of Jodhpur to write their history. He connected the Rajputs to Lava and Kush, the sons of Sri Ram Chandraji. The Rajputs were made Raghu Bansi, Suraj Bansi Chandra Bansi and Yadu Bansi in his Kheyat by Nainsi who died in 1671 A.D.

One hundred years before Nainsi, the Bhatti Rajputs of Jesalmir gave their daughters to the foreign Muslims and were disgusted by the people, so they claimed that their Hindu ancestors in ancient times ruled Central Asia where they intermarried with the Turks, Moghals and Persians. At this claim Col. Tod has remarked, it was a try to guild the fetters which could not be broken.

In 1888 A.D. honourable Gauri Shanker Harichand

Ojha was appointed as History Minister by the Rana of Udaipur, where in Victoria Hall, a library and museum were established, he was made its president. In 1908 he was posted in Rajputana Museum at Ajmer. His famous book Rajputana ka Itihas (History of Rajputana) was published in 1926 and its second edition in 1936 A.D. at Ajmer. First Chapter pertains to Geography; the first line of 1st para goes like this:

The name 'Rajputana was given by the British to this territory on the pattern of Gondwana and Tilingana etc.

In second chapter the word Rajput is discussed, the first line of this chapter starts like this: As the name Rajputana became famous during British rule, so the word Rajput came into practice as the name or yarn of a community after the arrival of the foreign Muslims in India."

Mr. Ojha has given six ancient quotations in Sanskrit where the word Rajput has been used, but he has not given translation which would have explained the meaning of the word. In all the ancient literature the word Rajput has been used to mean a natural son and sometimes Nature (KUP). Mr. Ojha contradicted all historians who wrote that the Rajputs were the descendants of the Guijars. He says this theory cannot be accepted till it is cleared that "Rajput family descended from Gujar family at each ans such time; (page 48). Actually it is difficult to give the date of birth of all Rajput families, but there are some references. A gola went to Qutbuddin Aibek and informed him that he was descendant of Prithvi Raj Chohan. (History by E and D and A.A.R. p10 p145). The Chauhan Rajputs were the sons of these golas who connected themselves to Ajmer House.

Lakshman Chauhan was the founder of Chauhan family at Nadole. Their court poet the writer of the book Kirtikomodi calls himself, Gurjjareshwar poet i.e. preceptor of Gurjjar Raja. Lakshman married a Vaish girl her descendants were called Bhandari Rajputs now called Chauhan Rajputs. Kalhan hohan of Nadol married a Rashtarora girl who gave birth to Kirthpal Rajputra whose descendants are Rajputs Sonigara and Hara Rajputs. Bhim Solanki was Gurjar. (E.I.IX page 121. G.G. 308).He married Lila Devi, granddaughter of above Kirti Pal Rajputra. Her descendants are Solanki Rajputs. Hamir, te founder of Seesodia dynasty of Udaipur (Chittor) was the son of Ursi a Gurjar Gahlot by his wife with whom he had fallen in love in a corn field. (A. A.R part I page 216-217).

Before reading the details of Mamir's birth, it may be kept in view that the Rajputs always lived with their mothers only, outside royal palace. These women of lower caste never became Rani or Queen, their issues lived with their maternal relatives forever.. (A.A.R.P.Ipage 538). The Rajputs did not take part in battles, whereas in those tribal days (before 1300) even the boys of twelve years of age did not hesitate to draw the sword against the enemy of their tribe or sovereign as Badal of twelve years of age sacrificed his life at Chittor in 1300 A.D. with his father.

Col. James Tod has given the full account of Chittor based on the record and traditions of Udaipur itself. He writes

The ruler of Chittor in 1300 A.D. Rana Lakshmi had many sons, eleven fought unto death among whom Ursi was the eldest.

"The remaining two (Ajeisi and Sujunsi) were not allowed to sacrifice their lives and the Rana wished that after Ajeisi the son of Ursi.

"Chittor fell into the hands of Alauddin he bestowed it on a Rajputra Maldeo, who had aided the invading army."

"Ajeisi was living in hills when he was wounded on head with a lance by one chief Moonja Balaicha. Sujunsi and Ajeisi could not take revenge, but Hamir brought the head of Moonja to his uncle Ajeisi. Rana's sons (Ajeisi and Sujunsi) departed from the hills." After that nothing was heard about them in history. "Hamir married the daughter of Maldeva, and by her assistance he turned her father Maldeo out of Chittor. This Hamir was the founder of the dynasty of present Seesodia Rajputs of Chittor and Udaipur." Who was Hamir, It is said Hamir was the son of Ursi.

Col. James Tod states:-

"His father Ursi, being out on hunting excursion in the forest of Ondwa, with some young chiefs of the court in pursuit of the boar enterned a field of maiz, when a female offered to drive out the game. Pulling one of the stalks of maiz, which grows to the height of ten or twelve feet, she pointed it, and mounting the platform made to watch the corn, impaled the hog, dragged him before the hunters, and departed. Though accustomed to the feats of strength and heroism from the nervous arms of their country women, the act surprised them. They descended to the stream at hand, and prepared the repast, as is usual on the spot. The feast was held, and comments were passing on the fair arm which had transfixed the boar, when a ball of clay from a sling fractured a limb of the prince's steed. Looking in the direction whence it came, they observed the same damsel from her elevated stand, preserving her fields from aerial depredators; but seeing the mischief she had occasioned, she descended to

express her regret, and then returned to her pursuit. As they were proceeding homewards after the sports of the day, they again encountered the damsel, with a vessel of milk on her head, and leading in either hand a young buffalo. It was proposed in frolic, to overturn her milk, and one of the companions of the prince dashed rudely by her; but without being disconcerted, she entangled one of her charges with horse's limbs, and brought the rider on the ground. On enquiry the prince discovered that she was the daughter of a poor Rajput of the Chundano tribe. He returned the next day, to the same quarter and sent for her father, who came and took his seat with perfect independence close to the prince, to the merriment of his companions, which was checked by Ursi asking his daughter to wife. They were yet more surprised by the demand being refused. The Rajput, on going home, told the more prudent mother, who scolded him harshly, made him recall the refusal, and seek the prince. They were married, and Hamir was the son of the Chundano Rajput woman. He remained little noticed at the maternal abode till the catastrophe of Cheetor. At this period he was, twelve years of age, and had led a rustic life, from which the necessity of the times recalled him" (A.A.R.page 216 - 217).

This is a polished and refined story. It attests that the Seesodia Hamer was a Rajputra of Ursi Gujjar. Col. Tod calls Chundano a branch of Chohan Rajputs. Prior to Col. Tod, Muhnot Nainsi in his "Khyet" wrote that "Chandano is a branch of Sonigara Chauhan Rajputs. Both statements are not correct. In those days there were no Sonigara Rajputs. Chandano, a forest tribe, is not included even among the Rajputs till today. (Ojha foot note 1 page 46). There is still a branch Chundano among the Bhils, a

primitive tribe who lived in the forests.

Col. Tod is a big name in Rajput History. Mr.Ojha while writing his History of Rajputan a in Hindi, put the photograph of Col. Tod on the frontispice of his book and in front of the photograph Oil the right hand side he wrote in capital letters thus:-

"Honourable Salute, To the Sacred Book (Smrti), of, Col. James Tod, the Highest Thinker, the Exemplary Reciter of History, Utmost Lover of Literature, True Friend of Rajputs, True Father of Rajput History and Protector of Their Exploits."

Col. Tod has written that the Gohils Chaora and Gahlots are all of one stock. (A.A.R. I part page 628). The Rawals of Chittor were Gurjjars. Hamir was never, called Rawal. After migration from Mewar one Rawal Gurjar built Rawalpindi in Margalla Hills. Ajeisi built Bapa - wali - nagri in the forest along the western bank of river Jumna after the name of his ancestor Bapa-wali-nagri was briefly called Bapali (as Dhara Nagri was called Dhara). Bapali is now tehsil (subdivision) head quarter of the newly created district Panipat. The Rawals, the descendants of Ajiesi, now live in 27 villages on the western bank of Jamna. Sujunsi built Jhunjhuno after the name of a town of the same name in Mewar. It is now a town called Jhanjhana in Hindi. Here Rawals live in twelve villages. A Gujjar tribe Chhokar migrating from Thar built Nav-Rana in the forest which is called now Naurana by the people. They occupy 24 villages in Panipat area. 'Kar' is an affix as in Panikar, Holkar, Aletkar and Mangaishkar etc.The name of a Muslim Maratha was Ali-Kar. The real name of the tribe is Chho that is why on the eastern bank of the river Jamna, one family built his headquarter namely Chhowa where the Chhokars occupy nine villages. Three brothers Kalsha

Raj, Deoraj and Deep Raj of Chauhan tribe founded Kairana, Tup Rana and Mund Rana which they built in 13th century A.D. after migration. The founder of Kai Rana was Kalsha Raj Chohan whose descendants occupy 84 villages and are also called Kalshan. In nineteenth century .N.D. the river Jamna diverted its course towards the east, hence eight villages of the eastern bank, Rana Majra, Bharel, and Patthar Gadh etc. came on the western bank and were included in the then Punjab. Some families whose lands became the river bed migrated some miles west, now included in district Patiala. These three houses are descendants of Hari Raj Chohan, the brother of Prithvi Raj Chauhan. As Prithvi Raj is called Pithorah in all annals and epics, so Hari Raj is spoken as Harrah in all annals and epics.

A Rajputra namely Junda (correctly Jonda) accompanied the three brothers. He gave his daughter in marriage to the foreign Muslim governor of Sirhind who allowed him to possess vacant land in the area. Jonda Rajputra built a village Jondawala now called Jundla. His descendants ousted the Jats and generation by generation spread in many villages now included in district Karnal and in adjacent district of Patiala. Some Rajputs of this house as the time went on became Muslim. These Muslim Rajputs gave their daughters to the Nawabs of Kunjpura and Karnal upto 1947 A.D. when the Muslims migrated to Pakistan. It had been recorded in the annals of Gurjar Chauhans of Kai Rana that Joonda was a Rajputra of Harah i.e. step brother of Kalsha Raj, Deoraj and Deep Raj, it is ascertained by the Rajputs of Joondla house that they are descendants of Harrah Chauhan (see monthly magazine “Nawai Rajput, Lahore” December 1991 registered vide NO.L.8202)

Rao Koshal Bhati, an ally of Prithvi Raj Chauhan was slain by Ghoris in the battle at Taraori in 1192 A.D. The Bhatis dispersed on all siders. Some of them took refuge in Siwalik hills where they settled in district Hoshiar Pur. Some Bhatis took refuge in mountanious region of Pothohar and built their headquarter by the name of Bhatti Gujran, near about 1200 A.D. Bhatti Gujran is situated in district Jhelum. Some Bhati families reached Jammu hills and afterward settled near Shakar Gadh now in district Sialkot. A great body of Bhatis migrated to Gurgaon hills and the forests on the banks of river Jamna where they built their headquarter at Kasna (on Delhi-Aligadh Road). These Bhatis now live in 360 Villages. These are not new claims. Generation by Generation people remembered their ancestors and facts are recorded in the books of their bhats. Moreover the singers have been singing the songs about the exploits of those brave men.

In the 19th century A.D. Sir Denzil Ibbetson writes "Kalshans claim they are Chohan, descendants of Harrah Chohan" (Glossary of Tribes and Castes of N.W.F.P.and Pun±ab part-I page 311). (Also see G.I page 342 and G.K page 25). "These Bhatis had come here from their original cities Bhatner and Bhatinda. Daive Gujjars and Kala Gujjars who came here with them settled in Alvar hills. The area round about Kasna was called Bhatner from the prevalence of the Bhatti Gujjars. And the whole territory under their sway was called Gujarat." (Elliot Glossary page 100 and Memoirs of District Buland Shehr page 176 G.I page).

Now we mention the Kachhwaha Rajputs of Jeypur. The tribe of this name is not found among the Gujjars. Mr. Ojha writes Kachhwahas were unknown to history upto the end of 15th century A.D. (page 22). Ferishta in his

history book writes that once Akbar the great (1556 A.D. to 1605 A.D.) was going to Ajmer, while there a Rajput Bhara Mal gave him his daughter (namely Jodha Bai). The emperor bestowed on him the jagir of Amber. This was the time the Kachhwaha emerged in history. The great grandson of Bhara Mal Kachhwaha, Jey Singh founded Jeypur in the time of Aurangzeb. Sri Yogendra Pal Shastri has mentioned that the Kackhwahas are the ancient Puranic Kacchap-Ghats,eaters of the tortoise i.e. a Sudra class.

The Rathor "got" is not found among the Gurjjars. This tribe came in Rajasthan in 14th century A.D. from Sausashtra commonly called So-Rath so they are called Rathor after the name of their original homeland. So-Rath was being ruled by Gurjars. Seeing no vacancy in Rajasthani royal houses of the Gurjjars which had already been claimed for themselves by the other Rajputs, the Rathors claimed that they were descendants of Jai Chand of Qanoj. But Jai Chand was Gahad-wal and not Rathor. Besides Gahadwal, Kanauj was ruled over by Gurjars, Wardhan, Mokhari and Guptas etc. in the past; they were not Rathor.

The ancestor of present Rathor family was Seoji; such names existed on both sides of the river Narbada, for example, R -ji was father of Ban Raj Chaora, Surji was a governor of Mewar; Baleji, Baji and Shivaji were Maratha leaders. Seoji's son Rin Mal took refuge at Mandore but treacherously dispossessed the Mandore chief in return the Seesodia Rajputs turned Chonda (son of Ran Mal) and his son Jodha out of Mandore. Jodha founded Jodhpur. In his descending line Rao Maun in the early years of nineteenth century A.D. was the chief of Jodhpur who received Col James Tod.

Col. James Tod writes “They, the Rathors, claim celestial descent from the rulers of Kannoj. There is no Charan, no Bhat of theirs to know about their lineage. Their splended deeds have emblazoned their name on the historical tablet. The founder was Seoji. His descendants Chonda and Joda are sufficient to connect Seoji, a scion of Kanoj; with his descendant, Raja Maun.

So we will not revert to those ‘happy times’, when a geneological tree would strike its root into any soil, and the luxuriant plant could flourish and fructify without a seed of truth” (A.A.R. part I page 559 -561).

The above examples are those which were recorded in the accounts of the rulers. The Rajputs were not only the sons of the Rajas from their wives of other communities but also Rao, Thakur, Patel, Basoya and Bhumia produced Rajputs (M.R.I. page 26) For example, some of Gujar Bhattis landlords (zamindars) who live in 360 villages on both sides of the river Jamna married in other communities, the sons of these wives were called Rajputs who live now in nine villages namely Nimka and Tigaon etc. A Gujjar Chohan of Titarwara village three miles from Kai Rana town in district Muzaffar Nagar married a girl of other caste, her son was called Rajput whose descendants now live and Lohari are Rajputs who afterwards became Muslim (T.G.A. 11 page 223 Sardar Khan of Nagana Rohtak. 59/5 Shikar Pur colony).

A respectable Muslim Rajput of Karachi gave me his pedigree tree for record. It shows that seven generations ago his Hindu ancestor had four wives, the sons of Gujar wife are Gujars all Hindus in Gurgaon and the descendants of Rajput women, Pathani women and Lohari women are Rajputs who afterwards became Muslim (T.G.A. part page).

Some Gujars in their exile after 1200 A.D. were successful in establishing some principalities of their own, so they were called Bud Gujjars (great Gujjars). The Parmar Gujjars in Saharanpur area were called Bar Gujjar. Khatana Gujjars who established an independent territory in Chambel Valley were known as Bar Gujjars (G.K. page 58 by Virginina Fass (British). The Ludharey Gujjars in Nimar were famous as Bar Gujjars (Khandesh Gazetteer page 62). Also see Castes and Tribes Central Province (Gujars) 1916 by Mr. R.V. Russel. In Alwar area Bud Gujjars occupied a large area (Rajputana Museum Ajmer. Report 1918-19 page 2. Stone Inscription No.8).These Bar Gujjars produced Rajputs by their wives of other castes who were called Bar Gujjar Rajputs and intermarried with other Rajputs.

Auranzeb imposed Jaziya (capitation Tax) on all Hindus poor or rich but exempted Jeypur house to which belonged the step-mother, grandmother of the emperor. The Bar Gujjar Rajputs of Alwar joined the union of other Rajputs who resolved not to pay Jaziya. By order of the emperor the chief of Jeypur ousted the Bar Gujjar Rajputs from Alwar Area. They were wandering here and there, when in the time of Farrukh Siyar the emperor of Delhi (1713 to 1719 A.D.). One Bud Gujjar Rajput Lal Singh by name reached the emperor, served him nicely and embraced Islam and obtained three villages, Chhatari, Anup and Pahasu. Saeed Ahmad of Chhatari rendered great ‘services’ to English Deputy Commissioner and Commissioner of Meerut Division who recommended him to the Viceroy for favour. The Vice-roy bestowed on him the title of Nawab. Nawab Saeed Ahamd Khan of Chhatari was appointed Governor of U.P. later on. The Bar Gujjars and Bar Gujjar Rajputs of the aforesaid area tre their pedigree to Raja Mathan Deva (Gurjjar Pratihar ofRajore

Gadh now called Raj Gadh in Alwar area).

The above account is a brief description in reply to Mr. Ojha's points, to show that the Rajputs were descendants of the Gurjjars.

Now we are to examine the other points, put forward by Honourable Mr. Ojha. He states:- "Gurjar or Gujar was a royal family who ruled over Punjab, Rajasthan and Gujrat (Kathiawar) from 2nd century A.D. to 5th century A.D." page 147. From 6th century A.D. to 1300 A.D. the Kshatriyas ruled over these areas" page 147.

He says "These Kshatriyan rulers were defeated and their kingdoms came to an end by the invasions of the foreign Muslims. Some of them accepted the subordination of the foreign Muslims; their descendants were called Rajput4 who by and by during Moghal rule or sometime before became a caste or a group". (page 42 para 2). But it is not correct, the Kshatriyas much before Christ had already been divided into different groups with different new names; and there was no Kshatriya group with its separate entity when the foreign Muslims invaded the sub-continent. And all the royal houses were exterminated to such an extent that the historians are searching for their remnants. Mr. Ojha himself is unable to point out any family which continued its rule as a subordinate of the foreign Muslims in the aforesaid regions.

The Rajputdom is the product of Gurjar Desh i.e. Punjab, Rajasthan and Gujrat Kathiawar. There is no Rajput group in any other region of the sub-continent. So Mr.Ojha adopted an interesting method to make the Rajputras, the scions of Kshatriyas, where ever a man or a tribe of Gurjars was found without "Gurjar affix" in the ancient record, Mr.0jha at once stated that "that man or that tribe was

Kshatriya whose descendants are Rajputs, Thus he ignored the other references where the same man or the same tribe had clearly been described as Guriar. Moreover his explanations and arguments contradict his view and confirm the fact that the Gurjars ruled upto 1300 A.D. Mr.0jha writes" Chapotkat, Chap, Chaotak and Chaora is one family. It is correct.

Mr.Ojha writes "Chad family of Bhinmal was Kshatria Hieun Tsang called them Kshatria. "But Hieun Tsang wrote that the ruler of Gurjjar kingdom of Bhinmal is Kshatriya by origin and Budhist by faith. Contemporary Ban Bhatt courtier of Maharaja Harsha wrote in his book 'Haiisha Gharit' that Harsha's father was a nightmare to Gurjjars." At that time the Gurjjar kingdom of Bhinmwal was the second biggest kingdom in the sun-continent. (Aryan rule in India page 191 by Mr. E.V. Havel. Harsh Wardhan by Gauri Shanker Chaterji page 66-67). The third contemporary writer Brahm Gupt of Bhinmal writes that he completed his book 'Brahm Sidhant' in the time of Vyagrah Mulch who belonged to Chap family. Thus it is clear that the rulers of Bhinmal were Gurjjar, their tribe was Chap and they were Kshatriya by origion; and "the Chap and Gahlot of Chittor were one stock" (A.A.R. page 628).

Chap is an abbreviation of Chapotkat. Chapotkat was later on pronounced as Chaotak which became Chaora.(as Ghotak = Ghora - horse). Ban Raj Chaora was the founder of modern Gujrat Kathiawar; previously it was called Anart, Saurashtra and Kacchin parts. He built Anahilwara as a capital city of this Gujrat. Chalukyas expanded this Gujrat, Marwar, Mewar, Abu and Malwa were included in it. In 1197 A.D. this 'Goojer Desh' was split up in different regions due to crushing defeat of Bhim

II Solanki at the hands of Qutbuddin Aibak. Mewar rulers never gained the status of a Raja; they were always called 'Rawall upto 1300 A.D. since 739 A.D. when Bappa Rawal possessed Chittor. The Valbhis were ancestors of these Rawals. When Dhru Sen Valbhi was defeated by Harsha of Qanoj, he did not accept the suzerainty of Harsha and fled to seek protection of Dadda IV, thge Gurjjar ruler of Broach. The Gurjjar defeated Harsha and put Dhrusen on the throne of Valbhipur in 630 A.D. "There was an aliance of Chapotak, Valbhi and Chalukya as they belonged to the same race." (book Harsh Wardhan by G.S.Chaterji). Mr. Ojha himself wrote that Valbhis were Gurjar (P. 175)

There is an inscription saying that Lat, Malwa, Chaotak, Kacch and Gurjjar were defeated by Tajiks (Arabs). Mr. Ojha says that the Chaotak and Gurjjar were different families. But he did not identify where they were ruling. Gurjjars ruled at Broach. Chaotak ruler was ruling at Wadhan which has been described by its family name. (G.P. page 31). While describing the history of the Gurjjars, after these arguments, Mr.Ojha himself wrote that the rulers of Broach were Gurjjars. (R.I. page 176) and he also wrote that 'Valbhis were Gurjjars' (page 175).

There is a stone inscription at Rajor Gadh in Alwar area which reads (translation):- Here rules 'the param bhattarak maharaja adhiraj premeshwar Mathan Deva of Pratihar family of Gurjjar race. He is samant-subordinate ally of param bhattark, maharaja adhiraj premeshwar kshitipal Deva (Mahipal) f Qanouj' (Magh, Sudi 13, V.E. 1016 = 960 A.D.).

Mr. Ojha writes that the Pratihar od Rajor Gadh was Gurjar but Mahipal Pratihar of Qanoj was not a Gurjar, he was Raghu Bansi. But Mr. Ojha overlooks all those contemporary references where those Raghu Bansis are

written as Gurjar. Contemporary Kavi Pamp in his book Pamp Vijjai has called the same Mahipal as a Gurjar Pratihar. Al-Masudi completed his book muruj-ul-Zahab (meadows, of gold) in 942 A.D. He writes that Bauuzah (Bhoja) is the emperor of Qanoj, this al-Juzar (Gujar) fights with the king of Burma on one side and with the flalharaking of Mankir (in Maharshtra) on the other side. He has four armies, one of these fights with Arabs in the west.' This statement pertains to Mihir Bhoj and his successors and this Bhoja was grandfather of Mahipal.

It is written in the books Prithviraj Vijai and Hamir Mahakavya that the Chauhans were Suraj Bansi. But contemporary Someshwar Brahman, the preceptor of the Chauhans writes for himself Gurjjareshwar Purohit i.e. Purohit of Gurjjar Raja. (Book Kirtikomudi and R.I page 20).

Mr.Ojha, for necessity, changed the meaning of Gurjjareshwar in the sense of Gujrat. If it is such, what would be the meaning of Rameshwar, Premeshwar, Someshwar and Mandukeshwar etc.? Bhim Solanki I in 1031 A.D. called for Dhanduk Parmar (with whom he had been angry) and gave Chittor back to him. This truce became possible through Bimal Shah Mahajan. This Mahajan built a Jain temple on Abu. There is a stone inscription dated 1321 A.D. on the gate which records the above fact and Bhim Solanki has been described as "Shri Gurjjareshwaran." (R.I.page 194). Here Mr. Ojha did not translate the word Mr. Ojha himself translated Gakarannreshwar (Kalachuri) as Gakaran Dev (R.I. page 217. E.I.vol.2 page 12). Similarly Gurjareshwar means Gurjjar Dev or Gurjjar Raja.

There is a verse in the book Prithviraj Vijai (Sarg 5) which reads "Jigae, Gurjaran Kam, tamashavan, prapt, Malay" Translation word to word:- defeating, Gurjar Karn,

dignity, obtained, Malay i.e Malay obtained dignity by defeating Gurjar Kam. Mr. Ojha blatantly changed “Gurjar Kam” (son of Bhim I Solanki) into Raja Karan of Gujrat (page 21 6).

Arjun Varma praises his father Subhat Varma near about 1210 A.D.thus:- “davagnisumnadhyapi garjangurjarpattne” (B.A.S.J. vol. 5 page 378-379). translation:- “angry fire of dignity of that king still blazes in the paftan (city) of thundering Gurjar. This thundering Gurjar was Bhim II Solanki. The Vaghelas, successors of this Bhim, ruled upto 1300 A.D. and were called Gurjar.” The last Karn Baghela in all Prabandhs is described as Gurjjar and their territory is known Gujrat till today.

The Chauhans arose from Acchitpur and possessed Sambhar. They were the earliest and nearest relatives of the Gurjar Pratihars of Qanoj. When this empire began to breakup, the Chauhans took the lead. The whole Marwar in the south, upto the Bhatti territory in the north and upto Hansi in the east came under their sway. Bhoj Parmar arose from Dhara he defeated Bhim Solanki and in a battle Viram Raj, the Chauhan military commander was slain. In an inscription it is stated that Bhoj defeated, “Chedi Lat, Bhim, Karnat, Gurjjar Rath and Turushken.” (E.I.vol. 1 pages 235-236). Here Bhim is Bhim Solanki and Gurjjar Rath is clearly the Chauhan ruler of Sambhar. In the time of Bhoj Parmar and the contemporary Mahmud of Ghazna, the territory of the Chauhans was generally called Gujrat with its main city Naran (Alberuni Indica vol. 1 page 270). Alberuni did not mention any other Gujrat at that time.

One hundred years after Mahmud, Ajey Raj Chauhan founded Ajmer near Naran which also exists to this day. Moreover Dendwanak and Manglanak villages of Marwar are described in Gurjjaratra Bhumi and Gurjjaratra

Mandal in the 9th century A.D., when Marwar was ruled over by the Chauhans. (E.I.vol.5 page211and page 210). From this brief account it is clear that the Chauhans were Gurjars, so their territories were called Gurjjaratra Bhumi, Gurjaratra Mandal and Gujrat. Their Brahmans proudly called themselves to be Gurjareshwar purohit, the preceptor of Shri Gurj jars.

Mr. Ojha knew very well what is a Rajputra. He has written that a son of a BraluAan by his wife of other caste is not called Brahman but a Brahman putra. (R.I. page 167) But he did not say that if a Raja marries a female of lower caste, her son is called Rajputra, because he was History Minister of the Rajputs. He tried in vain to assign the Gurjar History to the Rajputs whose mention is not found during 500 A.D. to 1300 A.D. Mr.Ojha himself acknowledged that Rajput group was formed during Mughal period and a region was named Rajputana by the Britishers (R.I.page I first para and page 41 first para).

Honourable K.M. Munshi writes:- Modern histories by calling this period (550 A.D. 1300A.D.) the Rajputs period still perpetuate the faulty out-look which Col.Tod constructed out of Agnikul legend, two centuries ago. The name Rajput, given to warriors of the old Gurjardesa, by Turks and Afghans, coupled with theories of their foreign origin, has created a mist which shuts out the historian's mind from a true perspective of this period. The theory of the foreign origin of the Gurjars and consequently of Rajputs so readily accepted by some of our historians remains not only unproven but is based on a mistaken reading of certain epigraphic and literary material when at the beginning of the sixth century A.D. the Gurjars emerged into history they were steeped in the highest traditions of Aryan culture, of which the pivot was the

region of Mount Abdu. They were closely allied in blood and adventure. Each of their dynasties, the Pratihar, Chahman, Parmar and Chulukya successively rose to imperial power only as a result of the decline of its predecessor."

A Tarkhan (Punjabi word for carpenter) taking advantage of the 2nd part of the word 'Khan' claims he is a Mughal. No harm.

A Miransi or Mirasi (a black - mailer S.R.H.) taking advantage of the first part of the word, Mir, an epithet of the Syeds claims he is Mirzada, son of Mir-the Syed. No objection.

A Rajput taking advantage of the first part of the word Raja, claims, he is Kshatriya. No surprise. But it is critical if a tarkhan claims that Mughals were tarkhans; it is most critical if a mirasi claims that the Syed's were mirasi and it is a tragedy if one claims that Gurjars were Rajputs. So I have to explain some historical terms.

1. Raja:- The word raja is an abbreviated form of the word 'rajan' which means a ruler or a king. Its feminin is rajni - the queen.

2. Rao:- Rao was the head of his tribe or a small region as a subordinate vassal or ally of the Raja. His family was called Rawal or Rawat. If a Raja subdued other Rajas he was called Maharaja the emperor and his allies were called as before, the Rajas. If a Maharaja became supreme lord of the sub-continent he was called Chakravartin. Only the Pratihar rulers, of all Gurjar tribes, were chakravartin. Mihir Bhoj, Mahendrapal and Mahipal were unchallenged emperors of the sub-continent. Their weak successors held this title of their ancestor's upto 1008 A.D. (E.I.vol. II page 121-122; I.A. 1913 page 62 verse 19).

3. Kumar:- The son of a Raja by his married wife

belonging to his own caste was called Kumar, the word also means pure gold. A Raja could marry to more than one girl in his own caste. The favourite queen was called Maharajni or Maharani and the others were called Rani. The sons of all those queens were called Kumar, the eldest Kumar was aslo called Yuvaraj. The heir to the throne was called Rajkumar who was always the eldest of all princes (with some exception). The son of a learned Brahman by his Brahmin wife was also called Kumar. Other (castes) yarns did not use this word.

4. Rajput:- The word is very simple in its formation. It means Raja's put or Raja's son. Mr.Iswari Prashad stated that in common parlance in certain states of Rajasthan the word Rajput is used to denote the illegitimate son of a raja or a chief or a jagirdar (Muslim Rule in India page 26). Very recently Mr. Kalika Ranjan Qanugo has written his book "Studies in Rajput History" in 1959 and the second edition in 1971 A.D. published and printed at Delhi. He states "it is immaterial to peep into the origin of the Rajputs, who have the best of pedigrees, namely the sword-wielders (page 96).

He referred for further explanation to Dr. Ahsok Kumar Majmudar D.Phil (Calcutta). Dr. Kumar writes "It has sometimes been assumed that the term has been derived from the word tajputra. A few Sanskrit texts and inscriptions support this view. Though it is difficult to say what the term actually means or how it originated. I may add a few more examples …….it may be concluded that from the 12th century A.D. onward some Rajput clans were called Rajputra or Rajput. (foot note page 96-97).

Mr. Qanugo says "what is a Rajput? It conveys a meaning in Rajputana other than princely descent as in Sanskrit, or Rajputtur in the west Bengal dialect. A

Rajputtur of Bengal need not have a princely lineage and valour, but only a calmly handsome appearance of fair complexion (page 98). According to Prashar Smrti the son of a Kshatriya by his Sudra wife is called Rajput (also see K.U.P). According to Monier and Mohler Sanskrit English Dictionary, the son of Kshtriya by his Vaish wife is called Rajput.

During 1192 A.D. and 1200 A.D. modern southern Punjab Rajasthan and Gujrat Kathiawar were totally ruined by foreign Muslim invaders. The families and remnants of the rulers, the administrators, fiefs, Raos, ministers, purohits and other servicemen migrated from these areas. Behind them a race for possession of vacant lands started between their suretwals-the Rajputra. This race became faster in 1300 A.D. after the fall of remaining forts.

5. Ranghar:- Means son of a woman (ran = woman and gharna means to make). Anghar or Unghar means unmade or unshaped uncultured. Su-ghar means excellently made-intelligent. Man-ghar means made by assumption-false.

6. Cola:- A gola is a son of concubine.(daugla)

7. Basei Basei means a settler (from basna). The above three (4 to 6) classes were not entitled to get share in the property of the fathers who gave them some land to cultivate where they settled and were called Basei. The word Rajput gola, basie and ranghar are synonymous. Col. Tod writes:-

"I had the happiness to be the means of releasing from captivity some young chiefs who had been languishing in Maratha fetters as hostage for the payment of a war tax. One of them, a younger brother of the Poorawat (Rajput) division had a mother dying to see him ; but though he might have taken her house in the way a

strong feeling of honour and gratitude made him forego this anxious visit; 'I am your Rajput, your gola, your basie.' (He said to Col. Tod). He was sent off to his mother, (foot note 3 page 146 A.A.R.)

Holkar received 'intelligence that Bhiru Bux, as envoy from the Rana, was in Lord Lake's camp negotiating for the aid of British troops, then at Tonk, to drive the Mahrathas from Mewar. The incensed Holkar sent for the Rana's ambassadors, and assailed them with a torrent of reproach, accusing them of treachery, he threw the newspaper containing the information at Kishendas, asking if that was the way in which the Mewarries pledged faith with him? "I cared not to break with Sindia in support of your master, and while combating the Fringitz- when all the Hindus should be as brothers, your sovereign the Rana, who boasts of not acknowledging the supremacy of Delhi, is the first to enter into arms with them (the Britishers). Was it for this I prevented, Umbaji being foisted on you?" Kishen Das here interrupted and attempted to pacify him when Ali-Kar Tantia, Holkar's minister, stopped him abruptly, observing to his prince (the Rana)" You see the faith of these Rangars, they would disunite you and Sindia and ruin both. Shake them off; be reconcilled to Sindia, dismiss Surji Rao, and let Umbaji be Soobadar of Mewar, or I will leave you and take Sindia into Malwa." (A.A.R. page 365). The information was correct and the Rana left the Marathas who were defeated by the Britishers.

The rajas, rao or chiefs trusted their Rajputs more than their sons or relatives. The Rajputs were considered trust worthy, loyal subordinates and good servants. So they were proud of these qualities.

Beejay Singh Rathor was grateful to Rana Jagat

Singh of Mewar, so he wrote a letter to the Rana:- "Here all is well. Preserve your friendship and favour for me and give me tidings of your welfare. That day I shall behold you will be without price (amolue). You have made me a thorough Rajput never shall I fail in whatever service I can perform. (A.A.R. I page 334 F.N.2).

Hamir Chondawat of Bhadaisar was against the Rana. The British agent helped the Rana. Rana's flag was hoisted on the fortress of Bhadaisar. Then Hamir reached Col Tod who has written:-

"He came to me after breakfast, called me his greatest friend, 'swore by his daggar that he would be my Rajput and that 'he would be in future obedient and loyal." (AAR page 389-390)

In twelveth and thirteenth centuries A.D. the Rajputs were not a community or a group and gave their daughters in marriage to Bhills and Meenas etc. A time came when the Rajputs got united to form a set tribe and elevated to a position of landlord and head of state by the foreign Muslims, even then they addresses the old members of these communities as phoopha (husband of father's sister) and the younger ones a Bhanja (the son of sister) page 64 S.R.H. Every word in each language has separate meaning for the same word, giving the same sense called synonymous. From the above explanation it is clear that the word Rajput, ranghar, gola and basis are synonymous; all these by and by were united under the nomenclature.

8. Bhoomia or Bhoomla:- The word means land owner or a cultivator of his own land. The Persian word for it is Zamindar. He pays a small annual rent to the government and succeeds to the property generation by generation without paying any extra sum of money or nuzrana. In the

last quarter of fourteenth century Rana of Chittor went to marry the daughter of Raimal Rathore at Mundore and demanded ten thousand Jats in dowry. The demand was accepted. But the Jats said to their Raja that he could kill them but they would not leave their bhoom (land) and would not go to Mewar to labour (to be bassle) for the Kana. The Rathor trusted them and felt his loss of this ryet, so he denied the departure of the Jats but the Rana deceived him. The Rana held out to them the enjoyment of the proprietary rights at which promise the Jats left their homes. The descendants of those jats still occupy the plots watered by the Beris and Bunas rivers (page 394 A. A.R.)

9. Basoya:- Famine or war drove the people from one place to another, the emigrants were given shelter by the landlords who were called Basoya (basanay wala) and settlers were called bassie. This kind of bassie could redeem his position by purchasing the land, but the gola bassie as mentioned above could never improve his social status.

10. Grasia:- Gras means a grant and grasia is a grant holder. The grasia chieftains served at home and abroad for the Raja. The grant was renewed on the lapse of the perist with a sum of money.

11. Chaudhry:- Head of village or community.

12. Mukhya:- Very Important person of a community.

13. Thakur:- The land owner of a whole village or more. Thakur means signior (lord), when he ceases to be the lord he is merged into Bhoomia. No Bhoomia is lower or higher class. Even the rulers preserved lands and became Bhoomia in misfortune.

14. Patel:- A land owner, a pati (head) of the community who collected revenue for the government,

enjoyed the benefits from both sides. Patwari was his clerk.

15. Gosaen or Goswarni:- The word means control over senses. They were priests of the faith of Shive. Only Brahmans and Gurjjars and afterwards Rajputs were Gosaen. The distinguishing mark is the crescent on the forehead; the hair is braided and forms a tiara round the head, and with its folds a chaplet of lotus seed is often entwined. They smear the body with ashes and use garment dyed of an orange hue. They bury their dead in a sitting posture and erect tumuli over them conical in form. Some of them adopted celibacy yet followed secular employments both in commerce and arms. They were the richest people who paid war revenue to Marathas to get free the hostages from their captivity; even they paid on behalf of Rana when he was unable to pay a penny. They also can muster hundreds of Kanpara jogis or split-ear ascetics, for the battle.

16. Charan Charan is an annalist.

17. The Bhat is a geneologist.

18. Miransi or Mirasi:- A man who knew ins and outs of the families. He took alms by praising the alms giver and cursing his opponents. He was well versed in local languages. At some places bhats and Mirasis are common to Gurjars and Rajputs. When Mirasi goes to a purjar he reads his own verses calling Gurjars highest race of all and when he goes to a Rajput, he reads his own verses in praise of the Rajputs. Mr.Qanugo states Mirasi is he who acts for black mailing."

19. Suratwal:- A son of a keep or bandi.

20. Gopi:- nymph (A.A.R. page 429) or pastoral nymph (page 433 - 434 A.A.R.).

21. Banda:- A bonds man in Persian.

22. Bandi:- A servant girl in Hindi.

Generally the Rajas trusted his Rajputs more than his own kith and kin. The body guards of Raja, chief, Rao and Thakur and Patel were their Rajputs. The gates of their houses were guarded by them. They were trained how to salute and how to talk with the superiors; so they were not awestruck by the invaders to whom they went straight way to salute. A gola went to Qutbuddin Aibek and took Ajmer on high tribute, a Rajput Bhoj of Malwa advised Allauddin Khilji to attack Marwar in summer season before the crops were garnered. Alauddin gave him a jagir of Jagra. Maldeo went to the Sultan, helped him during the siege and obtained propriety rights of Chitor and a vast jagir. The Rajputs knew that he land is a source of dignity; the old Gurjar administration had ended during which the Jats, Dogars, Minas, Meos, Gonds, Bhil, Seryas, Sarjas, Ahirs, Meds, Ods and Mehras etc. were Bhoomia (the Zamindars), The landless Rajputs deprived them of their bhoom by every illegal or immoral means. Gujrat became a province of Sultanate so the Rajputras of Saurashtra (Sorath) did not see any chance there and reached Partihar ruler of Mundor who was hiding his head in this desert. These Rajputs of Sorath were called Rathors after their original homeland. The Mundore ruler gave them refuge but Rinmal Rathore killed him in the night. A Parmar chief was sitting on Abu, the Rajputs offered brides to his six sons, he cautiously asked the brides to be sent to Abu. With the brides (a young man in palankin) went many Rajputs and killed the Parmars of Abu. The Rajputs gave their daughters to Minas or Bhils etc. and at favourable times killed them and possessed their lands.

In the 13th century A.D. Minas and Bhils shared the mastery over the whole tract from Bundi to Dhundar. The

Rajputs and Minas and Meds had matrimonial relations at that time. Bundi was the centre of Minas which was taken over by Samar Singh a Hara Rajput in 1243 A.D. Kotah was the centre of Bhils. Deva a Rajput was willing to give his two daughters as usual to Mina's chief's two sons. When the Minas came for the marriage, they were fed with opium and wine and were killed by the Rajputs. Deva's grandson Jeta made friendship with Rao Kotia the leader of the Bhils and luring him to a friendly feast killed him (S.R.H. page 62). Bikaner, founded by two Jat brothers Bika and Ner, was the Control of Jats, the Rathore Rajputs dispossessed them all from Bikaner. These Jats became "rebari" (camel driver) to carry loads on hire on their camels). Rao of Takatpur a Jat was dispossessed of lands by Bhatti Rajputs who built Jesalmer. For land the Rajputs became Muslims, Kayam Khani and Lal Khani Rajputs are the examples, Modern historians during British rule and even today by looking at the gigantic cities of Rajputs, Jeypur, Jesalmer, Kishen Gadh, Bikaner, Jodhpur, Kotah and Boondi etc, wonder in vain how and why the Rajputs gave their daughters to the foreign Muslims ; it was usual for a Rajput to give his daughter as mentioned above to any caste and creed lower or higher ; so from the point of view of Rajputs it was a dignity of theirs that their daughters were accepted by the Muslim rulers.

The Rajputs of all houses of rajas, chiefs, Raos, Thakurs Basoya, Bhoomla etc. came in contact with each other when anarchy prevailed after 1200 A.D. in Gurjar Desh. Firstly they were united on the basis of the families, gots, of their fathers, such as Rajputs of Chauhans became Chauhan Rajputs, Rajputs of Solankis were united under the name Solanki Rajputs and so on. These Rajputs then intermarried as per Hindu law and became a compact

community during Mughal rule.

During troubled times the Rajputs called the Minas and Bhils as their phoopha (uncle) or bhanja (nephew) but when tight in saddle disgusted with awfully them. Had they all been united, the nobler part would have important roles played in history of the Rajputs, rather than acting as watch dogs, for alien governments. The Rajputs became known for revenge, vengeance and vendatta against each other. The whole history of Rajputs is an account of bloodshed against themselves for land, women and dignity, the foreign Muslims did the same to the Rajputs but there the Rajput spirit calmed down. (S.R.H. page 74) and they could never gain ascendancy.

The Rajputs were not entitled to get share in the property of their deceased fathers. When anarchy prevailed after massacre of the ruling classes, by the invaders the Rajputs possessed the vacant land (bhoom) of their fathers. They went a step further and they deprived the other bhoomias of their lands. A gola could marry a goli only, in scarcity, the Rajputs intermarried with lower classes such as Minas and Bhils etc. When the Rajputs obtained 'sanads' (grants) for their possessions from the Sultans, the Rajputs, in imitation of the foreign Muslims forcibly obtained many girls from the poor people particularly from the lowest classes; whose sons were called Das. The name of Dasas became a sign of dignity of the Rajputs (A.A.R page). Not only this, but the Rajputs also fought among themselves for the females. Jaswant Singh Rathore had 64 and Budh Hara had 84 wives. There is a proverb, "sui kahe chaid karun, pahley chaid karae "i.e the needle is proud to make a hole, but itself is holed first.

The Ranas of Chittor,, "the Hindu Sooraj (sun of Hinduism)" did not lag behind. Rana Lakha came to power

in 1373 A.D. He had many wives from whom many sons were born. He had many grandsons. One day, when he had reached old age, “the cocoa-nut” to affiance the daughter of Rin Mal of Mundore came for his son Chonda. Rana Lakha drawing his fingers over his grey moustaches wished the girl for himself. When Chonda heard, he scornfully looking at his father rejected the affiance using words with a hidden meaning. Thus old Lakha obtained the girl.

Sisodia Kumbha grandfather of Rana Sanaa forcibly carried off the daughter of the chief of Jhalawan who had been betrothed to the chief of Mundore. Rana Rae Mal ascended the throne in 1474 A.D. His son Jei Mal attempted rudely access to Tara, daughter of Solanki chief Rao Soortan of Thoda (this Solanki was a refugee expelled by the foreign Muslims). The Solanki killed Jei Mal on the spot.

Rinmal Rathore (whose descendant Jodha founded Jodhpur) dishonoured a Seesodia handmaid. When he was intoxicated with opium and wine, gently rising from the bed, she bound him with his own turban. A ball from a matchlock of a Seesodia left him flat on the floor. In 1817 A.D. Chatur Singh Rathore was killed by a Rajput, whose daughter had been clandestinely dishonoured by the Rathore.

Raning Deva a Bhatti Rajput was the lord of Poogul, a fief of Jesalmer. His heir named Sadoo was a looter and cattle-lifter, ‘terror of the desert’. He would go on a raid upto Indus. Returning from a foray, with a train of captured camels and horses. Once he stayed at the house of a Mohil chief Manik Rao at Aurent. The Mohil chief had a daughter Koram Devi who was betrothed to Irrinkowal (Aranya Komal the lotus). This Aran Komal was a Rathore,

heir of Mundore. The terror of the desert Sadoo made her parents agree to marry her to him. It is said she loved him for his dangerous exploits.

A party of two thousand Bhattis came with the bridegroom. After the marriage fifty Mohilas led by Megh Raj the brother of the bride accompanied the Bhattis. At Chondon four thousand Rathors checked them and the fighting began. In the combat Sadoo and Komal came face to face to each other. Sadoo dealt a blow-on the neck of Rathore but at the same moment with the rapidity of lightening the sword of Kornai penetrated into Sadooo's head. Both competitors fell on the ground and Koram who beheld the combat finished her life with a danger. The battle thus stopped and each party carried the body of its leader. It was in 1405 A.D.

The Bahtti Sadoo had died on the spot, Rathor Komal had only swooned, he was cured at Mundor but after some days the wounds opened afresh and he died: the rights to the manes of these rivals, the Chha-masa of Sadoo and dua - dasa of Komal, were observed on the same day. (Chha- masa, six monthly and dua, dasa, twelfth day ceremonies).

Rana Sanga's son Ratan once went to Amber and stayed there for some days after marrying the daughter of Pirthi Raj, the Kachh-waha lord of Amber. The marriage was to be kept secret till Ratan came to power; Ratan came to power in 1530 A.D. and married the sister of Sooraj Mal, the Hara chief of Boondi. In ignorance of the fact, this Hara (a tribe claiming its descent from Chauhans) requested and obtained the same Kachhwaha girl to wife and carried her to his capital, even the bride did not refuse and disclosed her secret marriage. At the festival of Ahairea (the spring hunt) Ratna and Soorajmal came face

to face and fell by each other's weapons. The bards of Boondi are rather pleased to record the power of their chief who dared to solicit and obtain the hand of the 'bride' of Chittor. This incident took place in 1535 A.D.

These are very few examples of thousands of misdeeds which the Rajputs carried out. It was a demand of origin and a Rajput was always hungry of dignity. The Rajputs gave their daughters to the Muslim emperors and officials feeling a pride that they had relations with the highest ranking people.

A Rajput poor or rich was eager to adopt a high ranking title. They necessarily called themselves, the Raja, Rao, Thakur etc, but the Muslim chroniclers never called them with these titles. In Ain-i-Akbari a list of Rajput jagirdars is recorded, only Man Singh of Amber was written as Raja Man Singh and a Bhat, Bir Bal, was also written as Raja Bir Bal; with other Rajputs no title of any kind was affixed. Ferishta wrote rightly only Partap as Rana Partap. The word Rana means a freedom fighter. No Rajput had ever been a Rana (freedom fighter) except Rana Partap, the unmatched hero in world history. He fought against Akbar the Great for twenty five years and became successful in liberating Mewar. Some Rajputs used the word Kunwar or Kumar with their names, but the word 'Rajput' and 'kumar' are synonymous. Man Singh, nephew of Jodha Bai, was also called Mirza Raja.

In Akbar's time the Rajputs were raised to a high level in political services. So the Rajputs needed a 'history of their own.' Already three books had been written just after the fall of last stronghold of the Chohans, the Ranthumbhore fort in 1301 A.D.

The book 'Prithvi Raj Raso' (martial epic) was written in the then Rajasthani language by a bard of

Chohans, namely Chand Bardai. It was claimed that the writer was contemporary of Prithvi Raj, but no historian has accepted this view. In fact the book was written in 15th century A.D.at the earliest in 14th century A.D. The writer was a resident of Ajmer area. He is the first man who wrote that Parmar, Pratihar, Solanki and Chohan were born of fire pit. His book ends with the account of Prithvi Raj The heroic defense of Rathumbhore in 1301, (at the time of its fall to the army of Alauddin) by Hamir Chohan inspired two pseudo-historical poems, Hamir Raso and Hamir Maha Kavyam by Nya Chand Suri (1336 A.D).

All these books do not contain the word "Rajput" the past rulers were called Kshatriya. Among the list of 36 Kshatriyan (ruling) families, Guru - ar is included by Chand. Every history scholar acknowledged that Gur-ar is Gurjjar in the then Dingal language. Hamir Maha Kavyam does not state the Chohans "fire-born" but Suraj Bansi descendants of the king Iksvaku of ancient times. Hamir was called Rana.

After the fall of Anahilwara of Vaghelas, a family of Chalukyas or Solankis, four books (1) Prabandh Chintamanti by Meru Tung (2) Vividh Tirth Kalpatru by Jin Prabha Sun i in 1308 A.D. (3) Dharam Aranya (4) Kanhad-day Prabandh by Padam Nabh, were written in the then Gujrati language. Jin Prabha Suni stated "it was 1356 V.S. (1299 A.D.) when Alaudin Sultan sent Ulagh Khan from Dilli to annihilate the Gurjjar king of Anahilwara." (V.T.K.30).Dharam Aranya states, "The glorious Maharaja Karan was ruling when this wicked sinful and graceless minister Madhav, the blot on his country and race destroyed the rule of Kshatriyas and established the rule of barbarians" (LXIII page 68- 69). Padam Nabh in 14%A.D. states "At that time Gujar Raja Sarang Dev (Predecessor of

Karan) was ruling when Madho resorted to wickedness, he avowed he will not take food till he would call the Turk to destroy Gujrat. (Kanhad-day Prbandh, 13-15). Moreover, Jin Prabha Sun writes "Ta-u-annya, anno Gajjanvi Guijran bhanjita ta-o blanto pato sashaure das ikhasie "i.e. the unjust Ghaznavi attacked (Somnath) and killed Gujjars in 1081V.E.(1025A.D). The Prabandhs called Karan as a Rana and the founder of this family in 1209 A.D. Lavan Prashad was a Maha Ranak (G.G.II page 387). In 1238 A.D. Bhim Dev Chalukya made over a grant in favour of Veda Garbha Rashi who was also incharge of two temples built by Rana Viram, the son of Chalukya Rana Luna Pasak. (G.G.II page 383 and 387). In this scroll of grant Lavan Prasad and his son Virdhwal are called Mahamandeleshwar Maha Ranak (Abu Inscription No 2 E.I.VIII page 219 II 2-3).

An inscription in Devanagri character in Somnath Puttan states that Arjun Dev (grandfather of Karan) of Chaulak race bestowed the weekly profits of a market for the repairs of temples and construction of a mosque in presence of dignitaries Hindu and Muslim (names given), among whom there was a Chavora chieftain Ranak Sri Somesva Dev (IA. vol. XI page 241 to 245 - A.A.R page 627G.G page 397-398). (Col. Tod wrongly translated Majith, - Masjid-as temple) Visal Dev son of Virdhawal was Maharanak (G.G.II page 394). All these Gurjar Ranas resisted the invasions of Sultans for hundred years and were all swept away by Alauddin near about 1300A.D. Then the Rajputs crept in history as jagirdars of the Sultans but the Rajputs of Mewar did not submit to the Sultans. A Solanki Gurjar migrated to Mewar and founded. Rana Nagar, it was the house in which was born Jei Mati the heroine of the story of Deva Narayan Maha Gatha. The Chauhans migrated in 13th century founded Kai Rana and

Tup Rans towns on Jamna Kumbha a son of the founder of Kai Rana built Khand Raoli, Raowali Khand or Rao's estate. A grandson of this founder built Rana Majra on the bank of Jamna now in district Pani Pat due to diversion of the river. A Chohan Gujjar Deep Raj built Mund Rana on the western bank of the river Ganges now in district Saharanpur. Thus after the defeat of the Chohans at Tarori in 1192 A.D. and after the defeat of Solankis at the foot of Aravali Hills in 1197 A.D. the Gurjars resisted the invasions of the Sultans upto 1300 ; during these one hundred years the Gurjks were known as Ranas, the freedom fighters.

From the above account which figures in narration of Rajput annals bears the evidence:-

(1) Teh titles Rao, Rawat, Thakur, Patel, Chaudhry and Mukhya etc. were common to the chiefs of all communities. The Gurjar rule was based on tribal structure. The tribes of all communities higher or lower were independent in their domestic estates under protection of the Gurjar rulers. Even the Bhils, Minas, and Meds were Rao. Rao Kotia was a Bhil; in Bundi Mina chief was called Rao. Both were killed by the Rajputs when they came to marry the Rajput girls on the call of the Rajputs themselves. Nainsi in 17th century A.D. writes, the lord of Mahesar Hill and pargana Jurra is an extremely devoted and loyal vassal of the Rana. His ancestors bore the title of Rawat. At present its Bhil chief is Narsing Das (S.R.H. page 63). The Mair or Med people were very bold. In 1779 A.D. their Rao killed Bhopal Singh Rajput and regained the possession of Alniawas town (Stone Inscription on a cenotaph at Alniawas, dated S.1835 V.E.)

(2) It is apparent that the Sanskrit word "Gurjjar" was pronounced as Gujjar or Gujar in the territorial languages of the sub-continent.

(3) It is clear that the Gujjars were Kshatriyas by origin.

(4) The epithet Rana was exclusively the title of the Gujjars. When the whole sub-continent was conquered by the foreign Muslims, its whole population calmed down; it was the Gujjars only who resisted the foreigners for hundred years. Honourable K.M.Munshi writes that the period 1200 A.D to 1600 A.D is the Age of Resistance of the Gurjars."After 1300 A.D. the resistance was carried on in an unorganised order. In early years of Tughlaqs, Dilli was encircled by the Gujjars. Ferishta writes that the gates of Dilli were shut in the evening and opened in the morning, the road between Attock and Dilli was blocked. It is a general talk of the people round about Delhi (Dilli) that in those days Hazrat Nizamuddin Aulia, the famous honourable saint, said "Dilli main rehen ge Gujjar, varna rahe gi ujjar" i.e. The Gujjars will reside in Dilli otherwise it will be barren place. The Sultan ordered to kill the Gujjars wherever found and the notorious verse came into existance: Gujjar te ujjar bhali, ujjar te bhali ujar jahan Gujjar dekhye, wahin dejai mar i.e. destruction is, better than Gujjar. Barrenness is better than destruction. Kill the Gujjar wherever you find him, (S.R.H. page 86). During the whole 14th century A.D. the Muslim Gujjar Ranas, the freedom fighters, in the west Punjab from Attock to Beas fought to liberate their country; among them Sukha or Seikha, Jasrat and Kamal were famous Ranas.

In 1540 A.D. Sher Shah under took vigorous campaigns against the Gujjars of upper Doab of Ganges and Iumna. He also expelled the Gurjars from Mewat and Gurgaon so that not a vestige of their habitations was left. (E.D.part IV page 477 G.I.page 234). By leaving, continuity aside, we come to British rule. Mr. James Skinner (in

1785A.D.) writes, after the conquest of Siyoda Fort I reached Ghuriyz Basti, a town on the bank of the river Chambal. The Gurjjar Kshatriya Kaja Ram Pal Singh of this place is very chivalrous. He fought bravely against our forces. My brother was hit by his bullet and slain. With great difficulty I became successful to sub-due him." In 1824 A.D. the Gurjars of Meerut and Ambala Divisions planned uprising against the Britishers. The plan was disclosed before time and the British army besieged the Kunjah Fort near Saharanpur, where the Gujjars fell fighting and the fort was leveled to the ground. In 1857 A.D. Gujjar leaders, Rao Dargahi Singh of Junaid Pur, Raos of Atta and Asawar, Inderjit and Kanha Singh, Rao Harjit Singh of Rajpur, Rao Ram Bakhsh of Noor Pur,, Rana Mohammad Sachal of Narojpur, Raja Fateh Mohammad Batar of Buddha Khaira (near Gangoh) fell fighting. The estate of Narojpur was bestowed by Britishers to an informer and guide Ghasita ranghar whose great grandson was Nawab Jamshed Ali Khan Rajput in 1947.

After 1857 A.D. the use of the titles of Rana and Rao was prohibited, the Gujjars were included in the list of criminals, and were not permitted to have a Government job by the Britishers. On the other hand those who rendered great services to the Britishers were bestowed with the titles of Rana and Rao during British rule. Thus the "Ranas of the Country were written criminals and the "Criminals of the Country" were classified Ranas.

History writing of the Rajputs. Muhnot Nainsi who was born in 1611 A.D. and died in 1671 A.D. in his book "Kheyat" - Khewat in Punjabi and Hindi connected the Rathores to Jai Chand, the last ruler of Qanoj; but Jai Chand was not a Rathore, he was Gahadwal.

The second historians of Rajput period is Col James

Tod who wrote Annals and Antiquities of Rajasthan" during 1805 A.D. and 1829 A.D. It is a detailed history of all Rajput families in two volumes. Col. James Tod made the Rajputs, brothers of Scandinavians and Germans having a common Scythia origin. With the exception of this story, Col. Tod based his work mainly on the statement and annals of the Rajputs. This book is very valuable. Suraj Mal Mishan (born in 1816 A.D. died in 1869 A.D.) wrote "Vamsa Bhasker" and connected the Rajputs to the most ancient Kshatriyas. The fourth historian was Kavi Raja Shyamal Das of Mewar, who was incited (provoked) by Maharana Sajan Singh to write Rajput history of Mewar namely "Vir-Vinod" in 1871 A.D. and connected the Seesodias to Sri Ram Chandra Ji. The Rajputs claim could not withstand or face the historical and the Archeological scruting and the old contemporary books. So honourable Mr. Ojha tried vainly to differentiate the Rajputs from the Gurjars. His lame arguments have already been discussed.

It is an historical truth that Rajputs were the offspring of the Gurjars by their wives of other castes. As per Hindu Law the marriage outside one's caste was not allowed. Now as a Muslim I say according to Islam a man can marry any girl in the world. The present members of S.S.M.T. (Sheikh, Syed, Mughal and Turks) in the sub-continent are mostly the descendants of their foreign fathers by the Indian wives, Hussaini Syeds are descendants of Hazrat Imam Hussain (rz) by his Iranian wife Shehr Bans and Alvis are descendants of Hazrat Ali (rz) by his wives other than Hazrat Fatima (rz). All these are respectable. As regards the Rajputs, they were the descendants of the women who belonged to the country, to the faith, and to the Aryan race of their Gurjjar husbands, so present Rajputs are brothers of the Gujjars.

Mrs. Indra Gandhi a Brahmini the late Prime Minister of Bharat, was married to a Parsi namely Feroj Gandhi, her children are respectable in the eyes of all Hindus in this modern age.

In fact the Rajputs families are the collateral families of the Gurjjars.

In 1956 A.D. one Brahman Kishori Lal of Nimach city distributed pamphlets in Nimach district of Madhya Pradesh a province south of Rajasthan-stating therein that the Rajputs in writing have declared their ancestry from the Gurjars and sided with the Gurjars in General Elections. The Elections Commission should take notice of it. Raja Mohammad Arif Rajput Minhas wrote “Rulers of Kanoj (Pratihar) were Gurjars (Tarikhe Rajputan).

THE RESISTANCE OF THE GURJARS

(1200A.D to 1600A.D)

Nearly the whole northern part of the sub-continent from Afghanistan and Baluchistan to Bengal and the Delta of the Ganges was overrun by the invaders within a short period after 1192 A.D. and was completely under the sub-jugation of the foreigners. Thousands of the looters were going back with packs of loot and with men and women slaves and fresh intruders were daily pouring in. A majority of the foreigners settled throughout the sub-continent in a Roman system, to hold the local population in subjection. The local warrior clans the Pathans, Baluchs, Somera, Sama, Chib, Gakhad, Gujjars, Jats, Ahirs, Dogars etc. were completely ousted from the cities, towns and big villages. Their palaces and houses were occupied by the foreigners. This occupation not only provided housing and lodging to the foreigners but also served as military posts to prevent any local revolts. Thus local martial races became quite illiterate and nomadic during the foreign rule of the Slave kings 1206-1290 A.D. Khilji kings 1290 to 1320, Tughlaq kings 1320 to 1414 and Saiyed kings 1414 to 1450. When Lodhis took possession of Delhi, they were called hammals (load carriers) by the foreigners. Though Lodhis and Suns proved no better than their predecessors to the general public, even then they were not liked by the foreigners and consequently the Moghals were invited in. Throughout this long period the Gurjars scarified a lot to free the country from the foreigners.

(a) Northern Gujrat

In 1193 A.D. the Gurjars collected together under command of a certain Chahvan (Chauhan) leader of theirs

to regain Delhi from the foreigners. The rescuing army occupied Sirsa in east Punjab, ousted the foreign army from Hansi and besieged Delhi. Qutbuddin hastened from Kanauj and terrific fight took place at Delhi where the Gurjars were defeated.

In the west Punjab, the Gurjars under command of their chief Surka Khokhar rose like storm from Multan, ousted the foreigners from Lahore and dispossessed the fresh intruders of their horses and blocked the road of intrusion from Ghazna to Delhi. Qutbuddin sent Tajuddin Aldagar to suppress the freedom fighters, but he did not become successful. The Gurjars marched further north to Jhelum and Attock destroying thereby the outposts of the foreigners. Qutbuddin left Kanauj, Delhi and Ajmer under his subordinate officers and himself with Iltutmish came into the west Punjab. His army defeated the Gurjars and all the cities and towns again fell into tile hands of the invading armies. General massacre of the people men, women and children continued for weeks, lacs of .Gurjars were killed; the column of Iltutmish alone slew twelve thousand .Gurjars. The reader must note that the foreigners while writing at Ghazna used the word Hindu for local fighters upto 1190A.D. and while writing afterwards at Delhi etc. the foreigners used the word Khokhar for the freedom fighters in the Punjab and called the local warriors of Thar Desert and the upper Gangetic plain as Rajputs. At that time there was no community by the name of Rajput, the Khokhar was and is a sub-caste of the Gurjars. We have mentioned in preceding chapters that all local rulers of the area extending from Kabul to Kanauj and Somanath to Kalanjar belonged to Gurjar race. The same people fought here and there in a disorganized

manner upto 1600 A.D. for the freedom of their country., In this regard I quote again another ready reference:-

'Recent investigation has shown that the Pratihar (Parihar or Padhyar) was really only a section of the Gujars and this fact raises a strong presumption that the other 'fire - born' clans, the Solanki (Chalukya), Punwar (Parmar) and Chauhan (Chahman) must also be of Gurjar origin. The Tunwars (Tomars of Delhi) must be assigned a similar origin. The Gujar empire was of great extent. At the beginning of the ninth century it included or dominated the Bhoja (lower Himalayas), Matsya (Lahore area), Madra (Sialkot area), Kuru (Hariyana), Yadi (Attock and Hazara) Yavan (Sibi area of Baluchistan), Gandhara (Peshawar and Kabul) and Kira Kingdoms, practically the whole Punjab. The Gujars gave dynasties to Kanauj, Ajmer and other states. Now it is undoubtedly true that the Gujar is one of the few great castes or races of northern sub-continent. (Please see Histories Dowson and Elliot, V.A. Smith, Rapson. Jackson, J.R.A.S. 1900 page 53 and Tribes and Castes of the North West Frontier and the Punjab by Sir Denzil Ibbetson part I page 36 etc.)

However there is no need to presume that we have an ample proof in shape of stone inscriptions, local literary and historical books and the record of the foreign travelers, showing thereby that the rulers of the whole western part of the sub-continent were Gurjars prior to the foreign rule of the Muslims and that their descendants fought for the freedom of their country upto 1600 A.D. All these freedom fighters were Gurjjars (G.G. 1st part preface page IV).

The remaining Gurjars took refuge into the adjoining hills of Jammu, Bhimbar and the Salt Range from where they continued Guerilla war fare. In 1206

Mohammad Ghori himself marched from Ghazna to uproot the freedom fighters but one day a furious Gurjar of Khokhar sub-caste entered his camp and killed him at Dhamyal in district Jhelum. In turn many Gurjars were slain.

When Jalaluddin Khilji was Governor of the Punjab, the Gurjars of Simana in about 1280 rose to throw off the foreign yoke. The uprising was suppressed but in the battle Gurjar chief Mandha Rai struck a sword cut on the face of Jalaluddin which pained him throughout his life. In the time of Firoz Shah Taughlaq (1351 to 1388) the Gurjars looted the intruders who were coming from Central Asia through Punjab. Firoz Shah came to Punjab, cleared the road ways and on further march massacred the people of Nagar Kot.

Sukha Gurjar took possession of Lahore. Mohammad Shah Tughlaq (1395 - 1412) sent Sarang Khan with an army; Sukha having been defeated fled to Tamrnu hills where his younger brother Jasrat (Dasrath) joined him with a fresh army. The same year Tamer Lame crossed the river Attock at Chal Jalali and entered the Doab of Jhelum and Chanab. Shahabuddin Gujrati offered a severe resistance in the day but the same night sailed downstream of the river Chenab and could not be over-come by the chasing army of Tamer Lame. Jasrat with only two thousand soldiers checked the advance of Tamer Lame (Timur) at the river Beas but having been wounded retired to the northern sub-mountains. Bhatti Gurjars defeated Mirza Pir Mohammad grandson of Timur at Multan, who fled to Tamer Lame at Beas. Tamer Lame came back and looted Ajudhan, Deepalpur and Multan and on further advance destroyed the Bhatner fort of the Bhatti Gurjars. From there Timur marched on to Delhi

destroying Simana and Kaithal etc, in the way.

Timur had captured numerous men, women and children from frontier Regions and the Punjab as slaves. When he reached Delhi he had 80,000 soldiers. One of his commanders informed him that at the battle with front guards of Delhi the prisoners showed happiness on their faces, so Timur ordered the massacre of all prisoners who were above fifteen years of age numbering about one lac. The inhabitants of Delhi looking at the tragic scene from the top of their houses were frightened and Mohammad Shah king of Delhi fled to Gujrat Kathiawar. After looting Delhi and Mearut, Timur reached Jammu and granted pardon to Jasrat. Timur appointed Sukha governor at Lahore.

Timur was informed by the foreign Muslims that the Hindis (local Muslims) were deadly against the Vilayatis (foreign Muslims), and that they stopped the Iranian intruders when he was at Delhi. So Timur appointed Khizar Khan, a slave of Malik .Mardan of Multan, as governor of the Punjab. Sukha did not hand over the charge of Lahore, so Timur sent an army from Jammu. The Gurjars fought fierce battle. Sukha was wounded and captured in the battle but Jasrat escaped and fled to jullundar. Sukha was taken to Jammu where he answered the questions of Timur in a bold and scornful manner, so Timur himself cut this lion in chains to pieces with sword.

In 1399 A.D. Jasrat established himself at Jullundar and ruled the territory round about it. Khizar Khan was ruling the territory extending from Lahore to Multan. Gujrat and Jhelum were being ruled by the local chiefs, Delhi was chaos and disorder. In 1414 A.D. Khizar Khan from Multan marched on Delhi and occupied it easily.

After him Jasrat brought the whole territory from Jullundur to Multan under his sway and conquered the whole area in the north upto Attock. He appointed Malik Togha Mutineer of Delhi as governor at Lahore and he conquered the area in the east upto Rupar.

Khizar Khan died, his successor Mubarak Shah King of Delhi sent an army under Zirak Khan but he was defeated and captured by Jasrat ; then Mubarak Shah with a big army marched or Punjab. All the Punjab chiefs of foreign creed including Togha left their houses and met the king of Delhi at Ludhiana. When Jasrat's army encamped at Kabool Pur near Ludhiana, his captive Zirak Khan also slipped away and joined Delhi forces. In the night attack Jasrat's army was completely uprooted but he saved his life and retired to the northern hills. Malik Sikandar Tohfah was appointed governor of Lahore and Bhim Daive of Jammu became friend of Mubarak Shah. Guar king Jasrat again collected a body of soldiers, marched on Lahore and encamped near the tomb of Hazrat Mir Hasan Zanjani. Tohfah shut the gates of Lahore. The siege continued for one month and five days. As Rajas of Jammu had been friendly to the Gurjars of the Punjab so king Jasrat asked Bhim Daive to dispatch men and money but he did not move. Consequently Jasrat lifted the siege of Lahore and fell upon Jammu, killed Bhim Daive and his army. Then leaving Lahore aside, Jasrat conquered Deepalur and Multan and with a big army marched on Lahore. By that time reinforcements had reached Lahore from Delhi, so Jasrat could not conquer Lahore. Tohfah was dismissed from the post of governorship of Lahore and Sarwar-ul- Mulk was posted in his place by the Delhi king. Sarwar-ul-Mulk marched on Gujrat Chenab (where the Gurjar king was collecting an army to conquer Lahore)

but was defeated. After his defeat Sarwar -ul- Mulk retired but he was not allowed to enter Lahore by his assistant, Kamaluddin, so he reached Delhi. The king of Delhi however did not pay any attention to the requests of this "fool." So Sarwar-ul-Mulk was enraged and killed Mubarak Shah, the king of Delhi in a mosque with the help of Miran Sadar, Qazi Abdus Sadar, Sadaran Khatri and Sad Pal Khatri who were managers of his jagir and seated Mohammad Shah, a cousin of the deceased, on the throne of Delhi. The Khatris were granted jagirs of Bayana, Amroha, Narnol and Keh Ram.

Jasrat ruled over a territory from Ravi to Attock, Amir Sheikh Ali of Kabul checked his advance west of the river Sind, so he conquered the whole area along the eastern bank of the river Sind upto Siwistan. Sarwar -ul-Mulk new minister of Delhi, ordered Mahmud Hasan of Multan to check his advance but Jasrat defeated him and possessed Deepalpur and Jullundar. Delhi chiefs of Multan and Lahore were sitting behind the ramparts of the forts walls and the whole of the Punjab was under control of Jasrat when he died in about 1455 A.D. He was succeeded by Hathi (the word means elephant). Sikandar Lodhi, king of Delhi sent an army which crushed the army of Hathi at Beas. But old Hathi was ruling at Gujrat checking Babar's advance and having been defeated by the commander of Babar, Dost Beg, fled to Parhala. At Attock and Gujrat, Babar met Gujars whom he repulsed and pushed to the hills.

Sultan Adam Gujar was the chief of Gujrat when Humayun retook Kabul. Kamran Humayun's, brother, fled to Adam but he gave him to the chasing soldiers of Humayun who blinded him. Akbar the great adopted the policy of peace with local people and acknowledged the

ownership of lands of the local people. The Jats became landlords at this time in the Punjab (and elsewhere in 1858 A.D) Previously all cultivated lands were owned by the foreigners, when new lands were reclaimed by the local people, the new intruders were made landlords of these lands and the cultivators were forced tenancy or desertion of the lands and villages. Akbar also accepted the chieftainships of the local chiefs, so Sultan Adam was acknowledged chief of Gujrat, Akbar demanded once lac rupees in lieu of the chieftainship which was paid by Adam. After the death of Alamgir the son of Sultan Adam, the Gujars could not select a chief and they divided their possessions into the following, "tappas", (principalities).

1. Muqaddam Kalimullah of proper Gujrat city:Tappa Akya.
2. Muqaddam Vali Dad of Dinga Tappa Bala.
3. Muqaddam Fateh Mohammad of Khawaspur Tappa Kandav.
4. Muqaddam Ahmed of Gharera and Muqaddam Jhanda Poruswal of Porus Wal village Tappa Handu
5. Muqaddam Noor Mohammad Chechi of Themka, Tappa Chechi.
6. Muqaddam Bahauddin Chauhan of jaid pur Tappa Chauhan
7. Muqaddam Sarkhuru of Galyana ond Pir Mohammad of Bahar WalTappa Alamgir Gujran.

The Moghal Emperor Jahangir records in 'Waki –at Jahangiri' that when Emperor Akbar was going to Kashmir he built a fort on the other side of the river Chenab and made the Gujars who had been hitherto devoted to plunder, dwell here." Similarly the fury and struggle of the Gurjars calmed down at other places in the Punjab by the policy of Akbar. In far northwest modern district Mardan

was being called Gujrat (now a tract of land) and district Hazara was 'Hazara Gujran' (Ain-i- Akbari).

Upto 1881 A.D. the Gurjars of the Punjab were speaking their own language locally known as Gujri. In the plains they have now lost it but the Gujars who have not left the hilly regions of Siwalik, Kangra, Jammu and Kashmir as yet, speak invariably the Gujri language which is called Hindko in Peshawar and Swat Valley.

Gurjar Resistance in Delhi Area
1200 to 1600 A.D.

Delhi area included modern east Punjab, Haryana, western Uttar Pradesh and eastern Rajasthan. In 1192 A.D. Mohammad Ghori defeated Prithvi Raj Chauhan, occupied Delhi and Ajmer and by leaving his commanders behind retired to Ghazna. His commander Qutbuddin conquered Kanauj kingdom of Jai Chand Gahadwal in 1193. The same year a body of the Gurjars gathered together under command of a certain Chauhan in the south of Sutlej, recaptured Sirsa and Hansi and besieged Delhi. Qutbuddin rushed to Delhi and uprooted the rescuing army. The freedom fighters recaptured the fort of Gwalior but Iltutmish (1211-1236) took it back after a long siege and slaughter. In the time of Nasiruddin (1246-1266) the Gurjars revolted in the area between the rivers Beas and Ganges. Nasiruddin himself with a formidable army entered the Doab of Ganges and Jamna on 2nd Shaban 645' A.H. and after a tough fight took possession of the Meerut fort. The king had sent an army under command of Katlag Khan and Balban to retake Uch and Multan from the Kholchar Gurjars; in their way the commanders subjugated the people of Beas area and put a garrison there. This garrison dishonoured the local people, so one day the Gurjars of Kaithal and Gahraon collectively attacked the

Garrison and killed the commander Raziul Mulk when he was intoxicated with wine. To take revenge the Sultan themselves reached the spot and devastated the villages. The Sultan then deputed Ulagh Khan to kill all those who had taken refuge in the Sivalik Hills. Ulagh Khan declared that he would give two tangas (coin) per captured man and one tanga per head to his soldiers. The soldiers did not dare to enter the hills to capture the fighters but daily three or four hundred villagers and farmers were captured alive or dead by the soldiers and Ulagh Khan killed them all. (1)

In the days of Balban 1266-1290 A.D. there was a general rising of the people throughout the sub-continent to overthrow the foreign yoke, particularly the Gurjars of Delhi area revolted so severely that the roads were closed, the foreigners were attacked and Delhi was sacked. Balban ordered for the removal of the Jungles and forests around Delhi and killed one lac men.[2] He also called for new intruders from abroad and their quarters at Delhi were called (1) Abbasi (2) Sanjri (3) Khwarizm Shahi (4) Vailmi (5) Alvi (6) Atabaki (7) Ghori (8) Changezi (9) Rumi (10) Sanqari (11) Yamini (12) Mosali (13) Samarqandi (14) Kashghari (15) Khatai.

These foreign people used to march near and far from Delhi, looted surrounding districts and deprived them of the corn, so there was a famine all around Delhi. The people threw their starving children into the river Jamuna; this happened during the rule of Jalaluddin Khilji (1290-1296 A.D.) Alauddin Khilji 1296-1320 devastated Rajasthan, its people migrated to all sides particularly the vacant villages round Delhi, Alauddin had captured many Hindu slaves from Gujrat Kathiawar in 1300 A.D. and

converted them to Islam. Malik Kafur, a slave from Cambay, one night killed the Sultan in 1320, married the junior wife of the Sultan and put her minor son Shahabuddin on throne. After some days Mubarak Shah, a son of the Sultan from his other wife, revolted and killed Malik Kafur and his new wife. Shahabuddin was blinded and held prisoner in Gwalior fort. After some days the new Sultan Mubarak Shah and other princes were killed by Khusro Shah who was a slave from Gujrat Kathiawar and a Sudra by caste. He ruled for one year and five months at Delhi. He married the wife of Qutbuddin a son of Alauddin Khilji and all the ladies of the Alauddin Khilji's palace were distributed among the converted Muslims of his caste. It was the time that a saint Shaikh Bashir said on the occasion "Alauddin had destroyed the house of his uncle and guardian Jalaluddin and now his own house is being destroyed in turn".

Ghiasuddin Tughlaq defeated Khusro Shah and occupied Delhi but the Gurjars of the vicinity were attacking Delhi day and night. A saving of Khawaja Nizamuddin Aulia (the saint) is still remembered by the masses. It is like this; "Delhi men rahen ge Gujjar - varnah ho gi ujjar" i.e. Delhi one day will be occupied by the Gujjars, otherwise it will be destroyed. Mohammad Tughlaq (1325-1351) imposed four times revenue in Doab of Ganges and Jamna but the Gurjars refused to pay. Mohammad Tughlaq marched over these Gujjars and all the people were hunted down with arrows in the jungles like animals in a vast area from Meerut to Kanauj. This hunting of human beings by the Sultan had also been disliked by the Muslim historians of the foreign creed. Frishta states; "Such cruelty was not committed by any king since the beginning of the world." Again there was a

famine in Delhi area and the people migrated to the northern hills.

Firoz Shah Tughlaq (1351 to 1388) lost all the provinces he was the king of modern Uttar Pradesh and east Punjab. Sind and west Punjab became independent under the local Muslim chiefs and Rajasthan and Gwalior became independent under Hindu Chiefs. In other provinces the Muslim governors of foreign creed began to rule independently. In Simana (east Punjab) and Gorakhpur (U.P.) the local people revolted but the revolts were suppressed. The Bild Gujars of Macheri Alvar and Dhundar were crushed in 1300 A.D. but their Rajputs accepted the suzerainty of Firoz Shah. Gwalior Fort was occupied by Tomar Gujars and Narvar Gadh fell into the hands of Hun Gurjars, Gujar Chandellas occupied Kalanjer. In 1398 A.D. Timur after looting Delhi entered Doab of Gangas and Jamna. There he had to face the Gurjars but he succeeded in destroying Meerat and moved north-wards. The Gurjars of Gujrat (now district Muzaffar Nagar and Saharanpur), called a sir-panchayat (council of all tribes). The council agreed to check the invaders advance. The horsemen rode from village to village and within twenty four hours the Gurjar heroes formed an army whose commander was Yoga Raj a Parmar Gujar. The Gurjar army was divided into two parts (1) fighters (2) and guerillas. The fighters fought in open fields in the day and the guerillas attacked on all sides in the night. Finally a great battle was fought near Roorkee in which there was a great bloodshed on both sides. Moreover Timur could not get food and fodder supplies as he was attacked at every inch from Meerut to Roorkee, so after bloodshed on his side at Roorkee he postponed to loot Haridwar and stealthily entered mountainous regions in the night. From

that place he marched on in the sub-mountainous regions of Himalyas and reached Jammu.3

During Saiyed rule 1414 to 1451 A.D. the political conditions remained the same. Lodhis ruled Punjab and Uttar Pradesh, Suns annexed to it a vast area of Bengal and Bihar. Sher Shah Suni had to face the Gurjar power in the Doab of Ganga and Janina rivers. “As early as 1540 A.D. the Gurjars made their power felt in the Doaba, so that Shar Shah was compelled to take vigorous campaign against them”

To the west of Delhi on the other side of river Jamuna the Gujars established their rule in Gurgaon and Mewat. The Bhadana Gujars of Pali and Palchal particularly raided upto the gates of Delhi. “The Gurjars of Pali and Pakhal became exceedingly audacious while Sher Shah was fortifying Delhi, so he marched to the hills (of Mewat) and expelled them so that not a vestige of their habitations was left.” But as soon as Sher Shah left the area the Gujars again reoccupied these hills. (These Bhadana Gujars live to this day in twelve villages in Mewat).At last Sher Shah was slain in a battle by Chandella Gujjars at Kalanjer in 1545 A.D.

During Akbar’s rule (1556-1605 A.D.) Bhatti Gujars of Deepal Pur (west Punjab) left the place. Their leader was Harbans Singh. He had five brothers the youngest Harnam Singh became Muslim in Sirhind. He settled in Sutlej valley, the eldest Harbans Singh crossed the river jamna and settled in Gujrat Saharanpur Sirkar. A Muslim Gujar Fateh Mohammad occupied Flansi area. He was subdued by a Moghal chief who made his headquartei at Hansi. The quarrel between these two families continued till 1947 A.D. The last Gujar chief at Hansi was Rao Ilahi Bakhsh.

Two Gujar brothers Jagmal and Daive Yan occupied the Meerut Fort, Akbar sent Mirza Sharfuddin who besieged the fort. After a long siege Mirza promised the besieged if they came out without weapons, he would let them go unharmed. Jagmal with many men and all women and children, came out. But Daive with five hundred willing fighters remained in the fort. Their families had gone out with the immigrants. (Jagmal reached Akbar who awarded him a jagir in Allahabad district where his descendants are now called Rajputs) Daiv shut the gates of the fort. After three days the freedom fighters put on kesri dress and came out of the fort with swords in hand. A fierce fight was fought in which the patriots killed five thousand enemies. Daivan fell fainting, his remaining followers took him away. Daivan took refuge in the jungle on west bank of the river Ganga and built a village Daivan, from where he again appeared in Kesri dress and challenged Akbar's authority but was slain in a battle.

Narvar Gadh in central region south west of Agra is a famous historical town where famous Raja Nal, husband of Damyanti, ruled in ancient times. His famous friend was Mansukh, a Gujjai of Hun sub-caste. Afterwards as the time went on Narvar Gadh fell into the hands of Hun Gurjars, the descendants of Raja Man Sukh. In 16th century A.D. when Akbar sent Asif Khan to conquer Narvar Gadh a widow queen Durgawati as a regent of her minor son was ruling there. The Hun Gurjars defeated Asif Khan in an open fight. In the night Asif Khan returned to his Jagir at Kara Manik Pur and called for Sikander Khan and Ibrahim Khan Uzbeks with their armies. The three armies now marched on Narvar Gadh. The Rani sat on elephant with sword, in her hand, the spears, bows and arrows were kept in the haudaj over the elephant by her side. Both the

armies were fighting vigorously when an arrow hit deeply in the eye of Rani who fearful of being captured by the enemy took dagger from her elephant driver and killed herself with it. Her army dispersed after her death. Asif Khan went to Chura Gadh where there was the residential palace of the deceased Rani. The Moghals looted diamonds, jewels, gold, silk and costly clothes. One thousand five hundred elephants and one hundred and one big copper cauldrons full of asharafis (gold coins or Mohar) fell into the hands of Asif Khan.

The minor son of the Rani was trampled under the feet of the looters in the palace. After this defeat the Hun Gurjars occupied Dongri and the surrounding villages where their descendants live to this day. The title of honour of these Hun Gurjars is Rana. In the south west of Agra a territory was being called Gujar Char upto the arrival of the Britishers. In Akbar's time a Gujar of Chhaori sub-caste once killed some Mughal hunters in the jungle to protect the wildlife. A report of this incident was made to Akbar who became happy with this sheltering an animal (refuge of animals). Akbar called for the Gujar but he did not go for Salam (prostration).Akbar sent a royal robe for the brave Gujar and entitled him "Sharan Daiva." (one who gives protection to the refugees). His real name was forgotten by the public and he is famous by the name 'Sharan Daiva. There are Gujars of famous sub-castes such as Kushan, Tomar, Hun, Mavai, Chauhan, Harsana, Bhadana etc. in Gujar Gadh. Their villages are located tribe-wise. All these Gujars are honourably called Ranas and Raos. They drew swords against the Marathas and the Britishers in 18th and 19th century A.D.11, still they are big landlords. (In the time of Akbar one Abdullah Khan Gujar raised to power in N.W. frontier he destroyed the Moghal

out posts at Arab and Tanuli. He reached south as for as Bhera and completely blocked the road from Kabul to Delhi. Another revolt rose in Swat and Bajor under the headship of some Jalal, son of Pir Roshnai. Mirza Man Singh Rajputra while proceeding to Kabul for assuming the governorship suppressed these revolts.)

Firishta states that Daud bin Suleman an Afghan Kirani revolted against Akbar in Bengal but fled to Orissa, when Muzaffar Ali Turkopan reached to set him right. Muzaffar sent Toder Mal to chase him but Junaid son of Daud defeated him in two battles. So Muzaffar Turkoman himself marched on Daud. There was an Afghan column Gujar who was most famous for his chivalry. In the battle Gujar destroyed the front of the Mughal army and killed its commander Khani Alam. Then Gujar entered in the Central formation and dispersed them in a moment. Moghal commander-in-chief, muzaffar Ali came toward but Gujar jumped over him and wounded him so severely that he ran out of the battle field, his army followed him. Gujar again surrounded them but unfortunately an arrow of the enemy wounded him fatally and he fell dead on the field. The Afghans lost heart at Gujars death and fled from the battle field. Toder Mal chased them and Daud Afghan at last became submissive.

Thus ended the Gurjar resistance which had continued for four centuries since 1192 A.D. The Gurjars went into obscurity for hundred years. These hundred years are the age of the rise of the Rajputs under the patronage of the Moghals. This Rajputs group facilitated the suppressism of the local independence struggle, so rivalry between Gurjars and Rajputs was created during this period.

REFERENCES

1- Siraj's Tabqat-i-Nasri (2) G.I. page 234, caste system in Northern India page 166, T.F. (3) Modern districts Muzaffar Nagar and Saharanpur were one unit called Gujrat upto 1857. The full recorded account of the panchayat and battle against Timur are still kept with the families of Husain Bux Mirani, Mohammad Bux Quddusi of Gangoh and Abdur Rehman Sabri of Kalyar Sharif. The families of Chandra Datta Bhat and Chaudhry Qabool Singh of Shoram town have also the full record of the proceedings of the council and the accounts of the victory of Jog Raj. Also see G.I. page 220. (4) E.H.I. IV edition page 477. G.I.234, Saharanpur Gazetteer page 117 by H.R. Nevil (5) Ibid. (6) In this Moghal family a young man killed a prostitute Tamizen at Meerut in 1927 A.D. and was consequently hanged after trial. (7) This Gujar family is settled now in Kamalya, Kamalia west Punjab. (8) It is written in Persian histories that the reappearing man was a Sadhu, yes, Sadhus also wear Kesri dress. Daivan appeared in Kersi dress so he was taken to be a Sadhu. Daivan village was named by the Muslims as Deoband. As a railway station and tehsil Headquarter it is now a town and is still called Daivban by the public. Daivan's descendants and his family live in district Saharanpur and are called Gurjars. (9) Tarilch-i-Firishta. The three commanders were hanged by Akbar because they did not declare full loot to him. (10) G.I. page 34 and 40. (11) G.I. pages 282-283. The territory of Gujar Ghar was split up in four parts by the Britishers, Murina, Bhind and Dholpur districts of Central Province and one part was annexed to Agra Division. Before that, Gujar Gadh was a separate territory when in 1811 Col. Tod surveyed it. See cyclopedia of India and Eastern and Southern Asia Part I page 1261, by Sir Edward Balfore and A.A.R. part I page 86-87 F.N. 4

by Col. Tod who wrote that in 1811 A.D. his duties called him to a survey amidst the ravines of the Chambal, the tract called Goojurgar, a district inhabited by the Goojur tribe. Turbulent and independent, like the sons of Esau, their hand against every man, and every man's hand against them. (12) T.F .vol. I page 496-497 Persian Edition I printed at Hyderabad Deccan. N.B. The word Gujar without any suffix cannot be a personal name of any body. With suffix it becomes personal name such as Gujar Khan, founder of Gujar Khan town and Gujar Mal, name of a Rajputra (H.R. page 190). Among the members of a caste a single man of another caste is generally known by his caste. This is a general practice till today. This brave man of Gujar caste was alone in the Afghan army, so Afghans called him by his caste name. So Firishta is mistaken to take him to be an Afghan, in fact he was Gujar by race. (13) G.I. page 232.

SOUTHERN GUJRAT

Sutlej to Narbada

(1200 to 1600)

Ajmer was occupied by the foreigners in 1194 A.D. after the death of Hari Raj, the younger brother of Prithvi Raj Chauhan. The Chauhans then organized their resistance at Ranthambhore and stood firm there for hindered years more upto 1300 A.D., of which a detailed account has already been given. Similarly the Gujar resistance at, Chittor, Anhilwara, Ujjain, Dhara, Kalanjar and Jalore continued upto 1316 A.D. when finally it was broken by Alauddin Khilji, of which the details have also been given in this book. Many families of the Gurjars migrated to the adjoining areas of Sind, Punjab, U.P. and

Maharashtra etc.

The foreigners brought the fertile lands of Gujrat (Kathiawar) and Malwa under their direct control by appointing their governors and establishing their colonies but for them the sandy territories of Marwar and Mewar were not habitable so these territories were divided into several small principalities and local Hindu feudatories were appointed 'Heads' there. These new heads or jagirdars proved quite faithful in the following period to the foreigners. Whenever the freedom movement was started in Rajasthan, the Gurjars joined the movement but the new jagirdars (the Rajputras) always helped the foreign Muslims to suppress the movement. Some Gujar chiefs such as Parmar ruler of Abu and Pratihar chief of Mandore etc. were treacherously ousted from the area. The people were dishonoured by the foreigners. Once Alauddin asked Maughis, the Qazi of Bayana (eastern Rajasthan) "How should we treat the Hindus" the qazi said "either they must adopt Islam or be killed." Alauddin laughed and said, "We are killing the Hindus since centuries, nevertheless, their muqaddams (chiefs) are strong enough to collect revenue from the villages for their own chieftainship, they are expert at alien bow and arrow and do not hesitate to draw sword if their sentiments are aroused." The qazi said, "They must be suppressed to such an extent 'gar mohsil khoe dar dahan-i-o andazad, o be haich tanaffure dahan baz Kunad- if an officer spits in a Hindu's mouth, he (the Hindu) must open his mouth without showing any sign of hatred on his face." The same policy was adopted by Hindu jagirdars to the local population in order to raise their social status in local society which hated them due to their illegitimate birth. These jagirdars became strong under the hand of the

foreigners and more audacious they became towards the local populace. As time went on these slavish aristocrats became a group under a new name.

However the Gurjar name did not die in these areas. From the old book Ian Sruti' it is known that Mandal Gadh fort (100 miles north east of Udaipur) was built by Raja Chanan Gurjar with the assistance of Bhils. Similarly in the same area (Mewar) at Kankrauli, the Gurjar Chiefs of Nikadi (or Chechi) sub-caste was always helpful to the Sisodyas of Udaipur. Ten miles in the west of Kankrauli there is a town namely Gadbor which was the headquarter of another Gujar family which renovated the famous temple of the place in 1444 A.D. All these houses and the Jhalas and the Sisodiyas and the Bagris stood firm against Delhi Sultans throughout history. The title of honour of all these Gurjars is Rana. In Gwalior Man Singh Tomar built Gujri Mahal. (G.I. page 227, H.R. by Ojha). The Gurjars also joined the armies of Marwar whenever needed for the protection of their country and fought in the vornguard of Rathors.

In 15th century A.D., the fort of Gwalior was captured by the Tomar Gujars. Among them Man Singh Tomar was a famous ruler. Chandela branch of the Gurjars emerged into the history at this time at Rai. The famous brave Gurjar girl Mirag Neni, afterwards the famous queen of Gwalior, belonged to this Chandela house. Her brother Atal Rai Chandela whose wife was Lakha Rani Yadava was a brave man. The palace built by Man Singh Tomar in the old fort is still called Gujri Mahal.

The Gurjars of Rana Nagar and Gothan became famous during this period (14th century A.D.). They fought a successful tight against the new chiefs whom one of their heroes Daive Naryan expelled from the area. Daive

Narayan is now worshipped as a saint due to his piety in Rajasthan.

Dor Gurjars built forts at Dabhoi and Pava Gadh (now in Baroda Division) after the fall of Anhilwara in 1300 A.D. In 1484 A.D. these Gurjars were attacked by the foreign Muslims. They did not accept subjugation and retired to Turarunal hill in northwest Khandesh, from where they made in cursions on the possessions of the foreigners. After some time from Turatunal, six brothers of the family separated and settled elsewhere, one in Sultanpur, another in Kothli, third in Dhanpur, the fourth in Shirpur, the fifth in Shahada and the sixth Gomal Singh in Chopda. The fifth in descent from the Gomal Singh, Trimbak - ji son of Jeva -ji was, by Shah Jahan emperor of Delhi, acknowledged "Desh Mukh of Chopda - Raja of Chopra. These Gurjars worship a naked, swordblade. (Khandesh Gazetteer vol. 12 by Mr. J. Pollen L.L.D.I.C.S. gage 63 G.I. page 186 J.B.B., R.A.S.by Dr. Bhandarker vol. 21 page 428).

The Reve Gurjars migrated from Ranthambhore in 1300 A.D. and occupied Juno Gadh fort in 1340 A.D. in Kathiawar. They proved most troublesome to the governors of Delhi empire; at last a Chhapi Rajputra with Muslim soldiers was sent to subjugate these Gurjars. Having been defeated these Reve Gurjars moved further south and forcibly took possession of Nil Gadh, Kargud, Nimar, Asir Gadh and Thal Ner hills. (G.I. page 158). The Reve Gurjars have eleven family stocks (gotras or gots) and 360 families (kuls). Of the families only thirty pix are represented in Khandesh. The Reyes considers themselves a very superior caste, abstaining from drink and flesh, and eating only from the hands of a Brahman or one of their own caste. They worship godess javala Mukhi (fire faced

godess).

The Gurjars of the Punjab were ruined during Ghaznavite rule in 11th century; many of them, as already mentioned, sought refuge in the adjoining northern sub-mountains from where they made incursions on foreigners possessions and the rest crossed the river Sutlej in the south, Reve Gurjars were among them. Their families are note-worthy:-

Ambya, is clearly an immigrant from Amb territory near Swat in North West Frontier, Lahorya is from Lahore (There was and still is a Lahore in N.W.F.P.), Malova is the same Maloi tribe described by Magasthenes in the Punjab in 320 13.C., Katarya is a well known Gurjar family in whose name a tract of land is still called Kataru Dhar in the Punjab and Punshya is from Punsh (Punsh = Poonch a tract now in Kashmir near the border of Gujrat Punjab.) Chaudhry is also a Punjabi word, no doubt it is used in U.P. and Bengal also but these lands were not the homes of the Gurjars. “Chief men among Rajasthahi Gujars are called Mihar” (Rajputan gazetteer vol. I page 80) and some are called Ranas. In Gwalior they are also called Ranas, in Gujrat Kathiawar the title of honour is Patelr or Patil. Undoubtedly the Chaudhryas of Khandesh are the immigrant of the west Punjab where the title of honour is Chaudhry.

Unhalya is derived from Unhal and there is still a village Unhal Fur in district Kasur (near Lahore west Punjab). Shaha is the family of Kabul and Lahore whose last ruler was Anand Pal. The family is termed as Hindu Shahiya in Persian books of history. In 19th century when Khandesh Gazetteers were written, the Reyes claimed that they were one and same as present Lavas of Gujrat Kathiawar. Lava and Khadwa (Mewari Khadwo or Khuro)

are admittedly the immigrants from the Punjab in Gujrat Kathiawar. (see Gazetteer of Bombay Presidency part IX vol. I page 491-492).

The Dor Gujars of Khandesh in Maharashtra number forty one families. Every family remembers by tradition and through their genealogist its original home; the same were recorded in the nineteenth century by the writers of the gazetteers during British rule as below:

Pavars of Dhara Gadh, Chohans of Nagal Gadh, Simal of Dod Gadh, Ghalot of Ahir Gadh, Kaba of Dhond Gadh, Khari ofMod Gadh, Solanki of Rohad Gadh, Chauhan of Kampe Gadh, 'Mori of Chittor Gadh, Nikumbh of Mod Gadh, Tonk of Asir Gadh, Gohel of Kheda Gajh, Chavoda of Patan Gadh, Jhala of Patar Gadh, Dodiye of Jait pur,Vagha el of Bundhel Gadh, Hun of Alchil Gadh, Survate of Bubbati, Gujaric of Palli Gadh, Padhikar of Sodha Gadh, Nimbel of Jhatan Gadh, Devara of Tara Gadh, Bhagesa of Ram Gadh, Kagva of Kalpi Gadh, Wanhol of Dhouhali Gadh, Dode of Krishna Gadh, Tomar of Delhi, Khapre of Gajyan Gadh, Khichi of Analvad Gadh, Jadava of Juna Gadh, Makvane of Makdai Gadh, Barod of Bahman Gadh, Dabhi of Kapadva Gadh, Harihar of Hormaj Gadh, Gaud of Ajmer, Jay Khedya of Shvet Bandh, Sakhale of Ranjea, Bhatele of Jot pur, Surya Vanshi of Sarvar Gadh, Boni or Broad of Bori Gadh and Kalumb of Rumi Gadh.

The whole area south of Sutlej upto Narmada was divided into several principalities which were being governed by the Gurjars lords of different families before the overcome of the foreign Muslims during 1200 and 1300 A.D. These feudal lords ruled independently or dependently under the strongest lords who were called Rana and Maha Rana in that period as referred to in the previous chapter. These feudal seats of the Gurjars were

bestowed on the local men of slavish mind by the Sultans of Delhi on tribute after 1300 A.D. These men and their families formed a group under the name of Rajput which word was so vastly used by the foreign Muslims that it began to be applied wrongly to the ancient rulers also. Therefore it must be remembered that there was no community by the name of Rajput before 1300 A.D. Alauddin Khilji died in 1316 A.D. and after his death Khilji empire extending from Afghanistan to Bengal and from Punjab to-Kerala in Deccan collapsed all of a sudden as the Muslim governors became independent everywhere; this situation continued more or less upto Akbar's time 1556 A.D. During this long period some Rajputs became powerful by annexing the weak Rajput Jagirs with their' own; this was the time during which the Rajput towns Bikaner, Jodhpur, Kotah, Bundi etc. were founded, In Aurang Zeb's time Jeypur was founded by a Rajputra. The political position of the Rajputs was raised highest by the Mughals (1556 to 1707 A.D.) and their panegyrists prepared false pedigree trees during sixteenth and seventeenth centuries A.D. to raise their social status (H. R. by Ojha vol. I page 25) The Gurjars were completely ruined by Akbar the great. However the Gurjars joined hands with the Rajputs whenever the Rajputs stood against the foreigners. The Gurjars and Rajputs had fought jointly against Sher Shah when he, entered Rajasthan. Sher Shah saved his life with difficulty and said "God had saved me otherwise I would have lost my empire for a handful of barley."

In 1660 A.D. infant Ajit, son of late Jaswant Singh Rajput, was taken away to Jodhpur by Durga Das after a deadly fight at Delhi. At her own prayer the head of widow Rani was cut off on the bank of the Jamuna and the

warriors sallied out to hew their own way with infant Ajit through the hostile army. This Ajit Rajputra when grown up forcibly took possession of Ajmer. His son Abhai Singh led an army to attack Haider Quli Khan outside Ahmadabad, and assigned the command of his right to Bhandari Bijai Raj and that of the left wing to his younger brother fiery prince Bakht Singh. Three brave Gurjars namely Kehar Samot, Sunder and Khetal Baghot were commanders in the front line. The expedition became successful. There are similar other examples also in history (also see S.R.H. 56-57).

N.B. Samot is a Gurjar tribe i.e. descendants of Sham Rao Parmar and Baghot is a Gurjar tribe, decendants of Bagh Rao Solanki Gurjar.

Khandesh is the name of a territory after Khaand tribe of Bhils. In 192 A.D. Rajput Thakur Jaipal Sing Rawat M.A.LLB -Professor History, Balwant Rajput College Agra wrote “the Pratihars of Qanoj as Gurjar Pratihars and “The Gujar as “Rajput-Gurjar”. (page 5 and 6 preface “Gurjarun Ka Prarambhik Itihas-Early History of the Gurjars- written by Yatindra Kumar.) Thus Thakur made the Rajputs brothers of the Gurjars.

In 1956 Thakur Yash Pal Rajput M.A. History Ex M.P. states that some Gurjar families were called Rajput in medieval period (G.I. Preface page I to IV).

Very recently Captain Shur Vir Singh a Parmar Rajput of Tehri Purana Durbar stated that Parmar Rajputs are descendants of Parmar Gurjars. (G.C.H. page 208). Rajput Mohammad Arif Minhas M.A. BT of Rawalpindi states “Rulers of Qanoj were Gurjar (Tarikh-i Rajputan).

Yet it is a fact that Gurjars Resistance failed due to those Rajputs who sided with the foreigners.

N.B The reader must note that the word “Rajput-

Gurjar" was the invention of the Europeans who called every ruling class by the name of Rajput. The ruling groups such as Pakhtu. Baluch, Samma, Somera, Sam (Jam) Gurjar, Jat, Ahir, Kamboh, Meo, Gakhad, Chib, Gorkhe and Maratha etc. are not Rajputs.

They may be called Kshatriya. The present Rajput group is exclusively a collateral branch of the Gurjars.

RISE OF THE GURJJARS

(17th Century A.D.)

Shah Jahan, the emperor of Hindustan fell ill for long. The eldest prince Dara administered the country. But, as usual with the foreign Muslims, the right of throne was to be decided by sword. The second prince Shuja, governor of Bengal, marched on Delhi but was defeated by the imperial army. He fled from the battle field and nothing is known about him.

The third prince Aurangzeb, governor of Deccan, wrote to Murad the youngest prince who was governor of Gujrat (Kathiawar) that he did not want to become the king of Delhi but as he disliked Dara, so he would assist Murad if he had a wish for the throne of Delhi. Thus joint forces of Murad and Aurangzeb marched on Delhi. Aurangzeb sent letters to the Rajput chiefs to leave imperial forces. The Rajputs proudly had always been loyal to their masters. In ancient times the Rajas and Raos trusted their Rajputras more than their kith and kin. So it was impossible for the Rajputs to leave Dara the heir apparent of their master Shah Jahan who was alive and whose sympathies were with Dara. The rival armies met at Samu Gadh in the west of Agra where the imperial forces were defeated and Dara was captured alive. Victory ceremonies were held at the spot of battlefield. All merry makings with liberal wine drinking went on. Aurarigzeb secretly advised his commanders to remain in their senses. Murad in intoxicated condition was put on a platform by Aurangzeb who asked, “look at the emperor of Hindustan” and cut the throat of Muradby sword with his own hands. The army-men of Murad were bribed with titles and big promises.

The victorious army marched into Delhi. Dara and

his Christian wife Mariam were seated on the bare back of an old and sick elephant with their faces towards the tail, the elephant passed thmugh the streets of Delhi; the people wept bitterly on the tragic scene. Shah Jahan the father and Jahan Ara the eldest sister were imprisoned for life by Aurangzeb who thus became the unchallenged emperor of Hindustan with the title of Alamgir, the Victor of the World.

Aurangzeb called for Tegh Bahadur the Sikh Guru at Delhi and killed him on his denial to embrace Islam. Two sons of Guru Govind Singh the successor of Guru Tegh Bahadur were also killed. At Kartar Pur, Guru Govind Singh demanded his followers to leave ascetic life and to hold sword. The Sikhs turned into a militant group. The Maratha chief Shivaji had a quarrel with Bijapur a southern state, Aurangzeb wished to conquer these two Shia States, Bijapur and Golkundah, of the South. Shivaji proved to be a hindrance, so on assurance of Mirza Raja Jey Singh he was called for negotiations at Delhi, where he was imprisoned, but he managed to flee from the prison and declared open war. Aurangzeb imposed capitation tax (Jezya) on all Hindus poor or rich, even the Jogis, Sadhus and beggars were not spared but exempted favoured rich Hindus including Ram Singh, the Rajput chief of Jeypur. The Rajputs denied to pay Jezya and a war began which continued till the death of the emperor. A book of Islamic Rules and Regulations was compiled. by order of the emperor who is called “Fatawa Alamgiri” By for all of these actions Aurangzeb is considered a holy warrior and a saintly person.

The Kanas of Udaipur had accepted the supremacy of Delhi emperors since the time of Jahangir but they were not considered subordinates of the emperors; neither did

they pay any tribute, nor supply army-men. They held quite independent positions. However, on imposition of Jezya, Rana Raj Singh wrote a letter to Aurangzeb which reads:

"May it please your majesty, your royal ancestor Mahomed Jelaul-ud-Deen Akbar, whose throne is now in heaven, conducted the affairs of this empire in equity and with a firm hand for a space of fifty-two years, preserving every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of David or Mahomed; were they Brahmins, were they of the sect of Dhahrians, which denies the eternity of matter, or of that which ascribes the existence of the world to chance, they all equally enjoyed his munificence and favour; in so much that his people, in gratitude for the indiscriminate protection he afforded them, gave him the appellation of juggut gooroo (Guardian of Mankind)".

"His majesty Mahomed Noor-ul-Deen Jehangheer, likewise, whose dwelling is now in paradise, ruled for a period of twenty-two years, the screen of his protection over the heads of his people; successful by a constant fidelity to his allies, and a vigorous exertion of his arm in business, "Nor less did the illustrious Shah Jehan, by a propitious reign of thirty-two years, acquire to himself immortal reputation, the glorious reward of clemency and virtue."

"Such were the benevolent disposition of your ancestors. Whilst they pursued those great and generous principles, where so ever they directed their steps, conquest and prosperity went before them; and then they reduced many countries and fortresses to their obedience. During your majesty's reign, many have been alienated from the empire, and further loss of territory must

necessarily follow, since devastation and rapine now universally prevail without restraint. Your subjects are trampled underfoot, and every province of your empire is impoverished; depopulation spreads, and difficulties accumulate. When indigence has reached the habitation of the sovereign and his princes, what can be the condition of the nobles? As to the soldiers they are grumpy; the merchants complaining, the Mahomodans discontented, the Hindoos destitute, and multitudes of people, wretched even to the want of their nightly meal, are beating their heads throughout the day in rage and desperation".

"How can the dignity of the sovereign be preserved if he employs his power in exacting heavy tributes from a people thus reduced to misery? At this juncture it is told from east to west, that the emperor of Hindustan, jealous of the poor Hindoo devotee, will exact a tribute from Brahmins, Sanorahs, Joghies, Barawghies, Sanyasees; that, regardless of the illustrious honourof his Timurean race, he condescends to exercise his power over the solitary inoffensive anchorite. If your majesty places any faith in those books, by distinction called divine, you will there be instructed that God is God of all mankind; not God of Mahomedans alone. The Pagan and the Mussulman are equal in His presence. Distinctions of colours are of His making. It is He who gives existence. In your temples, to His name the voice is raised in prayer; in a house of images, where the bell rings, still He is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty. When we deface a picture, we naturally incur the resentment of the painter; and justly has the poet said, presume not to disparage or criticize the various works of power divine.

"A tax, the tribute you demand from the Hindoos is

against justice: it is equally alien to good policy, as it must impoverish the country; more-over, it is an innovation and an infringement of the laws of Hindustan, But if zeal for your own religion hath induced you to determine upon this measure, the demand ought, by the rules of equity, to have been made first upon Ramsing, who is esteemed the principal amongst the Hindoos. Then let your well-wisher be called upon, with whom you will have less difficulty to debate; but to torment ants and flies is unworthy of a heroic or generous mind. It is surprising that the ministers of your government should have neglected to instruct your majesty in rules of rectitude and honour." (Translation by Tod page 303)

Aurangzeb did not pay any attention to the letter; even then and even on the offer of lordship by the Rajputs the Rana kept aloof from the Rajput-Mughal war. But fortune turned its wheel: Aaurangzeb had four wives (1) Sarupi (a Hindu) who bore one son AkbarII and a daughter Salima Bano. In descending line of AkbarII Wali Beg was shot dead by Major Hudson in 1857 A.D. (2) Nawab Bai (a Bai?). She bore two sons and three daughters, her son Bahadur Shah succeeded Aurangzeb. (3) Dilras Bano (a Shia). She had one son who was slain by Bahadur Shah in war of succession and a daughter who was married to Siphar Shikoh the son of Dara. (4) Masihi Begum, the above mentioned Maria the widow of Dara. Her son was Kam Baksh.

Aurangzeb demanded the daughter of the Rajput chief ofRupan Gadh. The parents of the girl consented, so a military column was sent to take the bride. The girl wrote a letter to Rana Raj Singh to save her honour; consequently the girl was carried off to Udaipur where she was married to the Rana. Aurangzeb now declared war

against Udaipur also.

The whole country ran into chaos, administration became loose and the robbers and highwaymen appeared on all sides. The Gurjars rose at this juncture and kept peace and tranquility in their villages and territories by suppressing the mutineers particularly the Maratha hordes, Rohillah gangs and Pindaries all looters. Aurangzeb accepted the lordship of the Gujars in many principalities and died in 1707 A.D. leaving a tottering kingdom.

In 1719 A.D. the Maratha forces had been called to Delhi by Syed Brothers (Abdullah and Husain Ali) to dethrone Farrukh Siyar and in its reward the new Mughal King Mohammad Shah and the Syeds accepted the kingship of Balaji Vishwa Nath (Peshawa Maratha) over the whole Deccan and Central India. In about 1750 A.D. Peshwa Bala Baji Rao (another Peshaw) had taken the Moghal kings of Delhi under his protection, So Mughal emperor, Shah Alam II and his wazir Ghaziuddin were totally against the invasion of Ahmad Shah Abdali and his inviters. It was Ghaziuddin who had organized the Marathas under Raghuba the brother of Peshwa and the Jats under Surej Mal of Agra against Abdali. 5uraj Mal belonged to Bhisad Pur village and in 1753 A.D. he took possession of Agra under guidance of Walter Reimhardt known by his native name of Samru. His wife was the daughter of a Muslim Nawab of foreign creed at Tanda. After his death she became a famous Christian preacher by the name of Begum Samru. Her tomb is at Sardhana a Tehsil headquarter in district Meerut.

Sural Mal was turned out of Agra by the Marathas but Alamgir II had recommended a jagir of Bharatpur for him. In 1761 A.D. Suraj Mal betrayed both, The Mughal emperor and the Marathas. He reached Panipat,

hovverver, withdrew his forces before the battle. When the news of the defeat of Marathas reached him, he ejected the Maratha officer from Agra and made himself, master of the city. Then he marched on Delhi. In the way the Gujars checked his advance but one night he burned the Gujar villages. He reached as far as Shahadara six miles from Delhi where a small part of the imperialists captured him and put to death in 1763 A.D.

Bharat Pur

The Gujars and the Jats of Agra stood against each other during the time of Suraj Mal Jat. After his murder his three sons were killed. The fourth son Ranjit Singh and the Gujar chief Moti Ram Bansla of Sundraoli signed a pact of treaty. As Suraj Mal had taken the lead so his son Ranjit Singh became the ruler and Moti Ram became Prime Minister and Army Chief of Bharat Pur. In 1803 A.D. the State helped Lord Lake against Sindhia Maratha and was rewarded with more territory but in 1804 A.D. Holkar Maratha took shelter at Bharat Pur, so the Britishers attacked Bharat Pur. After a tough fight at Dig the Gujars and Jats were defeated, the reward given in 1803 was withdrawn and Bharatpur State remained a small strip of territory under the British rule. In 1825 A.D. Ranjit's successor Raja Balwant Singh was challenged by Durjan Shal but Gayasi Ram Gujar, the heir and successor of Moti Ram suppressed the revolt and defended the State. In 1882 A.D. the Jat ruler died leaving a minor son Kishan Singh, so the State was protected by the Gujar chief Raghu Vir Singh, the president of State council. The army was in command of Gujar Jugal Singh and Gujar Bakhshi Girdhar Singh. On 28th November 1918, Kishan Singh Jat took over the charge. During the whole period the Gujars and Jats

proved of one united brotherhood. Viceroy Chelmsford praised Rao Bahadur Sardar Raghu Vir Singh's efficiency and capability of administration and maintenance of peace.

Raghu Vir Singh is better known to public by the name of Dhaoji which means "a Brave". He continued to be prime Minister at Bharatpur upto 1947 and died afterwards. He had only one daughter Girdhar Kumari by name who was married to Rana Karan Singh Gurjar Chauhan of Balwah in Tehsil Kai Rana district Muzaffar Nagar U.P. Balwah is a big village one mile north of Malhipur, the birth place of the author. In this marriage the authors father Rana Rahmat Ali Chauhan joined the marriage party of the bridegroom in 1937 A.D.

Prichhat Gadh

The Gurjars of Nag families who are called Nagri Gurjars are historic people. The Nagar Brahmans of Gujrat Kathiawar were associated with these Gurjars. The family had ruled at Patliputra, Vidisa, Padmavati and Kantipuri (modern Mirzapur area in Benaras Division U.P.) in ancient times and invented Nagri script. The Budhist Raja, Subahu and Virsen Nagar of patliputra (Patna) were contemporaries of Kanishka Kushan of Peshawar. The famou Ashva Ghosh was the minister of Patliputra court. Nagpur in central India and Nagor in Rajasthan were their cities, where the family adopted the title, Curl jar, and ruled for centuries. Nagpur went into the possession of Gurjar Raja Dadda of Broach in 550 A.D.[5] and Nagor was in corporated the Gurjar Kingdom of Chauhans in 1192 A.D. Afterwards it became a military post of foreign Muslims who ousted the Nagars and Mohilas from the area. A

Uroup of Nagri Gurjars settled in Gurgaon area (East Punjab) where a brave Nagri Gurjar namely Rao Daya Ram became famous during Aurangzeb's rule. In 1696 A.D. he conquered Gurgaon, Mewat and Rewari and reached as far as Buland Shahr in U.P. Once he attacked a military column of Aurangzeb himself and caught hold of palanquins of the queen and other ladies of the harem whom he released honourably. Aurangzeb accepted his authority over the whole Gurgaon, but when he subdued neighbouring Mughal jagirdars, Aurangzeb sent a punitive expedition. Daya Ram was defeated in a battle, so he fled to Sivalik hills where he again drew sword against the Mughal officers. In the time of Farrukh Siyer (1713-1719) he took refuge in the fareast with a ruler of his own sub-caste at Kantit in Mirzapur area. The folk-songs about Daya Ram in districts Hoshiarpur, Ambala and Karnal give an account of his bravery.

Rao jit Singh took to arms after Rao Daya Ram at Nimka Tigaon (Vallab Gadh). He collected a Gurjar army, crossed the river Jumana and brought the whole area under his control. Delhi Durbar sent a Rajputra Dewan Singh to check the rising power of the Gurjars but he was killed in a battle. Another Rajputra Subadar Pratap Singh, a favourite of the mother of Ahmad Shah King of Delhi (1748-1754) was defeated and slain. A third Moghal army under command of Qamar Ali was sent against Rao Jit Singh. This time another Gurjar chief Rao Dargahi singh andMagni Ram a Jat of Kuchesar joined Rao Jit Singh. Qamar Ali was defeated and slain in the battle. At last Ahmad Shah accepted the rule of Raja Jit Singh over three parganas in the eastern area of Meerut, Rao Dargahi singh took Dadri area and three villages Punth, Siyana and Farid

came into the possession of Magni Ram Jat. Raja Jit Singh made Basumba are Prichhat Gadh his capital and died without a male heir. He was succeeded by his nephew Raja Nain Singh, who harassed the Syed jagirdars and the Maratha officers of the neighbouring areas. Perron, the Maratha Governor of Ali Gadh, sought the friendship of Raja Nain singh by surrendering three hundred villages in his favour.

The Britishers defeated the joint armies of Shah Alam the emperor of Delhi (1759-1806) Shuja-ud-Dolah, the Nawab of Lucknow and Mir Qasim, the Nawab of Bengal Bihar at Baksar. The authority of Moghal empire practically went into hands of Britishers in 1800. Shah Alam was granted a heavy substance allowance for himself and his heirs. This allowance was received by Shah Alam his son Akbar Shah 111(1806-1837) and grandson Sirajuddin Zafar (1837-1857). In May 1857 A.D. the last king rose against Britishers and on his failure was captured and sent to Rangoon in exile where he died in 1862 A.D. His sons were killed at Delhi. Thus ended the Moghal empire.

In 1803 A.D. the Britishers had accepted Nain Singh as hereditary Raja of his state but he disliked the British rule, corresponded with the Sikhs and began to strengthen his power. The Britishers did not question him, looked over his movements and kept quiet till his death in 1818 A.D. Just after his death his son Raja Natha Sint was shown an entry dated 1-10-1804 and another entry dated 13-9-1805 in the board of Revenue records according to which the rights of state were limited to the life time of his father. Thus the Raja was entangled in civil courts where the Treaty pacts of the king Ahmad Shah and Perron were turned down on the plea that it were signed by the two

under pressure. Thus thousands of villages were pulled out and full rights in 35- 1/2 villages only and 5% rights in 183 villages only were accepted on 28-8-1833 where as Natha Singh died on 15-8-1833. The upper court, however, accepted full rights over 274 villages In 1836 A.D. Sir H.M Elliot, a settlement officer blanted impudent forgeries, which were challenged in the civil court. However, 20 villages wereagain recovered and given over the relatives of the Raja. Raja Natha Singh had only one daughter Lad Kumari who had been married to Raja Khush Hal Singh a Vud Gurjar Parmar of Landhora State in district Shaharanpur, so the estate of Prichat Gadh was amalgamated with Landhaura state.

The Nagari Gurjars of Kanarsi and Pipalka in the nearby district Buland Shahr also were famous people. They held 27 villages and a branch of theirs was big landlords at Atta-Asawar in Gulawathi pargana, where they held 7 villages in their possession. All the Gurjars in those districts i.e Meerut, Buland Sher and All Gadh in Agra division were the biggest landlords among the village communities. In 1857 A.D. they rose against the Britishers. Rao hider Singh and Rao Kanha Singh of Atta Asawar, Rao Darya Singh of Junaid Pur, Harjit Singh of Rajpur and Rao Ram Bakhsh of Nur Pur among others were slain.

Gujrat (Saharanpur and Muzaffar Nagar)
Landhora

Landhora is a town 25 miles east of Saharanpur city and is a railway station on E.I.R. Here the Parmar Gurjars who are called Vud or Bar Gurjar (Great Gurjars) rose to power during Aurangzeb's rule. The Parmar Gurjars of this district Saharanpur are the descendants of Parmar house of Dhara from where they migrated in all directions after it

was conquered by Ain-ul-Mulk the commander of Alauddin Khilji in 1304 A.D. Some Parmars migrated to Chopada town in Khandesh Maharashtra where they took a vast area in their possession. Shah Jahan accepted their chieftainship over the area; at that time Trimbak ji was the ruler of Chopada. In the north east the Parmars migrated to Siwalik Hills in Dehra Dun and Saharanpur areas. Here a Parmar family had also ruled in 9th century A.D. under the Pratihar Gurjars of Imperial Kanauj, Kanck Pal Parmar was the famous name. In the north the Parmars settled in Kalanor and Sirsa Ranyan. In the northwest they reached as far as Ferozepur, Kasur, Lahore and Jehlurn. In Kalanor and Sirsa Ranyan areas, some of their houses were given over to Rajputs due to matrimonial relations with the lower castes. The Parmar Gurjars of Saharanpur enjoyed the title of Bud Gurjar (Great Gurjar) due to their lofter character and chivery[9] and are a part of the Gujars.

In 1398 A.D. Cog Raj a Panwar Gurjar became famous to check the advance of Timur while he was marching on Haridwar. As regards Landhora house, their ancestor Rao Bah Mal was a Zamindar (landlord) in the village Jaber Hera in Shah Jahan's time. In Aurangzeb's time the Rohila robbers spread havoc in this area but Rao Sabha Chand, son of Bah Mal faced them and maintained peace. The robbers did not dare again to cross the Ganges. When the news reached Aurangzeb, he gave 596 villages and the whole jungle area along the right bank of the river Ganges to Rao Sabha Chand. On the other side in the west Bhattarik (Batar) Rathi and Chauhan Gujars took the whole area into their possession and thus the whole region of Upper Doab became famous by the name of Gujrat in Aurangzeb's time. Rathi chief at Sirsawa, Batar chief at

Gangeh and Chauhan chief at Kai Rana began to rule the territory. At Timli in Dehra Dun the Gujars of Chhokar sub-caste established their own principality.

In 1739 A.D. Nadir Shah Durrani looted Delhi and the Moghal empire avowedly lost its dignity. Mohammad Shah gave six hundred villages to Raja Sabha Chand to set right the unruly Muslim jagirdars of the empire in this area. In 1759 A.D. Shah Alam the nominal emperor of Delhi came under protection of the Marathas. The Rohillals in fact wanted to occupy Delhi. They had freed themselves from the Nawab of Lucknow but in their west the rising power of the Gurjars was a hind rance in their way to Delhi, so Najibuddolah Rohillah surrendered a tract of land in Rohilkhand itself along the eastern bank of the river Ganges in favour of Raja Nahar Singh, son of Raja Sabha Chand who had a long claim on the tract. When Najibuddolah was appointed governor by, emperor of Delhi, he again accepted the full right of Nahar Singh over another 505 villages and 31 hamlets (majras) in 1759. (in Saharanpur district Gazetteer his name has been entered as Manoher Singh).

Shah Alam (1759-1806) the nominal emperor of Delhi secured protection of the Marathas in 1759 A.D. The Rohillahs took a series view of this incident as they themselves were interested in occupying Delhi. So Ahmed Shah Abdali, the king of Kabul, was invited in 1761 A.D. to crush the Maratha power. As mentioned before, Abdalis won the battlefield at the cost of heavy bloodshed on their own side which discouraged them to occupy Delhi so they returned home without having recorded any gain. After four years the Marathas again entered Gwalier and Ali Gadh. The Rohillah chiefs fled to Najibabad from Delhi. The Marathas wanted to punish Najib, so Perron, the

Maratha governor of Ali Gadh sought recommendation of Raja Nain Singh for Raja Nahar Singh to allow the Maratha forces to pass through his territory. In 1773 A.D. Mahadaji Sindhya Maratha by crossing the river Ganges reached Najibabad, defeated the Rohillahs and plundered Rohil Khand territory. Raja Nahar Singh extended his Sway upto Ambala in the west and Sardhana (district Meerut) in the south. He was the unchallengeable ruler of the Upper/Doab of the rivers Ganges and Jamna. He built temples, Ghats, and inns for the pilgrims at Haridwar.

Raja Near Singh Pair mar while a child had been married in village Balsa Guerin (now in district Mustafa Nagar) in a family of Chatham Gurnards. When he became young, he fell in love with a Muslim woman of foreign creed at Saharanpur. He married her. Her name was Safro Bano who gave birth to Guman Singh. This Guman Singh proved most intelligent and the Raja made him the whole and sole authority in State affairs.

Ram Dayal Singh was the elder son of Raia Nahar Singh from his Gujar queen. Ram Dayal though brave was a saintly sort of man, when Raja Nahar died Guman Singh the Rajputra ascended the throne of Jaber Hera and Ram Dayal the Kumar did not move at all. Swai Singh the son of Ram Dayal one day sprang sudden and swift during and killed Guman Singh, Safi-o while protecting her son was also slam. Sawai Singh sat on throne of Jaber Hera. His father Ram Dayal being afraid of his own murder, fled in the night to Landhora, then a small village. All the ministers and officers followed him. Father and son never took any action against each other and began to rule independently. How? If the son collected revenue from some villages, the father collected from the remaining. If father decided a public case, the son did \not object. First

come first serve was the principle. Even the officers of both the parties never quarreled. At religious festivals the son went to father for paying homage. Raja Sawai Singh died leaving a widow Sada Kumari and an aristocratic son, Budhan Singh, so the old Raja Ram Dayal established one government. Raja Ram Dayalis famous for his king and benevolent deeds. He was generous towards the poor. He built temples, ghats and inns for the pilgrims at Haridwar. He constructed palace, courts and stables at Landhaura. His last issue was a boy Kumar Khush Hal Singh by the second Gujar queen Dhan Kunwar. Khush Hal was married with Lad Kumari, the princess of Basumba (Prichat Gadh) while he was eight years of age.

Khush Hal Singh ascended the throne of Landhora after his father's death on 28-3-1812 A.D. As his wife was the only heir to Prichat Gadh, so both the states became amalgamated. In those days when an Indian soilder in the British army was getting Rs.2/- monthly pay, the revenue of Landhora State amounted to Rupees one and half million (15 lacs) per annum and when Raja Ram Dayal died there was a cash of Rs.96 lacs in the treasury. Disputes arose between Landhora and Jaber Hera houses. The Parichat Gadh chief settled the dispute. Regions of Landhora and Thitki (near Deoban) were given to Khush Hal Singh and Rani Dhan Kumari and the remaining state was divided among the second party Raja Khush Hal Singh died young at the age of eighteen years in 1829.

The Britishers had entered Doad in 1803 A.D. during the reign of Raja Ram Dayal and established a cantonment at Roorkee, four miles from Landhora and twenty miles from Najibabad with the vivid intention of suppressing the Gurjars and the Rohillas. The first commander incharge of Roorki cantt as a revenue officer

called for all the Rajas, Nawabs, Talukadars and big Landlords of the adjoining territories in a Durbar at Roorkee. Raja Ram Dayal's palanquin stayed at the door of the British lord's tent. The Lord came out to receive the Raja but the Raja did not come out of the palanquin and in a royal fashion asked the Lord not to call him again but to talk with his Vakil. The Britishers were newly come and tolerated all such behaviours, but they kept all things on record. Consequently the Lord did not recommend the State for a treaty pact to Governor General. A major portion of the State was shown Khana Khali (the land owned by none) in the revenue records. Again in 1810 A.D. another Land Settlement was carried out, Raja wrote to the Moghal emperor of Delhi about what was going on. The emperor advised the Raja to co-operate with the settlement officers but the Raja or his representative never talked to the Settlement officers and so more land was recorded as Khana Khali, (land without any proprietor). Nevertheless the Raja collected land revenue from his subjects as usual for ten years and the Britishers did not raise any objection. Raja Ram Dayal died on 28-3-1813 leaving a minor son Khush Hal Singh and the Britishers collected the revenue for that year direct from the cultivators just after his death. Rani Dhan Kunwar raised an objection, then a new settlement was undertaken by Mr. Chamberlain who declared that the documents of Aurangzeb and Mohammad Shah were, Sanads given in disturbed state of the country. Only the Treaty (document) of Najibuddola was declared valid. In 1817- 1818 settlement again was carried out by Mr. Ross and more lands were t4en away from the state. The state was declared a taluka, so Budhan Singh and his mother Sada Kunwar of jaber Hera came forward demanding their

shares. As mentioned above their dispute was settled by the Gurjar chief of Parichat Gadh. 'Thus original area round about Landhora and Deoban and a strip of land in Rohil Khand (district Bijnor) remained under Khush Hal. He died without a male heir in 1829 A.D. At once a notice was served on his mother and his widow to surrender the remaining estate to the Britishers as per British law passed by Lord Dalhosie. The widow of Raja Khush Hal was pregnant so the confiscation of the estate was postponed for the time being. Three months after the death of Khush Hal Singh, his wife gave birth to baby prince named Harbans Singh. Harbans Singh's grandmother Rani Dhan Kunwar died in 1836 A.D. Her malikana (propriefory right) was not granted by the Britishers to Rani Lad Kunwar, the mother of minor Harbans Singh the then ruler of the estate. Rani Lad Kunwar died in 1849 A.D. Her estate in Farichat Gadh (district Meerut) was not given to her son Harban Singh but its settlement was made directly with the villages, zamindars by the British. Harbans Singh died in 1850 A.D. leaving a minor son Raja Ragriubir Singh. Harban's Wife belonged to the Deepa Chauhan family of Mund Rans. She took the management of the estate in her own hands. The vast lands of the State had been limited by the Britishers thus: There were 19 whole villages and shares in 42 others in Landhora area, there were also properties in all parganas of district Sharanpur (except Gangoh) i.e 14 villages and 16 shares in pargana Manglaur, 6 villages and 5 shares in Jawala pur. 17 villages in Faizabad, 3 villages and 5 shares in Deoban (Deoband), 3 villages and 2 shares in Nangal, 4 villages in Sultanpur, one in Rampur, one village and 2 shares in Roorkee, 6 shares in Bhaghwan pur, and one share in each of Saharanpur, Haraura, Nakur and Sirsawa. In addition the estate held

lands paying Rs.42122/- as revenue in Meerut district, Rs.10823/- in Bijnor district, Rs.7945 in Muzaffar Nagar district and Rs.2060/= in Buland Shatir district. The remainder was placed under the management of the civil court of wards after the death of Raja Harban Singh. Raja Raghubir Singh was only 14 years of age in 1857 A.D. he was unable to take any active part in the mutiny so 11 villages were granted to him for his living in peace and 2 villages he acquired by purchase. Raja Raghubir Singh was married in a well to do Gujar family at Fir Nagar in district Meerut. The family was called Pradhan, his wife Dharam Kumari was the sister of the famous Narayan Singh Pradhan. For Raghubir Singhs good conduct, the Court of Wards released the whole estate of all parganas as mentioned above in his favour in December 1867, but in April of the following year(1868) Raja Raghubir Singh died leaving a minor son Jagat Prakash who also died shortly afterwards in the same year.

Kamla Kunwar Chauhan the mother of Raghubir Singh, adopted Dalip Singh Chauhan of Mund Rana, a relative of hers (a nephew), but as Landhora House belonged to Parmar family so the Parmar Gujars of Saharanpur raised objections in civil court and the adoption was ultimately cancelled, Dalip Singh Chauhan receiving a compensation.

In 1874 A.D. a man appeared and claimed that he was Raghubir Singh who had been poisoned and thrown in the river Ganges but that he had been rescued by a washer man and he had recovered from his injuries. On inquiry, however he was proved to be an imposter and was imprisoned. Maulvi Abul Barkat Mohammad Abdul Malik a Gujar of Chauhan Got financial Adviser Bahawalpur State, wrote “Shahan-i-Gujar” in 1934 A.D. He states, “Raghubir

Singh died under extra ordinary circumstances. After his death a man claimed that he was Raghubir Singh who had been poisoned and thrown into the river Ganges but he was saved. However he was proved to be a liar and imposter."

In 1954 A.D. Sri Yatendra Kumar Varma, a Gujar of Parmar Got, wrote his book Gurjar Itihas, he states" Raja Raghubir Singh died under unusual circumstances. After six years a man appeared and claimed to be Raghubir Singh but he was an imposter. The people have invented a false story that his step mother poisoned him where as he had no step mother."

The people till today believe that the man who appeared suddenly was really Raghubir Singh. The story goes like this:- Raghubir Singh was poisoned by his step mother, it was raining in the night, when his corpse was put in a box and thrown into the river Ganges, a few miles from Landhora and a heap of wood was burned to show the burning of the corpse. The box was caught by a washer man in the morning some miles downstream. As Raghubir Singh had vomited, so the poison did not prove fatal. Some Sadhus (saintly men) came there and cured him. He got disgusted of the worldly affairs and so himself became a Sadhu. After some years he felt home sick and the remembrance and love of home compelled him to come back to Landhora but his step mother and under her pressure, his wife denied recognizing him. So he went to the court and all the Parmars took him to be Raghubir Singh and sided with him. They collected money and pursued his case in the court but the British Judges were bribed with a heavy sum of money by the Rani and Raghubir Singh lost his case and again became a Sadhu. Nobody knows where he went thereafter."

(Samir Ali, youngest brother of my great grandfather Nadir Ali, informed me when I was twenty that he had seen Raghubir Singh in a procession riding an elephant through the villages from where the funds were being collected in district Saharanpur; the people believed him to be Raghubir Singh. Further he reported the same story of step mother, poisoning him, and his ultimate rescue. This story has sought its place in folk songs, festival songs stories and stage dramas so firmly that even the proverbs have been invented accordingly and Landhora is now known by the name of Rani Ka Landhora (Rani's Landhora), Gramophone records and radio cassettes of songs and play around this episode can be had even now from ordinary shops. I was also perplexed when I wrote my Tarikh-i-Gurjar (Urdu) in 1960 A.D. In 1981 A.D I went to India and saw Kai Rana Town, the historical headquarters of our Got in district Muzaffar Nagar. In this town all Gurjars are Muslims by faith, only one family of four or five houses belongs to Hindu Gujar. These Hindus are more educated than the Muslims. I went to see them and per chance Rana Dhiraj Singh Chaiihan informed me that there was an old book in Urdu in his house but none of his family members knows Urdu. I took that book in a shaby condition, got it bound at Gujranwala and kept in a safe custody.) The book is written by Harnam Singh Khatri in verse. The poet historian has written his "Swanah-i-Hayat" (Biography). Some extracts are as follow:

Translation: "My caste is Khatri but people call us kalal (wine vendor) which work we do not do. As a matter of fact the people generally are very eager for naming others lonely there are many examples of this kind (see page 1 to 75)".

"I was bron at Landhora in 1843 A.D. (page 155),

My great grandfather Jit Singh came from Punjab to Jaber Hera and was appointed Chobdar (guard) by Raja Nahar Singh" (page 80 verse. 10, 11) Jit singh followed Raja Ram Dayal when the Raja fled to Landhora he was appointed as an Engineer to supervise the construction of the palaces, rest houses and stables etc (page 81)". His grandfather Hakarri Singh (son of Jit Singh) also was a civil servant in the State. His father looked after the construction and maintenance of the State buildings at Landhora, Kankhal, Jawalapur and Haridiwar.

The writer Hamam Singh got modern education and was appointed class teacher in Urdu Middle School in British Territory in district Saharanpur. He worked in different schools then he passed the competitive examination for the admission in sub-overseer class of Engineering College ar Roorkee. After studying in the college he was appointed as a sub-overseer in P.W.D. (U.P.). After some time he resigned and got job of an overseer at Ajmer in 1869 A.D. where he was promoted as an Assistant Engineer (S.D.O.) He settled at Ajmer where he wrote his biography under discussion. He had been married at Kai Rana, so he must have sent some books there from Ajmer, one of which was perchance received by me at Kai Rana in 1981, hundred years after its publication. History of Landhora (Twarikh-i-Landhora) has been recorded by Harnam Singh in this book from page 76 to 148 in detail. I have given some accounts from this book in the above. From page 148 onward to the end of the book, Harnam Singh has recorded the accounts of his own childhood, education and service etc. About the case of Raghubir Singh at home he states that he was fully aware of the litigation while he was at Ajmer. He states:

"A man went to Mr. John Kinson collector and

judge of Saharanpur and told a story, that he was Raghubir Singh who was poisoned, hurriedly thrown into the river Ganges before the arrival of any British Officer and a heap of wood was lit to show the burning of his corpse. He was wrapped in a doshals (two fold woolen sheets). He was taken out by a washerman Gamani by name. At the same place a Faqir (saint) came and took him to the hills of Chandi Devi, where he was cured and afterwards he roamed about with the Faqir here and there. Further the man stated that one day he came to know that the son of his enemy had become the ruler of his State so he became sentimental and came to the court".

The Judge respectfully gave him a chair to sit in and arranged a fine dress for him to put on.

The Judge took him to the palace of the Rani, who doubted his identity, so the Judge sent him to the jail.

The Gujars particularly the descendants of Bah Mal gave out great shouts collected the money and engaged Mr. Newton Barat-Law for the litigation. The man was released on bail and taken in procession through every village, He was greeted enthusiastically at every place and thousands and thousands of men greeted him. The Government became suspicious of revolt and called for the man to Saharanpur. But the city was surrounded by the Gujars, who were to be seen everywhere in arms. The man was sent by the Government to a secret place by train but the Gujars smelt his existence, brought him back and kept him in a heavily guarded house.

The High Court sent Mr. Justice Markham to investigate the case. The honourable Judge after investigation concluded that the man was not Raghubir Singh but advised him and his followers the Gujars not to take law and order in their hands and allowed them to sue

him in civil court. The civil court was full of Barristers in law and witnesses on every hearing date. The statements of Raghubir Singh's mother and wife were recorded at their palace in Meerut. At last the man's claim was dismissed but the people shouted that the Judges have been bribed.' They composed songs and plays to denigrate the Britishers. An appeal was filed in Upper Court, who after hearing the arguments of both the parties dismissed the appeal."

The man left Saharanpur. Our dramatists and historians do not know as yet where he has gone. To end the story they say he became a Sadhu. But in fact he went to the Rajas in Rajasthan for finance. None paid any attention to him. He was accompanied by two men (1) one eloquent Kayasth of Sikandrabad (in district Buland Shahr) namely Bal Govind (2) One Brahaman of Mund Rana, the grandmothers house of Raghubir Singh (i.e. birth place of Raghubir Sing's mother). The Brahman's name was Ram Saran who once had been at school, a pupil of the writer historian (Harnam Singh). These three arrived at Ajmer for taking loan showing the papers of the case to the rich money lenders and businessmen who asked the surety of Harnam Singh as he belonged to Landhora and had settled at Ajmeer. Thus Ram Saran reached Harnam Singh and informed him about the case and his intention for appeal. Harnam Singh had already been informed through private letters from his home that the man who was claiming his right on Landhora was not Raghubir Singh. Harnam Singh became exceedingly eager to see that man. He went to Sarai Chishti where the man had stayed. Harnam Singh was three years older than Raghubir Singh and was fully acquainted with him. When Harnam Singh saw the man he found' that the man resembled Raghubir Singh to a

striking extent. His manners were royal, Complexion and features were the same. He did not seem to be a flatterer imposter. Harnam was surprised and asked some questions but the man was found somewhat illiterate. His companions explained that the effect of poison had made `him incapable of reading and writing. One day Harnam Singh told a story to the man," Once I went to the palace and saw that a boy the son of Shib Narayan the family Hakim (Doctor of the royal family) was writing in English in the copy of Raghubir Singh on his behalf. I asked that boy not to write like that but instead teach him how to write. Nathu Singh, a relative of Raghubir's mother, came and saw the copy book. The man instead who had accompanied praised Raghubir Singh's writing. I could not control smiling, so Nathu Singh found out the fact and on this petty charge dismissed the boy's father from service and the teacher as well".

After telling the above story to the man, Harnam Singh asked him the name of that boy, but the man knew nothing about the boy and Harnam Singh suspected his identity. He went again and again to see the man and made more enquiries. One day the man himself came to Harnam Singh and asked him to arrange a transport as he was to go on a pilgrimage to Pushkar. At once Harnam Singh thought of his unruly horse which he had sold on half price to a civil surgeon in railway department. He sent his servant to bring the horse. The horse was given to the man and the servant accompanied him on foot. They came back and the servant told the story how outside the city that man controlled the horse.

Raghubir Singh was a famous rider and could control the. wild horses. Now that man's experience in riding perplexed Harnam Singh. One day the man

requested Harnam Singh to identify him as Raghubir Singh so that he might take loan from the rich men at Ajmeer to pursue his case and that he would return the loan with a great profit after he wins the case. Harnam promised to help.

Once Harnam said to the man "If you satisfy me that in fact you are Raghubir Singh, then I can render one service, I will take you to Maan Ji Sahibah (the respected mother the Rani) and clear her doubts." The man questioned, "How do you know I am not Raghubir Singh?" Harnam Singh answered," you are not as tall as Raghubir Singh was and no tall man can in the world change into a dwarf Moreover, Raghubir Singh was an educated both in Urdu and English but you are illiterate."

The man smiled and did not answer. But his companion said, "The sons of the high dignitaries never read and write but take degrees. Moreover you have no data of body measurement. Do not be afraid of the Rani here at Ajmer. You will never get such a chance. Come with us and satisfy the rich men of Ajmer that he is Raghubir Singh so that they may give us loan." The Brahman also instigated in the same manner. Harnam Singh came back to think it over. On the way he thought that Raghubir Singh was fond of drinking, it might be possible that the wine effaced the memory of the past days from his mind and if he did not help him it would be a great sin. So he went to a famous Hakim (Doctor) namely Abdus Sattar and took him to examine the man. The Hakim said after examination that there was a great heat in his mind that is why he was not in his senses. The Hakim wrote the prescription which Harnam Singh took and came home. At home he was waiting for his servant, the file of the case was lying before him and he opened it. He was

shocked to read a remark of the man about the mother queen. He did not purchase the medicine and did not go to see those three men. After some days the man came with his two companions and wanted to know about his absence.

Harnam Singh showed the file, the companion of the man explained, “Do not be surprised, he is not in his senses”. But Harnam Singh said to them, “I and my forefathers have been brought up by the Landhora State. I am loyal to that Gujar Royal family, so I cannot tolerate that its Prince be in trouble. I wanted to help you but today it is revealed to me that the man is not Raghubir Singh. The most uncultured and uncivilized man on earth cannot give such bad remarks about his mother. Moreover, if Raghubir Singh is mad and has lost his memory, he has no right to Kingdom as per Manu’s law. O, two men, I have seen through your plan. This man is a monkey in your hands you make him dance and play and thus you are making money. Please leave my house and excuse me.” Harnam Singh further writes that the whole drama was brought to an end by God Himself When the pitcher of sins is full, God breaks it through chance.

“I saw a Marwari in train that in all respects resembled Ghamir Mal the deceased father of Sri Lal. Ghamir Mal had worked under me and Sri Lal is in the Railways.

I noted the passenger’s address of Jodhpur to show the ways of God, how two men resemble so closely? The bogus claim and must have been in service of a zamindar, where he learnt horse riding. It happened like that”.

Secondly, when Raghubir Singh died, some days after his death there was a rumour that Raghubir Singh is alive and that some men had seen him but on search he

was not found. It was how God made it to be. Thirdly, the mother queen had a relative, Nathu Singh belonging to her family. He was at Landhora. Nathu Singh's son ascended the throne of Landhora and the man appeared just after a few days. It was the will of God.

Fourthly the Britishers adopted such an attitude that everybody became unsure to justice. Dalip Singh, husband of my sister a zamindar of village Tapri informed me that the English men were harassing the witnesses, they were openly against those Gujars, who were moving in procession from village to village and many of them were sent to jail for defying the orders of the collector (D.C.s). God taught both the Gurjars and the Britishers, a lesson that might is not be helpful at every place.

This shows that God did justice through Nature. It was revealed to the Mother Queen Kamla Kunwar Chauhan that her dear the only son Raghubir Singh did not die a natural death but had actually been poisoned by Nathu Singh leaving no trace of his crime. She turned Nathu Singh and his son out of Landhora. Thus Nathu Singh whose pitcher was full of sins, was punished by God, Nathu Singh went to civil court for compensation for his son, who previously had been adopted as an heir by the Rani. The Rani, a good lady, called for him and gave him a heavy sum of money in the temple by way of compensation. Nathu Singh did not withdraw his case as the good mother queen had not taken a receipt. But the Barristers at Law and Advocates of the Rani surprised Nathu Singh in cross examination. His account was checked and the entry of that sum of money had been shown to the Judge but Nathu Singh hastily erased it and was caught red handed. A case was registered against him under section 7 of penal code for cheating. His sins asked

him “where will you run now?” Suddenly he fell ill of shame and died within few days. The pitches full of sins were thus broken by God. Now the queen mother has adopted a son. I pray to God for his long life.” (page 145 to 146).

Kamla Chauhan was the mother of .Raghubir Singh. He had no step mother, but our dramatists and singers did not take note of this.

In the litigation Landhora and its relation Mund Rana[12] and Pir Nagar[13] houses were on one side, it is an undoubted proof that the mart’ was an imposter. Why Jaber Hera, royal senior branch stood in favour of the imposter. If the reader has known the nature of Kingship or lordship or the zamindari, he will agree with me and come to’ the following conclusion.

The general public did not know who was or who was not Raghubir Singh, they simply followed Jaber Hera. Jaber Hera was prosperous with men and children where as Landhora proved a bad omen. At Landhora in every generation every queen gave birth to one son only and he too died in young age and in some case left behind a minor son. Thus Landhora was always ruled over by the queens, whose brothers and nephews enjoyed the state and not a single family member from Jabar Hera was ever called to run the administration.

After the death of Raghubir Singh and his son Jagat Prakash, the state completely fell into the hands of other Gots (sub-castes). How Jabar Hera and other Parmars could tolerate it? They wanted to ruin the family of Landhora. We protect our females and children unto our death but if we are sure that they will fall in the hands of our enemies, we kill them with our own hands.

If we go deep into the history of Landhora we come

to the conclusion that Safro Bano (Na har singh's wife who belonged to other caste) was the root of all this pestilence. It is a proven truth that exogamous marriages become the source of destruction of the landed property and the racial harmony.

On 13th January 1899 A.D. Rani Dharam Kunwar, widow of Raja Raghubir Singh adopted a son Balwant Singh who was the son of Chaudhry Ram Niwas Singh Pramar of the village Jandhera Shams pur.

Raja Balwant Singh was an educated man. He made efforts to reinstate the prestige of the Gujars as a whole in the eyes of the Britishers who were deadly against his community since 1803 A.D. He served in district Saharanpur for years as chairman of the district Board. He also became a Member or Legislative Assembly of the province (U.P.) He was one of the founders of Gurjar Degree College at Rampur, a town eight miles south of Saharanpur. After 1947 very little of the estate remained in his possession due to Land Reforms imposed by the Indian Congress Government. He died at the age of 74 years on 16 November 1952 A.D. at 9:45 A.M. Just before his death he donated Rupees Ten thousand for that Gurjar Degree college. He had only one daughter-Krishna Kurmari from his first wife Ram Kunwar. This daughter was married to his Highness Maharaja Radha Charan Singh a Khatana Gurjar the ruler of Shamsher Gadh in Jhansi area. From his second wife Rani Sarswati he had two sons Krishn Kumar Singh (born on 9-2-1933) and Narendra Kumar Singh born on 4-4-1935. Both the sons are alive and are big Landlords and businessman of high repute.

Jabar Heri taluka consisted of 49 villages and was given to Rani Sada Kunwar, wife of Raja Siwai Singh, the elder son of Raja Ram Dayal. In 1822 Mr. Ross the

settlement officer permitted to retain the estate but ordered that a detailed settlement should be made under Regulation VII of 1822 A.D. which was completed by Mr. Turner and given effect from 1833 A.D. In 1836 A. D Mr. Thorton reduced the estate to 18 villages; 14 of which with full proprietory rights and 4 with 10% malikana. His son Budhan Singh had Baledh Tuluka consisting of 24 villages but afterwards his property was reduced to one village Baledh only.

Kunjah: Kunjah was a Gurjar fort on old Saharanpur-Roorkee road. It was the headquarter of fourth taluka of the same name under Raja Vijay Singh Parmar Gurjar, a relative of Raja Ram Dayal of Landhora. The Britishers reduced the landed properties of the Gurjars in general everywhere. Vijay singh could not this. In 1824 A.D. he issued letters to all Gurjar chiefs of the adjoining districts, sacked the town Bhagwanpur and plundered a strong treasure escort bringing in money from Jawalapur Tehsil.

Mr. Grindal and Mr. Shor with Sirmor Battalion attacked Kunjah. A fierce fight ensued lasting for a whole day. Eventually the Gujar chiefs were slain and the Gujar army was defeated. It was afterwards found that the attack on Kunjah had been most fortunate for the Britishers, as the freedom fighters had contemplated an uprising on a very large scale, and numerous reinforcements were actually coming to their assistance from this and other districts. With the death of the leading characters the whole plan of conspiracy collapsed (Saharanpur Gazetteer by Mr. H.R. Navil). Rana Bhura and Kana Kura who had escaped collected a group of guerrillas in Sivalik hills hut Rana Bhoora who had been wounded at Runjan could not sustain his injuries and died soon. Rana

Kura continued fighting for some years and was slain in a battle near Dehra Dun in 1826 A.D.

The other Talukas

The other Gurjar families who were pillars to Landhora House were also squeezed by the Britishers who had been enraged by the heroic behaviour of Raja Ram Dayal in 1803.

(1) In pargana Bhagwanpur there was Dadli taluka consisting of 32 villages and 2 hamlets possessed by Rao Gulab Singh whose son Mohar Singh was deprived of this estate. (2) In pargana Talheri Buzurg Rao Bakht Singh was the lord of 24 villages and 3 hamlets in pargana Nagal and Deoband. After his death his widow Rani Daya Kumari was deprived of this estate. On appeal in 1842 Mr. Ross accepted her right on the malikana of 7 villages and 5% of Talheri for her life time only. (3) Jataul taluka comprised of 45 villages held by Kura Singh in Pargana' Nangal was bought out as Kura Singh refused to engage. (4) Chaunda Heni taluka in pargana Haraura consisted of 42 villages and 2 hamlets. Itc lord Rao Basawan Singh met the same fate.

All the above mentioned houses belonged to Parmar Gurjars who are called Vud Gurjar or Great Gurjars and bear this title of honour is Raja to this day. The 52 villages of Batar Gurjars in pargana Gangoh and 84 villages of Chauhan Gujars in district Muzaffar Nagar all held alliance to Landhora. But Landhora Kingdom, an area of 4 districts of irrigated lands was not taken to be a Treaty State by the Britishers. Firstly more than half area was shown Khana Khali i.e. land without proprietor by the Britishers. Secondly the State was divided into talukas among the Gurjar chiefs by the Britishers. Thirdly on a

large area they made settlement direct with the zamindars and the cultivators. Raja Ram Dayal could not assess Britishers and legal their power but relied (on the weak emperor of Delhi where as in the same region on the other side of Ganges in Tehsil Rampur a Muslim ruler saluted the Lord, presented the gifts and assumed the title His Highness. The Parmars in district Saharanpur are mostly Hindu Gurjars. There are Muslim Gujar of Parmar sub-caste in 12 villages only i.e. Kapuri, Majri, Dhaka Dai, Khari, Sijur, Babu pur, Jogi pur, Chakwali, Charhon, Hal Goa, Lodi Dur and Deoband. Chaudhry Lahur Ahmed of Deoband is a man of high repute. He held one whole village Kundanpur as his estate in 1947. Nakuli Singh of Jandhera is M.L.A.

The Chauhan Ranas of Gujrat- Doab

The Saharanpur Sirkar of emperor Akbar (1556-1605) became famous by the name of Gujrat due to the rise of the Gurjars in the time of Aurangzeb. This Sirkar contained 4 Dasturs in Moghal period:-

1. **Deoband Dastur:** Deoband, Saharanpur, Bhat, Khujnawar. Manglore, Nanauta, Rampur, Sarvat, Pur Chhapar, Jaurasi, Sikri, Bhokar Hen, Sirsawa, Charthawal, Roorkee, Thana Bhawan, Muzaffarabad, Rai Fur Tatar, Ambetha, Nakur, Tughlaq Fur, Bhog Fur, Bhatta Thana Bhim, Sambhal Hera, Khori, Gangoh, Lakhnauti.
2. **Kai Rana Dustur:** It contained 2 Parganas, Kai Rana and Bidoli.
3. **Sardhana Dastur:** Sardhana, Bhoana, Soran Pain Budhana, Jauli, Khatauli, Baghrr.
4. **Indri Dastur:** It contained one mahal. This area lies between Lalchnoti and Indri.

At present lndri town is situated on the western

bank of river Jamuna in district Karnal. Sardhana town is included in Meerut district. Nearly the whole of old Deoband Dastur is now Saharanpur district. Whole Kai Rana Dastur (now Tehsil), nearly the whole third Dastur (now Budhana Tehsil), Muzaffar Nagar and Jartsath (old Charthawal area) comprise district Muzaffar Nagar. The Gurjar town of Kandhla with its surrounding area which was included in Meerut Sirkar previously, was annexed to Gujrat in 18th century and is now included in district Muzaffar Nagar.

This Gujrat is inhabited by the Gurjars of many sub-castes, such as:- Porus Wal, Gorsey, Khatana, Sarandna, Rathi, Batar, Chhoker, Parmars, Bhati, Rawal and Chauhans. The Chauhans are largest in number and have three subdivisions.

After the down fall of Ajmer in 1192 A.D. the Chauhans dispersed on all sides. A group migrated to Multan where they were not allowed to settle by the foreign Muslims. So this group moved eastward and settled at a rivulet where they built a village Raj Pura (now a town in Patiala district). The Muslim governor of Sirhind expelled them from the area but a brother Rajputra Jond settled there he built Joondla village and ousted the Jats enjoying protection of the governor. The three brothers, Kalsha Raj Chauhan, Deo Raj Chauhan and Deep Raj Chauhan crossed the river Jamuna.

Kai Rana: - The Chauhan Gurjars marched onward in the east and by crossing the river Jamuna, Rana Kalsha Raj Chauhanfounded Kai Rana seven miles from Pani Pat in about 1212 A.D. He had four sons (1) Rana Jaja held 12 villages with his headquarter at Titar Wara. In his line Maulvi Qamar-ud-Din has been M.L.A. of U.P. in 1951-1956. (2) Rana Shahza occupied an area of 72 villages with

his headquarter at Kai Rana. (3) Rana Ambha carved out a seperate principlity of 3 1/2 villages including Indri. (4) Teja Rao died leaving no male issue. His wife Rani Hamrud was the daughter of Raja Ram Daiva Parmar of Deoband. She was on way back From Deoband after a visit to her parent's home when she learnt about the death of her husband. She arranged a funeral pyre and immolated herself near Shamli now an industrial town 7 miles north east of Kai Rana.

Rana Shahza had seven sons. One of his sons Rana Harsha Raj had a wife from other caste her descendants with her sub-caste are called Rajput and live to this day in a seperate village, namely Fateh Pur. Harsha Rai possessed 9 villages. In other eight villages his Gurjar descendants from his Gurjar wife are inhabited: at Kandhla Rana Shafqat Jang Chauhan is a prominent figure who was Member of Indian Parliament. At village Binra Rana Narayan Singh Advocate is a leading man who has been Deputy Chief Minister of U.P. during 1976-1981.

Kumbha Rao, the fourth son of Rana Shahza, founded a town Khandraoli (Khand-Rao Wali) on Sunday the Sudi 10

Phalgun V.S. 1321 (8.3.1265 A.D.). He possessed 7 villages. His grandson had two sons Vir Sal and Rana Irsal. Rana Veer Sal became Muslim. Every eldest brother in every house embraced Islam in the whole "Chaurasi" (84 villages). Fifth in descending line of Vir Sal was Malha Rao who founded the village Malhipur. The writer of this book Ali Hasan is twenty first in descending geneological line from Vir Sal.

Majority of Kalshana Chauhans are Mulims. Their headquarter had always been Kai Rana. In 1857 A.D. Rana Azimddin was the chief who gave refuge to Maulvi Imdad

Al-Makki.

After the death of Azimuddin in 1875 A.D. Rana Mohammad Ujala became the chief of the Chaurasi. He was succeeded by Rana Mohammad Barkhurdar in 1892 after his death. In 1920 A.D. Rana Nadir Ali alias Niyadra of Malhipur became the chief of the Chauhans. He held Durbar on every Sunday to settle the cases pertaining to the matters of the inhabitants of the Chaurasi (84 villages). He was married to the daughter of Rawal chief of Bapa Wali in district Karnal and his younger brother Rana Ali was the son-in-law of the famous Rao Mohammad Sachal of Naroj pur in district Meerut who was slain on 18-10-1857 in a battle by Mr. Spankie the British commander. His state was bestowed upon a poor Rarighar who was grazing the buffaloes of his master in the vicinity and who had guided the British army for a proper dry place to install the batteries of the artilley during the fight, the Nawab Jamshed Ali Khan of Baghpat in 1947 was the great grandson of that Ranghar. Sameer Ali was the youngest brother of Nadir Ali. He was 12 years of age in 1857 A.D. and had seen many men who were witness to Alidali-Maratha war of 1761 A.D. at Panipat.16 Rana Nadir Ali died in 1927. After his death, his eldest son Qadir Balchsh took all official documents and handed them over to Chaudhary Mohammad Sharif at Kai Rana, as he thought the chieftainship a bad omen to the family. His three younger brothers Lakh Mir Ali, Dil Mir and Risal had died leaving minor children and it was a fact that all Chauhan chiefs of Chaurasi died in poverty. Chieftainship was not a source of income it was a heavy duty of the panchayat (council) for maintaining justice and peace and meant heavy expenses.

Chaudhry Qabiz Singh Chauhan a resident of Khand

Rao wali states, “Rana Nadir Ali Chauhan of Malhipur was a respectable Sirdar of all Hindu and Muslim Gurjars of this region. He considered the Hindu girls of his sub-caste (Chauhan) as his own daughters and so in their marriages he always performed “melai” (gave gift to the bride and the party of bridegroom).”[17] N.B. Nadir Ali was married to Rani Balchshi, daughter of Rana Mohammad Rawal commonly known as Ranav. He was an acknowledged chief of 27 villages and was entitled “Majlisi” Head of Majlis the council (Head of the Panchayat). This family now lives at Galawathi Kalan district Sialkot after migration in 1947. Lalch Mir Chauhan of Malhipur had only one son Rahmat Ali Chauhan who died in 1951 A.D. leaving behind five sons Ali Hasan Chauhan the writer of this book(2) Liaqat Ali (3) Shaukat Ali (4) Qasim Ali and Nazim Ali 2 to 5 lived in the same village.

In 1855 A.D. the river Jamana changed its course and eight villages Rana Majra and Jalal Pur etc. of the Chaurasi are nowsituated on the westPrn bank of the river and included in Paninat area. Hukam Singh Chauhan is Minister U.P. Sanjay Singh is M.L.A.

Tup Rana: Deoraj Chauhan founded Tup Rana town in about 1212 A.D. It was an estate of 24 villages including, Bidoli and Lup Rana. After two hundred years the Deora Chauhans were ousted by the foreign Muslims. All four big villages became the jagirs of Syeds and Moghals. The Hindu Deoras migrated to the other district and Muslims Deoras occupied vacant land and built another Tup Rana Gujran near the old one. At present Chaudhry Mohammad Sharif Deora Chauahn is Pradhan (chief) of three villages old Tup Rana, Tup Rana Gujran and Lup Rana. The Syeds and Moghals did not flourish numerically and died sonless after some generations. Lup liana is under the Jats and

other villages are owned by Bawariyas and Gurjars of Rawal sub-caste at present. The Hindu Deora Chauhans now live in 25 villages at the foot of Siwalik hills in district Saharanpur.

Mund Rana: Mund Rana is the headquarter of Deepa Chauhans situated on the eastern side of Gujrat. In the time of Farukh Siyar (1713-1719) the Syeds of Sadaat Barah, Abdullah and Hussain Ali perpetrated in cruelty and aggression on the pupil. The Ranas of Mud Rana rose to help the poor public and kept the Syeds at bay. Village Morina was attacked by Syeds in the night, the next day Daya Ram in the daylight plundered Jansath, the headquarter of Sadat Barah leading to a peace treaty.

Raja Harbans singh Parmar of Landhora died in 1850 A.D. leaving minor son Raghubir Singh. The widow queen Kamla Kunwar Chauhan administrated the State with the assistance of her brother Rao Sahib Singh Chauhan of Mund Rana. “In 1857 A.D. Rao Sahib Singh Chauhan, tried his best to keep the Gurjaras in peace” but none listened to him. He could only save Landhora and Mund Rana but it did not prove fruitful because the Britishers after their conquest killed all of their relations. Rao Sahib Singh had two sons Rao Man Singh and Mara Singh Who did great deal of social work for the uplift of the Gujars. The latter’s son Bhopal Singh died while taking an active part in the Congress liberation Movements, leaving behind two sons Pradhan Pratap Singh and Pradhan Jaypal Singh. In the line of Kunwar Dalip Singh Chauhan who had been adopted for some time as son by the Rani of Landhora, were Pradhan Qabool Singh and Pradhan Jai Pal Singh B.Sc L.L.B. (1956 A.D.) Now their sons are leading personalities in the district.

Gujrat – Bhatner
(Bhatiya, Bhati or Bhatti)

The descendants of Bhati Rao Yadava who ruled over Sialkot in 1st century A.D. are called Bhatiya in Hoshyarpur, Bhati in U.P. and Bhatti in West Punjab and Rajasthan. In 12th century A.D. Rao Koshal Bhatti was a subordinate ally of Prithvi Raj Chauhan. In 1398 A.D. Timur destroyed Bhatner capital of Bhattis in Sutlej area and the Bhattis dispersed on all sides. A great body of Bhatti Gujars alongwith Daive Gujars and Kala Gujars settled in south of Delhi on both sides of the river Jamuna with their headquarter at Kasna. The Bhatti Gujars occupied 360 villages. In 1540 A.D. Sher Shah felt the power of the Gurjars spreading around Delhi and in the Doab and took vigorous steps to crush them. So Kasna was destroyed, its ruins are to be seen 4 miles from the river Jamuna on old Delhi-Ali Garh road. Akbar (1556-1605) allowed these unruly Gurjars to settle peacefully over the area. After the death of Aurangzeb, the Maratha hordes of the South plundered the North and the Gurjars again had to take to arms. The emperor of Delhi Ahmad Shah accepted the lordship of Rao Dargahi Singh Bhati over the territory with its capital at Katahra, Rohillah. Najibuddolah, Wazir of Delhi, surrendered 113 villages more in favour of Raja Shambhujit Singh, the son of Dargahi Singh. His successor Raja Ajit Singh was also friendly with the Rohillals.

Another Bhati Gurjar chief namely Rao Amra had ousted the unruly chief of Bhurta clan and established himself as Raja at Dadri. His successor Raja Roshan Singh was ruling when the Britishers occupied the area. The Britishers captured Dadri and a compensation of Rs.500/= per month was granted to Roshan Singh for his life time

only. Raja Ajit Singh Bhati of Katahra was also asked to surrender the area given to him by Ahmad Shah during "disturbed time" but his ancestral possessions and the area of Najibuddolah remained under his control. Raja Ajit Singh had a vast territory but he was not granted a 'Treaty Pact' so Bhatis revolted vociferously in 1857. Consequently Raja Ajit Singh died fighting. Gujar chiefs were hanged and their landed properties were confiscated and bestowed upon jats. "Among the village communities the Jats as a rule were on the side of the British government and the Gujars were against it in 1857 A.D." The tract opposite to Delhi round Kasna was called Bhatner from the presence of the Bhatti Gujars". And the whole area including Bhatner was called Gujrat due to its occupation by the Gurjars. But the Britishers effaced these names and divided the territory into Meerut district, Buland Shaher district and Ali Gadh district.

Gujar Ghaar

Sir John General Edward Balf ore mentions in "Cyclopedia of India and Eastern and Southern Asia Part I page 1261, "In 1811 A.D. Colonel Tod's duties called him to survey, amidst the ravines of the river Chambal, of the tract called Gujar Char, a district inhabited by the Gujar tribe".

This Gujar Gadh was annexed with Gwalier by the Britishers and some portions of its area were amalgamated with the districts of Murina, Bhind and Dholpur of C.P. and a portion with the district Agra of U.P. Thus this Gujar Gadh was finished by the Britishers during their rule.

Every Gujar clan in Gujar Gadh holds its own

territory. The Chhaori (Chavora) Gujars are called Ranas. The Gujar chiefs of Itawali are well known Ranas. One of their chiefs Rana Jan Ved Singh fought bravely and successfully against Maratha Jeyaji Sindhya and even during British rule they held vast lands at Sirsod etc. Fateh Singh-Teja Singh of Anandi Pur Karkauli held 24 villages in Firozabad Tehsil, 6 villages in Fatahabad and 1 village at Wah. The Gurjars of Dholpur were called Rajas upto 1857 A.D. when their leader Raja Daive Hans rose against the Britishers and was slain in a battle in October 1857 A.D.

There are Gurjars of many sub-castes (gots) in Gujar Gadh such as Kushan, Tomar, Mawai (Mawal in Marathi), Harsana, Bhadana etc. One tribe (got) of the Gurjars namely Ghuraiya (Guraya in Punjabi) is most famous with its head-quarter at Ghurai-Basti (Guraya Basti in Punjabi). Their ancestors fought bravely against Sikandar Lodhi. Aurangseb issued a Sanad of chieftainship over the area to their leader Sheopati Singh who in the time of Farrukh Siyar (1713-1719) fought against Marathas in favour of the Delhi emperor. These Gujars not only saved their territory from the rulers of Tehri, Datya and Jhansi but also drew sword against Mr. James Skinner in 1785 A.D.

Some “Historical Letters” have been collected and compiled by Sardar Suba Sahib Bhalay Rao. One of the letters written by Mr. James Skinner in 1785 A.D. reads:-

“After the conquest of Siyoda Fort, I reached Ghuraiya Basti a town on the bank of the river Chambal. The Gurjar Kshatriya Raja Rampal Singh of this place is very chivalrous. He fought bravely against our forces. My brother was hit by his bullet and slain. With great difficulty I became successful to subdue him”. The war against the Britishers did not end in 1785 A.D. Raja Ram successor of

Raja Rampal Singh in 1805 A.D. faced the invaders at the battlefield of Parson a historic place in pargana Gohad. The Gurjar army fought to the last man; all including their Raja were slain leaving their fame in folk songs.

Maharashtra

Maharashtra is a name of a territory which we don't find used earlier, though the language Maharashtri is mentioned even by Vararuchi of the first century A.D. As applied to the present Maratha country Maharashtra is used by Hieun Tsang only in seventh century A.D., previous Indian writers such as Varah Mihir used a different name to denote it. The Western Ghats (sea coast) was called Konkan which the Arabs in 8th to 10th century A.D. applied collectively for the present Maratha country, arabising the word as Kamkam. During foreign Muslims rule in the sub-continent the foreign Muslims called it Marhat and its inhabitants were called Hindus. Only three hundred years ago when Shivaji with his warriors rose against Aurangzeb, he and his party were called Maratha after the name of their native land. Who were originally these Marathas?

Sir Yadu Nath Sirkar writes in his Maratha History that the early Maratha party consisted of five Kshatriyan families, Yadav, Panwar, Sindhey, Gujar and Mauray. Chintamani Vinayak writes in his book "Hindu Bharat ka Utkars page 456" that the present Maratha families Shirke, Selhar, Maharik and Gujar are ancient Kshatriyas. Nyamurti Ranaday in his histoiy of Peshwas page 275 mentions that the commanders in-chief of the Maratha kingdom always belonged to eight families Phalkar, Gujar, Mohite (Mota), Ghorparey and Yadav etc. Pratap Rao

Gujar was the commander of Maratha cavalry of Shivaji. The Mawal Gujars of Deccan were a brave people who had always ten to twenty thousand cavaliers in their own army. In 1672 A.D., Salher fort was besieged by the Moghal forces; Pratap Rao reached the place and defeated the besiegers in an open fight. He then conquered Surat and Khandesh. He was again sent to Balgan where Moghal army was routed; he also defeated the Bija Fur army at Panhal Khoti. Singh Gadh Fort was conquered by another Gujar commander namely Kartoji".

In 1666 A.D. when Shivaji went to Delhi to see the emperor Aurangzeb on assurance of safety given to him by Mirza Raja Jey Singh of Amber (modern Jeypur), he had formed an Executive Council to work after him; Pratap Rao Gujar was one of its members and when Shivaji was arrested at Delhi by the emperor, Pratap Rao took the field in Maharashtra and protected the country against aggression. The Gurjars of Deccan were the right hand of Shivaji in his liberation movement in each fight. Against Afzal Khan, Shaistah Khan and prince Moazzam they led their armies in the fore-front.[26]

The ancestors of Gujars of Maharashtra had been annihilated and driven out of the North by the foreign Muslims during the past centuries. They migrated in the south. In Maharashtra, the Gujars became a part of Maratha Kshatriya group. However in Khandesh a part of Maharashtra the Gurjars held their separate entity and their chiefs are entitled 'Desh Mukh' since the time of Shah Jahan'27 and do not marry with Maratha group.

Samthar-Shamsher Gadh
Bundel Khand area

"Samthar State is bounded on the North and East

by the Jalaun district of U.P. on the south by Jhansi district and on the west by the Bhander Pargana of Gwalior State. The name Samthar is a corruption of Shamsher Gadh by which the capital is still known."

The rulers of Shamsher Gadh belonged to Khatana sub-caste of the Gurjar race. The native place of the family was Northwest Punjab-Gandhara territory in ancient times where Kaid Rai, one of their ancestors fought against Alexandra. Chandra Pal son of Jai Pal Khatana, fought against Subuktgin at Kabul in 997 A.D. Mahmud Ghaznavi defeated Jai-Pal and Anand Pal and the territory from Kabul to Lahore became a part of Ghaznative Kingdom in 1018 A.D. The Khatanas took refuge in Mardan, Swat, Hazara etc. and Triloehan Pal, son of Arland Pal, himself retired to Jammu Hills from where he attacked Punjab till he died. Some Khatana families migrated south of Sutlej and reached upto Malwa and Gwalior and in the east upto upper Gangetie valley. The Khatanas all over the sub-continent are unanimous since centuries in claiming their descent from the house of Jaipal and Anand Pal. The Kala and Thakarya share the same claim in west Punjab. Undoubtedly the three families are off shoots of the historic Lakhan Thakya who fought against Shankar Varman, the ruler of Kashmir in 890 A.D.

One thing more is note-worthy about the Khatanas. Not more than fifty year ago the Muslim Gujar Khatanas did not like to kill a pea-cock and they never ate its flesh. Maharaja Zainul Abidin Shah (1406-1458) the king of Kashmir whose great grandfather Shah Mir claimed his descent from Arjun Pandava had also prohibited the peacock killing[32]. This prohibition was probably due to the bird's beauty but in respect of the Khatanas the

explanation is not so simple. The Khatanas of all places swat to Ujjain call themselves proudly as a Maur Khatana (peacock Khatana). Maur- the peacock was their royal insignia.

After the defeat and death of Anand Pal in 1018 A.D. some members of the royal house migrated south of Sutlej and carved a principality of their own with its headquarter at Dosa in modern Jeypur area. Alauddin forces ousted the family from Dosa and the family settled in Rajor Gadh area, from where they were again driven out in about 1496 A.D. by the foreign Muslims. The family with its leader Rana Madhav Singh took refuge in lower Himalyas of Kumayun. When Humayun was fleeing Iran and Sher Shah was busy in establishing himself as a king of Delhi, Rana Madhav Singh left the hills and occupied an area on the left bank of the river Ganges, after killing Nawab Dilawar Khan. His son Kamod Singh in 1560 A.D. killed Nawab Bahadur Khan Suri and extended his sway over a vast area. In the time of Akbar and Jahangir, Rana Pratap Bhan and Rana Daya Ram held a status of big landlords. In the times of Shah Jahan, one Mughal officer was killed by the Gujar for his cruelty to the subjects. Rana was attacked by Moghal forces and the Gurjars were completely uprooted. The fort was demolished and the city was renamed Shahjahan Fur (now headquarter of the district of the same name).

Rana Parshu Ram Singh with his remaining family members and the army men crossed the rivers Ganges and Jamuna and reached the Betwa river valley where he established a small kingdom and founded a city by the name of Shamsher Gadh. His son Naune Shah conquered Inchhar, Mahoti, Bhander, Konch and Kalpi. In 1733 he sided with Inderjit of Datya in the war of succession. After

success Inderjit became friend to the ruler of Shamsher Gadh. Naune Shah's son Madan Singh ruled at Shamsher Gadh successfully. Madan Singh's son Vishnu Singh Khatana defeated Prithvi Singh an ally of Marathas and captured the fort of Siyoda which actually belonged to Datya ruler.

The bravery of Gurjar Raja Vishnu Singh roused the jealousy of the chiefs of the adjoining States. The Chiefs of Siyora, Tehri, Perron Wala and Datya made an alliance, marched on Shamsher Gadh and met the Gurjar army on the battlefield at Kajauli. After a tough fight the allied forces were destroyed Musahib Hari Singh- brother-in-law of Datya ruler was slain and Jawahar Singh the commander of Perron Wala forces made suicide because all his heavy guns had been captured and his army had been completely uprooted by the Gujars.

The Maratha Subedars Raghu Nath Rao Han and Shiva Nath Rao Hari on hearing the news of the conquest of Vishnu Singh Khatana over their subordinate chiefs jointly made an invasion on Samthar kingdom. The Gurjais again defeated the invaders at Larya Khar Ghat. While Raghu Nath Rao Hari was fleeing, he was chased by the Gujar Raja himself. The fleeing Rao narrowly escaped for his life but his turban was dragged with spear.

Raja Vishnu Singh died without a male issue and was succeeded by his younger brother Raja Daivi Singh who had three sons Pahara Singh, Vijay Bahadur Singh and Ranjit Singh. Ranjit Singh was famous ruler who repulsed many attacks of Datya Raja. At last a peace treaty was signed and the parties exchanged some towns and areas.

Maratha Daulat Rao Sindhya shifted his northern army headquarter from Mathura to Gwalior and recovered a vast area out of the Gurjar kingdom. At this troublesome

juncture Raja Dharam Pal Singh of Tehri attacked the Gurjar fort of Amar Gadh and the deceitful Raja Shambhujit Singh of Datya invaded the Gurjar fort of Aira. The Gurjar Raja himself marched on Amar Gadh where a peace treaty was executed with the ruler of Tehri. On the other side the Gurjar commander of Aira fort exhibited great bravery, killed Raja Shambhujit Singh and his brother-in-law in the battle, buried their corpses at the spot and made a platform which exists to this day. Raja Ranjit Singh died sonless, his widow queen entrusted the kingdom to the chief of the Pahar Pur family who belonged to other 'got' (sub-caste), so the Khatanas raised objection and after 11 days Ranjit Singh lithe son of Thakur Harday Shah Khatana of Amrokh town was enthroned. The Britishers had defeated the Maratha Peshwa and entered Bundel Khand, a peace treaty was executed between the Gujar Raja and the Government of East India Company on 12-11-1817 A.D. which briefly reads:-

1. The Raja of Sampthar State which term applies to the present Raja Ranjit Singh and his heirs will stand friend to friends and foe to the enemies of British Company's Government.
2. The Government takes the responsibility for protecting the state against any foreign aggression.
3. In case of dispute with any other chief the Government will serve as an arbitrator and its decision will, be final and acceptable to the ruler of Shamsher Gadh.
4. For remuneration for the responsiblities fixed in the preceding two clauses the Raja will put his forces under command of the Government whenever and where ever needed.
5. Raja of Shamsher Gadh will never invade any ruler

who is under protection of the Government. If he has a sound ground of his victimization, he will not put his forces under command of the Government but will refer the case to the Government who will very justly decide the case. The decision will be final and acceptable to the Raja.

6. The Raja will check all the culprits who want to enter the Government territory through his domains.

7. The Raja will allow the Government forces to pass through his country when ever so needed. In case of halt, his subjects or his servants will provide food and supplies to the Government forces. The Government will pay for this provision at the prevailing market rates.

8. The Raja will not favour any one who is either a subject of the Government or an European without prior permission of the Government.

9. The Raja agrees that he will not have any correspondence with any foreign ruler or his officer.

10. The Raja agrees that he will neither protect nor shelter any criminal of the Government and will help the government Servants to arrest him in his territory.

11. This agreement consisting of eleven clauses has been accepted and signed by Mr. John Vakiv attorney of the Government on behalf of Marx Hastings the Governor General and Mr. Darvao Singh, Vakil of Raja Ranjit Singh. Both the undersigned admit to get this agreement approved, signed and stamped by their respective Heads and hand over the papers to each other. (This treaty was written in English, Hindi and Persian on 12th November 1817 Christian Era 18 Kartik 1874 V.S.; 2nd Moharram 1233 Hijri. It was confirmed by the Governor General on 13-11-1817 in his Durbar at Lashkar near Talgaon). N.B. The above translation is from Hindi.

Raja Ranjit Singh II died on 11-7-1827 A.D. and was

succeeded by his minor son Hindu Pati (born in November 1818). Raja Hindu Pati was educated in Persian, English, French and Sanskrit literature. He was a learned man and loved the men of learning. In his old age he became infirm of mind so his queen entrusted the throne to Kumar Arjun Singh alias Ali Bahadur. Ali Bahadur was their younger son, so elder son Chatur Singh raised an objection. On intervention by the British Government, Kumar Chatur Singh was accepted as Raja on 5-2-1865 with his headquarter at Amar Gadh and one fourth State was given to All Bahadur who lived with his father and mother at Shamsher Gadh. After 18 years i.e., in 1883 this arrangement was changed on mutual understanding. Shamsher Gadh was surrendered in favour of Chatur Singh who agreed to pay Rs.2000/- P.M. to his father and Rs.1000/- P.M. to his younger brother Ali Bahadur. Moreover one village whose income was Rs.9000/- P.A. and one newly constructed palace were given to Ali Bahadur. By this arrangement the retired Raja and prince Ali Bahadur passed their lives in contentment. Prince Ali Bahadur purchased some villages in pargana Konch, district Jalaun where the descendants of Ali Bahadur still live and are called Sami Wala.

Raja Chatur Singh proved most capable ruler of his time. He was a good administrator he improved the condition of the State considerably. During his rule a Salt convention was organized with Government in 1889 A.D. and land was ceded for Betwa canal in 1882 A.D. and for Railway in 1884 A.D. In 1887 A.D. Chatur Singh received the title of Maha Raja as a personal distinction. He established Judiciary, Police, Jail, Commerce chamber, Bank, Hospital, Madrisah (college), 5 Maktabs (schools) and a Post Office. He carried development in agriculture;

he was most favourite of his subjects, especially Muslims were taken in administration. He spent Rs.25lacs for renovation of Shamsher Gadh fort; he also built bazars or markets at Shamsher Gadh, Maharaj Ganj, Amar Gadh, Loha Gadh, Sakan and Amrokh. Raja Chatur Singh was a learned scholar of Persian and Sanskrit. His book Chatur Prakash is his marvelous work. The Raja bestowed two villages as a jagir upon his dewan, Maharban Singh and one village to Musahib Badal joo for their good services. On his arrival at Delhi British Durbar he was received with salute of 11 guns and was exempted from the Nazrana (the presentation in Durbars). He died in 1896 A.D.

Maharaja Chatur Singh had one daughter (who was married to Gwjar Raja of Ghurai-Basai, Gurayah Basi) and four sons Vir Singh Judeva, Vikrain Aditya Singh, Jagat Raj Bahadur and Raghu Vir Singh who were well versed in Hindi, English, French and Persian. Prince Vir Singh ascended the throne and was given the title Maharaja. He held the 'salute of 11 guns' and the 'authority of kasas' i.e. to impose a penalty on cash against any punishment for murder. On 1-1-1907 Maharaja was medaled as 'Qaisar-i-Hind' and on 3-6-1915 honoured with the title of K.C.I.E (Knight Commander of Indian Empire). He passed his old age in worship of God, the administration being run by his Dewan, Sujan Singh of Jakhauli. On 9-10-1935 the Maharaja abdicated in favour of his son Radha Charan Singh and died on 26-3-2936.

The Imperial Gazetteer of India vol. XXII pages 25 and 26 written in the time of Maharaja Vir Singh Qaisar-i-Hind states:-

The present ruler Bir Singh Deo succeeded in 1896 A.D. and received the title of Maharaja as a personal distinction in 1898 A.D. The chief bears the hereditary

titles of His Highness and Raja and receives a salute of 11 guns.

The castes in the State are Gurjars, Brahmans, Kacchis, Lodhis (Hindu), Chamars and Gadarias. Musalmans are 7 percent of the whole population. For a Hindu State in this part of India the percentage of Musalmans is unusually high. The Mohammadans also take a considerable part in the administration. The administration is carried on by the chief, assisted by his Wazir (Prime Minister). The State is divided into four parganas with headquarters at Shamsher Gadh, Amar Gadh, Maharaj Gang and Loha Gadh, each under a Tehsildar. In all the general administrative matters the Wazir enjoys full powers. The chief exercise plenary Criminal Jurisdiction and is the final court of reference in other matters."

His Highness Maharaja Radha Charan Singh Judeva Bahadur was educated at Nau Gaon High School and then at Princes Daily College at Indore. His Highness was married on 9-2-1933 with (Her Highness) Krishna Kumari the daughter of Raja Balwant Singh Parmar of Landhora (Saharanpur). Her Highness was well versed in Hindi, Sanskrit, English and French. The Maharaja established a High Court. Suitable public hands were appointed on responsible posts. This Maharaja had been a public leader. He took great part in Gurjar Institutions organized during British rule in Punjab, Uttar Pradesh and Rajasthan. In 1947 the State like so many others was abolished and amalgamated in Utter Pradesh purse by the Indian Congress Government and the Maharaja received a privy of Rs.55000/- PM. He was elected President of Gurjar Kshatriya Sabha in 1954.

His descendants are:- Three daughters princess

Usha Rajay Khatana, Princess Jyotishna Rajay Khatana and Princess Munjal Rajay Khatana and one son Prince Ranjit Singh Khatana born in 1943 A.D. This prince when young was married to the daughter of a Chhokar Gujar chief of Timli in Dehra Dun. As she had no issue so the prince married a princess of the royal house of Nepal in Kathmandu.

N.B. Outside Samthar State, the Gurjjars of different tribes in Bundel Khand (Jhansi Division) at Babai, Sakan, Hardoi Gujar, Jignev a, Bangra, Khaksis, Keth, Sahawa, Barhal etc held vast lands. Their population during British Rule was 4871 only but 8% of total area was in their possession and the Gujars were the biggest landlords in the Division). (Jalon District Gazetteer pages 66 to 75.)

VALLEY OF THE RIVER SINDH (1700-1998)

The valley of the river Sindh was called Hind by Iranians and Central Asians. The valley has got its modern famous name Pakistan since 14.8.1947 A.D. under the leadership of Azam Muhammad Ali Jinnah.

Dera Ghazi Khan

Ghazi Khan Baluch founded a city "Dera Ghazi Khan" after his name around 1710 A.D. At that time Muhammad Yousaf Khan, a Gurjar of Khatana tribe, was a famous dignitary in that area. He was an educated man and a friend of Baluch chiefs. He had three sons Mahmood Khan, Ahmed Khan and Noor Ahmed Khan; all were educated and chivalrous as well. When Yousaf Khan died Ghazi Khan Baluch appointed his son Mahmood Khan as an administrator of Dera Ghazi Khan.

Mahmood Khan not only proved to be a good administrator but also a brave man. The old Baluch Chief made Maturtood Khan regent of his minor son Ghazi Khan-II and soon thereafter died.

Mahmood Khan with his Baluch and Gurjar Military men crossed the river Indus and brought the whole area now comprising the Districts of Muzaffargarh and Faisalabad under his sway. He constructed a fort at Dera Ghazi Khan which is still known by the name of Guijari Fort. He renovated Gujarat Town in Muzaffar Gadh and Gojra town in Faisalabad districts. Under his patronage the Baluch tribes spread in the Southern districts of the Punjab and possessed vast lands.

Mahmood Khan is famous for his land reforms. He constructed many canals, the canal Noor, Dhagana and

Mahmood Wah are famous canals. He widened the old canal Qadir Wah. Thus vast lands came under cultivation and the government revenue increased. Besides, these reforms for which he is praised, Mahmood Khan was a check between the Baluchs quarrelling among themselves. All the Baluch tribes Buzdar, Mazari, Draishak, Laghari, Gurchani, Lond, Khosa, Bugti and Magsi etc. were his friends whom he controlled nicely and cooled down their mutual animosity. For his bravery, kindness, friendship and good administration Mahmood Khan is still remembered by the Baluchs with great admiration.

Shah Ismail Safavi conquered Baluchistan. Mahmood Khan advised the Baluchs of this area not to draw swords against such a formidable army and thus Dera Ghazi Khan was saved from destruction. They paid one fourth of its income to the Shah Mahmood Khan but never bribed the officers of Shah. Therefore they complained against him to the Shah who called for him to produce revenue record. Mahmood Khan put his registers before the Shah along with payment registers and pointed out that the officers deposited less revenue in the Shah's treasury, for which the officers were punished and Mahmood Khan was rewarded with the title of "NAWAB" by the Shah. After some years Shah's control ceased over the area by circumstances.

The real ruler Ghazi Khan Baluch was a Sunni Muslim but his father had an inclination towards Shiaism. A Shia Nasim Shah Faqir was murdered by a Sunni Syed who was killed in Qisas on the ordirs of Ghazi Khan. This incident roused the passions of Sunni\public. The riot could not be suppressed. Nawab of Bahawalpur and Kalhora Nawab of Sindh were against the Baluchs. Ghulam Shah Kalhora invaded Dera Ghazi Khan. It happened in

year 1173 A.H. (1758 A.D.) The Baluch did not face him, so Kalhora captured Ghazi Khan Baluch and carried him off with him to Sindh. Kalhora appointed Mahmood Khan Nawab to collect revenue but he died soon after this upheaval. Mahmood Khan had three sons Muhammad Fazil (who founded Fazilpur Village), Muhammad Aaqil (founder of Aqilpur Village) and Noor Ahmed who built Noorpur Village.

After the death of Mahmood Khan, his nephew Barkhurdar Khan son of Ahmed Khan assumed the title of "NAWAB" but neither the Baluchs nor the sons of the deceased Nawab were in his favour. However, he ruled the territory for some years.

Abdul Ghani Kalhora of Sindh was an enemy of Itar Khan Kalhora who took refuge with Nawab Barkhurdar Khan at Dera Ghazi Khan. Once they were coming towards Dera when Noor Ahmed with his Baluch friends met them in the way and killed Barkhurdar Khan. Itar Khan was killed in the village Ghadi in Bahawalpur State by Kalhora. Noor Ahmed Khan became Nawab and maintained peace in the area. Ranjit Singh marched towards Bhawalpur but his attention was diverted towards Dera Ghazi Khan which became a district of Sikh Kingdom after a fierce battle against the Gurjars and Baluchs. The descendants of this Gurjar Nawab family now live in Multan and Bahawalpur areas.

Gujrat
(Chaj Doab)

In 1857 A.D. a Gurjar Chief of village Ajnala, namely Sultan Ali stood firm against the looters who tried to pour into district Gujrat from Jammu. Sultan Ali maintained

peace in this area. This action of his was admired by the people and the British Government who bestowed on him vast lands free of government revenue. He was made Safed Posh i.e. a dignitary. Fazal-e-Ali son of Sultan Ali rendered great services for the development of the district. He constructed Zamindara High School Gujrat City he established Co-operative Societies and Banks for the betterment of the farmers and the cultivators. He aided Medical Organizations and built hospitals and dispensaries. All the people of district Gujrat, irrespective of caste and creed, loved him and respected him to such an extent that the British Government conferred upon the title Sir and afterwards "NAWAB". He became the permanent member of the Governor's Council. Nawab Sir Fazal-e-Ali had two sons Nawab Mehdi Ali and Nawab Asghar Ali who became his heirs after his death.

Nawab Mehdi Ali passed High School Examination from Zamindara High School Gujrat and B.A. Examination from Muslim University Aligarh. He was appointed a Tehsildar and also worked as a Revenue Officer with the power of Magistrate. Afterwards he was promoted as an Assistant Commissioner. Then he resigned the Government Service and took part in politics. In 1946 A.D. general elections, he was elected Member of Punjab Legislative Assembly. The same year he went to .Mecca and Madinah for Haj. He was an Urdu poet and had a great assembly of poets, intellectuals and friends, many of them were supported by him financially.

Nawab Mehdi Ali died at 7.55 P.M. on 12th June, 1958 A.D. in Holy Family Hospital Rawalpindi. His dead body was taken to Gujrat. When his paternal cousin Nawab Usman Ali saw the deceased he was shocked and

got an attack of paralysis within two hours. Nawab Mehdi Al's corpse was buried in the compound of Nawab Palace at Gujrat.

Nawab Asghar Ali was born in 1908 A.D. at Ajnala. He passed High School Examination from Zamindara High School and Intermediate Examination from Government Inter College Gujrat.

He was elected Chairman of District Board and Chairman of Central Co-operative Bank. He was Honorary Secretary of Zarnindar Educational Association. He rendered great services to the people. Zamindara High School was raised to the standard of Degree College where Science classes with laboratory were started on G.T.Road. On this occasion Sardar Abdur Rab Nishtar, Governor of Punjab visited the college. A splendid Mosque and library building were constructed for the college. Under his Chairmanship the Zamindar Educational Society started a Girls School and Zamindara High School No.2 at Guirat. As a Chairman of District Board he set up many primary schools in the villages. After his death Ghazanfar Ali Gul as the head of family rendered great services to the people of Gujrat. He is at present Member of National Assembly of Pakistan.

Hazara

During the reign of Akbar, the Mughal Emperor this territory was called Hazara Gujran as Gujars formed the population. (Ain-e-Akbari) There lived many tribes of the Gujars, but Khatana, Jagal and Bhadana were the most famous tribes and were called Muqaddam- Sardar or Chief.

In about 1600 A.D. Sikandar Khatana was the Gujar

Chief He was followed by his three sons Kamal Din, Imam Din and Panju Din. Panju Din was killed in a fight with the looters, the Turks. He had no male issue. Imam Din shifted to Shinkiari where his descendants live to this day. Kamal Din and his son Ibrahim proved formidable Ibrahim had three sons. Halim who built a village of his own namely Bhutti Jiwan now in Rawalpindi district. Rahim: In his seventh generation there are at present four houses (a) Jahanzeb and Azhar real brothers (b) Muhammad Iqbal (c) Siddique, Arshad and Khalid real brothers (d) Aurangzeb Inspector of Police, laved Akhtar Army Major and Iftikhar now settled in America. These brothers are sons of Sardar Zamurad Khan, Army Colonel retired. (3) Karim. His son Qutab Din had three sons Musharraf, Farooq and Bahadur. The descendants of Farooq live now in the village Chamba Pind.

During five of the above mentioned generations the Gujar Muqaddams allowed the other people to posses vacant lands. During the reign of Aurangzeb the Emperor of Delhi, anarchy prevailed throughout the sub-continent. Wandering Turks and Afghans looted the people in these hilly regions from Peshawar to Jhelum. Tareen was the last tribe entering Hazara where all the tribes fought against each other for possession of lands. At last Hazara was divided into four pattis (parts) namely (1) Patti Turk Maanek Rai (2) Patti Wilazak (Serai Saaleh) (3) Patti Daulat Gujar and (4) Patti Tareen Darvesh.

When above mentioned Gujar Muqaddam Musharraf came to power, Hazara had already been divided, and that was mid eighteenth century A.D. In 1762 A.D. Ahmed Shah Abdali appointed Najibullah Tarin as a Governor of Hazara. Kot Najibabad now a Railway Station is named after him (S.G.page 373).

If this Governor Najibullah is the same who built Najibabad now Railway Station in district Bijnor in U.P., then the date 1762 A.D.'s not correct. Najibullah Khan of Najibabad was one of those Muslim chiefs who invited Ahmed Shah Abdali to crush the Marathas. The emperor of Delhi Shah Alam was undertutelage of the Marathas at that time but the general public both Hindus and Muslims were against the Marathas whose hordes continuously looted the public irrespective of caste and creed for years. (In 1945 A.D. the author saw an old Taamak Naqqara or drum in village Namunda district Karnal. The drums were beaten at the sight of Maratha gangs to warn the villages who collectively faced the looters.) The villagers provided food and supplies to Abdali forces in 1761 A.D. Ghazi-ud-din Wazir of Delhi engaged Maratha forces. It was a horrible fight, two lacs and fifty thousand out of four lacs Marathas were killed and one lac and fifty thousand out of two lacs and fifty thousand Afghans were slain. There mourning in every Maratha house. The Hindu bards in Haryana were singing hallads describing the defeat of Marathas upto 1947 A.D. in their folk songs.

Ahmed Shah Abdali defeated the Marathas in 1761 A.D. but there was a great killing on his own side so he went back straightway to his domains without any fruitful result. The Marathas again arose after ten years to punish those chiefs who sided with Abdali. It was 1772 A.D. that Najibullah Khan Tarin came from Najibabad to Hazara where he was appointed Governor of this territory. Muqaddam Musharaf Gujar was his right hand. Governor Najibullah Khan and Muqaddam Musharaf were called Sardars by the public. So the descendants of Musharaf the Sardar are known by this title till today

Sardar Najibullah Tarin died in 1789 A.D. leaving

behind him a widow Banni Begum and a minor son Muhammad Khan. Every one of Tarin chiefs wanted to get a hold over the family Jagir. But Banni Begum made Sirdar Musharaf Khan regent of her jagir. The Gujar Sirdar protected the family and its jagir from the opponents and managed the lands skilfully. The agricultural produce increased the barren fields were upturned and bought under cultivation. Sadar Musharaf became famous for his land reforms. In 17.97 A.D. Sardar Muhammad Khan took over charge of his estate.

After some years the Sikhs rose to pbwer in the Punjab. They extended their sway upto Hazara and Peshawar and appointed local chiefs as administrators to whom jagirs or estates were granted to meet the expenses of administration and to maintain peace. Sardar Musharaf Khan had been a famous administrator in the area, so Sikh government granted him a rent free jagir of rupees one thousand and five hundred. He had three sons namely Ahmed, Sarfraz and Khair Muhammad. After his death Sardar Ahmed was the head of the family. He had a vast area under his control which consisted of his ancestral lands and the jagir.

Sardar Ahmed Jagirdar had five sons Amir Ahmed, Muhammad, Amir, Fazal and Abdus Sattar. The great grandson of Abdus Sattar was Major Mahboob Ilahi.

Amir Ahmed Jagirdar had six sons, Ghulam Muhammad the sloe heir Said Muhammad, Dost Muhammad, Suleman, Mian Khan and Ali Bahadur.

Jagirdar Ghulam Muhammad had four sons (1) Amir Abdullah whose grandsons are now Muhammad Aslam, Dr.Sardar Muhammad Pervez Medical Superintendent Federal Government Services Hospital (Polyclinic) Islamabad, Muhammad Mushtaq Member of

Provincial Assembly, Dr. Auragzeb, Hasanzeb, Election Officer and Haroon Civil Engineer (2) Amir Alam. His grandsons are Sohrab Brigadier Shafqat, Arif G.M.T. I & P and Iftikhar Major the sons of the Khurshid Alam, and Fakhar-e-Alam retired Chief Justice Peshilwar High Court now Chief Election Commissioner of Pakistan, Muhammad Khalid Major General Retired, Muhammad Asif Vice Air Marshal, Muhammad Tariq M.D. Tarbela Dam and Muhammad Zia Major Retired the sons of Muhammad Alam. (3) Said Alam. His grandsons are Muhammad Anwar D.S.P., Muhammad Safdar and Muhammad Akhtar Second Secretary, Ministry of Foreign Affairs, Islambad, sons of Muhammad Akbar (4) Sultan died with no male issue.

The Other Gujar Families

Daulat Jagal (Gujar) a resident of village Jagal was a great Muqaddam. Patti Daulat Gujar was named after him. In Jagal family at present Sardar Muhammad Suleman Jagal is a keen social worker, who takes great interest in educational development. Sardar Imam Din Padhana of village Padhana was a great sympathizer of Liberation Movement in 1860 A.D. against the British rule.

Swat

The originator of the present famous family of Swat was aMuslim saint Abdul Ghafoor a Khatana Gujjar of Hazara district from where he went to Buner territory. He was a pious man and the people respected him so greatly that they called him AKHUND SAHIB (S.C. page 398 and 399, T and C of N.W.F.P by Ibbetson page 11 etc.)

Towards the mid years of nineteenth century A.D. Muslim tribes were fighting against each other for the possession of Swat valley. On the intervention of

honourable Akhund Sahib killing was stopped and such was his saintly influence that the chiefs of all tribes unanimously made him the ruler of the valley. Akhund Sahib administrated the valley according to Muslim Laws. Peace and tranquility provided and agriculture and trade flourished in the territory. Akhund Sahib had two sons by his wife who belonged to Nikbi Khel.

After the death of Akhund Sahib, the tribal chiefs again started fighting and killing which continued for years. Finally the tribal chiefs agreed to give the control of the valley into hands of Honourable Gul Shahzada Abdul Wadood, the son of Mian Gul Abdul Khaliq who was son of Akhund Sahib. The wife of Mian Abdul Wadood was the daughter of Honourable Mirza Afzal-ul-Mulk the ruler of Chitral. The Britishers by trick put Chitral under suzerainty of Kashmir. The Chitral ruler gave two horses every year to the Raja of Kashmir and the Raja provided Chitral with food grains and sugar etc. Swat valley was annexed to Frontier province and the ruler of Swat thus went under protection of the Britishers.

During the rule of Mian Gul Muhammad, Abdul Haq Jehanzeb the son of Mian Abdul Wadood the state acceded to Pakistan in 1947 A.D. The present prince Muhammad Aurangzeb Khan son of Honourable Jahanzeb married the daughter of Field Marshal Mohammad Ayub Khan in 1955 A.D. Thus by inter marriages with the other castes, the family is called Pathan but there are people still consider the family as branch of the Imperial Gurjars.

Honourable Jahanzeb started a Degree College at Saidu Sahrif the capital of the State and four High Schools at Mangora, Chakesar, Matta and Dagar. Fourteen Middle Schools, twenty eight Lower Middle Schools and fifty six Primary Schools, were established. There was a girls High

School and High class religious schools at Saidu Sharif. In all the schools the poor students were granted scholarships. The state was an exemplary state during British Rule. The Gujars were very poor people in Swat valley but now days they have diverted their attention towards education and are holding good posts in government services. They also have a firm stand in politics of Pakistan. At present prince Aurangzeb Khan is Governor of Baluchistan.

Chailian Wala

Chailian Wala is an historical town where the Britishers gave a crushing defeat to the Sikhs in 1850 A.D. The grave of an army officer Lord Gaff exists to this day in the town. At that time Muhammad Khan, a Gujar of Gaj tribe was a big land lord at Chailian Wala. The family is called Gaj Gahi or Gaj- gahia which clearly means Gaj Family (Chapter 3 of this book).

In 1860 A.D. the first land settlement was carried out by the British Revenue officers in this area and due to his ability and administrative acuman Chaudhary Muhammad Khan was made Numberdar (Village Revenue Collector) by the British Government.

Chaudhary Ghulam Hasan Numberdar son of Chaudhary Muhammad Khan was a high class agriculturist and horticulturist. In his life time Upper Jhelum canal was excavated, so Ghulam Hasan improved the fields and laid out fruit garden. By his good management the flourished and yielded a rich crop, Ghulam Hasan Numberdar purchased more lands and became a high class landlord. His son Chaudhary Khan Muhammad received modern education.

Chaudhary Khan Muhammad was hereditary Numberdar and for his good services he was made Zaildar (An officer, incharge of villages and towns) Due to his education and capability he was appointed an Honorary Magistrate by the government. Barren and vacant lands of district Faisalabad were bestowed on good agriculturists by the British government .for the development of the area. So Chaudhary Khan Muhammad was granted fifty acres of land for Zaildari, fifty acres of land for Magistracy and twenty five acres for Numberdary. Canal system in the whole Punjab had been introduced, so Chaudhary Khan Muhammad developed this estate of 125 acres to highest level. He had four sons, Abdul Hamid, Muhammad Iqbal, Muhammad Ashraf and Muhammad Munawwar.

Chaudhary Abdul Hamid has two sons Chaudhary Zahid Hameed who became a Member of Majlis-e-Shoora Federal Government of Pakistan in 1980 A.D. and Chaudhary Shahid Hameed has settled in U.S.A. with an American wife.

Chaudhary Muhammad Iqbal ex MNA and MPA has two sons (1) Chaudhary Jafar Iqbal, he has been Minister in Punjab Province twice and is at present Deputy Speaker National Assembly of Pakistan (2) Chaudhary Nasir Iqbal ex MNA 1990 A.D. to 1993 A.D.

Late Chaudhary Muhammad Ashraf was a leading Government contractor of Buildings and Roads in Sindh. He had installed near about hundred brick kilns throughout Sindh. His residence Gujar House in Latifabad at Hyderabad is a worth seeing palace. He was a reputed man in Sindh from where he was elected Senator in 1973 A.D. His son Zaka Ashraf was advisor to Chief Minister of Sindh. Chaudhary Ashraf had two sons, his second son Raza Ashraf died in 1986 A.D. leaving a son Muhammad

Ashraf Raza. Honourable Ishrat Ashraf the daughter of Chaudhary Muhammad Ashraf was elected Member of National Assembly (MNA) on Ladies Seat in 1985 A.D. She is now President of All Pakistan Muslim League, Womens Wing and is working, as an Advisor to Prime Minister of Pakistan.

Chaudhary Munawwar has two sons Tasawwar Ahmed and Farooq Ahmed Zamindar.

The whole House of Chaudhary Muhammad Khan Gaj Gahia is a respectable man in Pakistan. The family holds vast lands in district Rahimyar Khan and has installed commercial factories. The sugar Mill at Bahawalpur is most famous of all commercial plants.

Dr. Safdar Mahmood the son of sister of Chaudhary Muhammad Iqbal is Secretary Education, Islamabad. He is an authority on Pakistan History. The other sister's son Shafqat Mahmood was Deputy Commissioner. After resignation, he is now Member of Senate (The Pakistan Upper House).

Gujranwala

In district Gujranwala there is a big land lord Gujjar family of Kushan tribe popularly known "Sardran-e-Ghail" Ghail was a village of Patiala State from where the family migrated in 1947 A.D. The historical account of the family is like this:

In early nineteenth century A.D. there was unrest and chaos everywhere. A young Kushan Gujjar namely Muhammad Fazil rode on horse from his native place Panj Grain (Five villages) of Kushan, Gujjars in district Rohtak to Patiala court and offered his services to the Sikh Raja of the State. The Raja gave fifty soldiers in his command and

sent him on an expedition to punish the looters and highway men (the Pindaries). Muhammad Fazil chased away the culprits till the area became free from the offenders. The Raja made him Bakhshi (Vazir) and bestowed on him a Jagir (grant of land) measuring fifty square miles (32,000 acres).

In 1830 A.D. Muhammad Fazil Kushan raised (founded) a village namely Ghail in his estate which was commonly known Ghail Bakhshyan. There he married a Gujar girl. From her two sons Rahim Bakhsh and Karim Bakhsh were born, the former was called Jagirdar and the later enjoyed the title of a Sardar. Abdullah son of Rahim died without a male issue, so the whole Jagir went to Badar Din, Sadar Din and Maula Bakhsh, the sons of Sardar Karim Bakhsh. Before 1947 A.D. Ruknuddin, son of Sadar Din was a Colonel in the State Army. The colnel had four sons (a) Ghulam Ali who had no male issue died in 1954 A.D. (b) Muhammad Hasan who has two sons Ghulam Ahmed and Abdur Rahman (c) Muhammad Hussain has two sons Niaz Ahmed and Jamil Ahmed (d) Ghulam Farid. His son is Bashir Ahmed who lives at Sargodha. (The wife of Bashir Ahmed is the niece of famous Chauhan Shafqat Jang of Kandhla).

Shamsuddiri (son of Badar Din) had two sons (a) Illahi Bakhsh whose son Bu Ali Bakhsh had four sons Lieutenant Habib Ahmed, Nisar Ahmed, Zahoor Ahmed and Mushtaq Ahmed (b) Niaz Muhammad. He had three sons one, Wali Muhammad whose grandson is Aurangzeb, the son of Mushtaq Ahmed. The second son of Niaz Muhammad was Abdul Haq whose five sons are Inamul Haq, Ikramul Haq, Ehteshamul Haq (Assistant Director Food Department) Zia ul Haq and Riazul Hag. The third son of Niaz Muhammad was Nisar whose son is Muhammad

Iqbal.

Maula Bakhsh had four sons (a) Muhammad Ghaus. He died leaving no male heir (b) Rashid Ahmed. He had three sons, Najibuddin, Anwarul Haq and Sher Muhammad whose son is Ghulam Ahmed who has four sons, Ashfaq Ahmed, Shamim Ahmed, Jahangir and Irshad Ahmed. The son of Anwarul Haq is Nazir Ahmed. Muhammad Tariq is the son of Muhammad Rafiq who was the son of Najibuddin (c) The third son of Maula Bakhsh namely Muhammad Taqi died without a male heir (d) the fourth son of Maula Bakhsh was Muhammad Shafi, whose son Sardar Muhammad Rafiq, is now the head of the whole family, his sons are Hasan Farooq, Babar, Sohail, Adnan Hasnain and Ali Akram.

All the members of the family are addressed as Sardar. The accounts of the Chaudhary of the above mentioned town Kandhla are given below:

There are towns Kai Rana, Tup Rana and Kandhla in the Chaurasi of the Chauhans to the east of River Jamna in district Muzaffar Nagar U.P.

At Tup Rana Chaudhary Muhammad Sharif Chauhan was chairman of the town during 1976 to 1981 A.D.

At Kai Rana Chaudhary Akhtar Ali Chauhan was Member of Indian Parliament during 1976-1981. After that his son Munawwar Ali Chauhan continuously has been successful candidate in every general election firstly for membership of Legislative Assmebly, U.P. and secondly as a member of Parliament India. The first successful Gujar candidate in the area was Mulla Qamar ud Din Chauhan who on winning a bye-election became MLA in U.P. 1953 A.D.

Kandhla

In 1857 A.D. five Gujar brothers were holding lands of seven villages. The Britishers confiscated six villages and thus only one village Fazal Pur remained there in possession. At that time Chaudhary Fateh Jang Chauhan was the Head of the family.

Fateh Jang Chauhan had two sons Qutab Jang and Samad Jang who sold greater portion of landed property to meet the expenses in order to keep the status of an aristocrat.

Qutab Jang had two sons Sher Jang and Abdul Jang. Sher Jang died with no male survivor. Abdul Jang died in 1931 leaving behind him three sons Shafqat Jang, Rafiq Jang and Bashir Jang and two daughters Rafiqan and Shafiqan, Chaudhary Rafiq Jang died in 1992.

Chaudhary Shafqat Jang the Head of the Family is a highly educated man having a great interest in Urdu poetry, philosophi cal knowledge and English literature. He is a man of noble bearing and sentiment. He was Member of Parliament (M.P.) India for ten years 1971 to 1981.

In that area, Ambala Division and Meerut Division, the Gujars abstained from marriage between cousins and were eager to have matrimonial relation at far off places, so Rafiqan, sister of Shafqat Jang was married to Account Officer Irrigation, Muhammad Bashir of Ghulab Gadh in East Punjab in 1937. She died in 1942 leaving behind her a daughter Zahidah. After her death the second sister Shafiqan was married to the same Chaudhary Muhammad Bashir. The family of Gulab Gadh migrated to Pakistan in 1947 and Chaudhary Muhammad Bashir settled at Bahawalpur. When grown up Zahidah, the niece of Chaudhary Shafqat Jang Chauhan was married to Sardar

Bashir Ahmed Kushan, son of Sardar Ghulam Farid mentioned above. They live now at Sargodha.

The other man of note is Chaudhary Afsar Jang Chauhan son of Chaudhary Ameer Jang Chauhan, at Kandhla.

Chaudhary Muhammad Iobal of Gujranwala

The leading man among the Gurjars of district Gujranwala is Chaudhary Muhammad Iqbal. He is a big landlord, businessman flcl a prominent political leader. His father Chaudhary Sultan Ahmed migrated to Pakistan in 1947 A.D. from Mulan Wala village of District Gurdaspur now in Bharat.

In 1860 A.D. when land settlement was carried out by the British Government in district Gurdaspur, Chaudhary Piraan Ditta, Gurjar of Chaichi tribe, was holding vast lands on the western bank of the river Beas. He was made Numberdar (village revenue collector) by the Government.

Chaudhary Piraan Ditta died in 1891 A.D. His son Chaudhary Muhammad Ali was a respectable man. He was a hereditary Numberdar; by considering his capability and efficiency in numberdary, the Government Conferred on him the title of him Safed Posh (dignitary),In his time the river Beas changed its course westward so a portion of his lands went to the eastern side of the river and was included in district, Hoshiar Pur. Thus Chaudhary Muhammad Ali was land owner in two districts, Gurdaspur and Hoshiar Pur. He died in 1935 A.D. His son Chaudhary Sultan Ahmed migrated to Pakistan in 1947 A.D. due to migration of Hinduand Muslim population from West Punjab to East Punjab and vice versa.

Chaudhary Sultan Ahmed procured lands vide the claim of his evacuated property in Then Sansi a village and Railway Station four miles in South of Gujranwala city in West Punjab, the G.T. Road passing through it. As Gujranyvala city expanded, the family sold some portion of the lands on highest rate and purchased more agriculture Lands at other places.

Chaudhary Sultan Ahmed has three sons (a) Chaudhary Muhammad Iqbal, (2) Nisar Ahmed and (3) Fazal Miran Chaudhary Fazal Miran is managing the agriculture.

Chaudhary Nisar Ahmed is Deputy Director Education Training Lahore. The eldest Chaudhary Muhammad Iqbal B.A. LLB was an advocate at Gujranwala. Then he began to take part in the politics and he has been successful continuously in five general elections as a Member of Provincial Assembly (MPA) Punjab. From 1985 A.D. to 1988 he was Revenue Minister Punjab, 1988 A.D. to 1990 A.D. he was MPA (The government was held by the opposite Political Party) 1991 A.D. to 1993 A.D. he was Minister for Irrigation and Revenue, Punjab). From 1993 A.D. to 1996 A.D. he was MPA (The government being held by the opposite party.)

In 1997 A.D. he again was able to win the membership of Provincial Assembly Punjab and is at present Minister for Education and Irrigation, Punjab. He is a thorough gentleman and patron of Saathi, an organization of learned men. He does not indulge in quarrel of any sort and always tries for reconciliation and truce among the quarrelling parties. He has always served the people irrespective of caste, creed and party at his own cost, and risk politics is no source of income to him. He has two sons. The elder, Muhammad Jamil looks after

agriculture and business like petrol pump etc; and his spare time he devotes to social service. The younger, son Muhammad Asif is Tehsildar posted at present at Kharian.

Gurjar Dignitaries of Pakistan

Chaudhary Rahmat Ali was born in village Moharan in district Hoshiarpur. He suggested (coined) the name Pakistan for the Muslim majority area of the western part of India in 1915 A.D. He was founder of Pakistan National Movement in Great Britain.

His pamphlet "Now or Never" to the Muslim leaders, the participants of Round Table Conference in 1933 A.D. at London is historical document. Many commentaries on his works have been written by the intellectuals of high repute. He belonged to Gorsay tribe of Gurjars. He died on 12.2.1951.

Major Muhammad Tufail Vijaar was born in 1914 AD in village Kharkan district Hoshiarpur. He was granted the highest gallantry award of Pakistan. Nishan-e-Haider for his gallantry on 7.8.1958 in East Pakistan against India.

Chaudhary Fazal Ilahi. He was President of the Islamic Republic of Pakistan from 1973 A.D. to 1978 A.D. He belonged to village Marala, District Gujrat. His tribe is Vijaar. M.Afzal Hayat of Gujrat was Chief Minister, Punjab in 96-97.

Major General Muzaffar-ud-Din. He was Governor of East Pakistan 1966 A.D to 1968 A.D. He is KUSHAN.

General Sawar Khan, son of Chaudhary Khuda Bukhsh Numberdar resident of Raman village in sub division Gujar Khan District Rawalpindi was Martial Law Administrator of NWFP. Province and Army Chief (1980 to 1984). He served as Governor of Punjab during 1978 AD to

1988. VOKAN is his tribe.

Chaudhary Muhammad Arshad Air Marshal (Retired) a resident V.Gumtala and Brigadier Ata Mohammad, resident of Lahore were Rajput Chauhan.

Chaudhary Muhammad Asif Chauhan, Air Vice Marshal (Retired) Additional Secretary Ministry of Defense Islamabad.

Brigadier Muhammad Anwar (Retired) Rio village Thikarya, Teh and Distt. Rawalpindi. THAKARIA

Colonel Mushtaq Ahmad Mushtaq (Retired). He belongs to Vijaar tribe of the Gujjars. He is resident of 170 G-B, Tehsil Samundri District Faisalabad.

Major Anwar Ali Anwar He belongs to Chechi tribe. He is resident of Chak No.176 Tehsil Samundri District Faisalabad.

Major Sultan Sikandar. He belongs to Noon tribe of the Gujars.

Colonel Masood Ahmad (Rtd) resident of village Lamba Pind Tehsil Samundri, District Faisalabad.

Chaudhary Nazeer Ahmad Brigadier (Rtd) resident of F-7/3, Islamabad.

Chaudhary Zahoor Ahmad, Colonel (Rtd) S/o Chaudhary Ali Ahmad, Settlement Commissioner resident of Lahore.

Politicians

Chaudhary Abdul Hamid, Deputy Minister Agriculture Punjab in 1956 KUSHAN

Chaudhary Ghulam Nabi, Member National Assembly (District Faisalabad) (MNA) 1971 A.D. to 1977 A.D. KATARIA

Maulana Abdul Hakim (District Hazara MNA 1971

A.D. to 1977. BAAGRI Chaudhary Anwar Aziz Bar at Law, MNA son of Dr. Abdul Aziz MBBS of Shakargarh district Sialkot. He has been Federal Minister in Islamabad (1985 to 1988 A.D.) MALKANA

Chaudhary Muhammad Safdar of Marala, district Gujrat Member of Provincial Assembly (MPA) Punjab.

Chaudhary Abdus Sattar of Sialkot Ex MNA and Parliamentary Secretary for Local Government.

Chaudhary Jaffar Iqbal ex Minister for Health Govt. of Punjab. After 1997. Elections he is now Deputy Speaker Pakistan National Assembly. GAJ GAHI

Muhammad Ishaq Taj. Ex MNA.

Chaudhary Nasir Iqbal Ex MNA and Parliamentary Secretary for Railways ... GAJ GAHI.

Chaudhary Nawab al Haq Ex. MPA. Resident of Muhallah Waris Khan, Murree Road, Rawalpindi.

Chaudhary Shafqat Mahmood Ex. Deputy Commissioner. At present Senator.

Chaudhary Amir Hussain, from Sialkot Distt. Ex. Federal Minister for Youth and Parliamentary Affairs Islamabad.

Al Haj Muhammad Asghar Kaira of Gujrat ex MNA and Chairman Standing Committee for Production and Industry.

Chaudhary Nadeem Asghar son of Haji Muhammad Asghar, Kaira, Ex. MNA.

Chaudhary Khush Akhtar Subhani of Sialkot Ex. MPA and Minister for Housing and Physical Planning Punjab.

Chaudhary Ejaz Ahmed of Miana Chak, district G-ujart. Ex MPA and Minister for Youth Affairs Government of Punjab.

Chaudhary Abdur Rahman, (Kalshan) resident of

village Tarldrianan wali district Gujranwala, Member of Provincial Assembly Punjab. CHAUHAN

(Kalshan is local family name of the descendants of Kalsha Raj Chaudhan. See G.I. Chapter 5, Monthly magazine Vir Gurjar Meerat October 1957 AD page 20 G.K. page 25 and Glossary of Tribes and Castes of the Punjab and NWFP 1883 AD by Sir Denzil Ibbetson vol II page 311).

Chaudhary Jamshed Ali son of Chaudhary Muhammad Ismail resident of Gondlanwala district Gujranwala ex Chairman of Union Council Gondlanwala.

Chaudhary Manzoor Hussain Zamindar of village Laamra resident of Muridkey ex MPA.

Chaudhary Bashir Ahmed Zamindar of village Laamra, r/ o Muridkey ex MPA.

Chaudhary Qurban All of Bureywala district Vehari, Multan Division, Member National Assembly 1993 A.D. to 1996.

CHAUHAN

Chaudhary Mohammad Hanif Bhadana, ex MPA, r/o Near Daulat Gate, Circular Road, Multan. Chaudhary Muhammad Asghar, Ex MPA, Laiyah.

Mian Wali ur Rahman MPA resident of Balakot district Hazara.

Sardar Muhammad Mushtaq MPA and ex Minister Government of Frontier Province resident of Kot Najibullah distt. Hazara. KHATANA

Chaudhary Sardar Muhammad Yousuf MNA Mansehra, Hazara, Chaudhary Umer Farooq MPA from Taxila district Rawalpindi.

Malik Salahuddin contractor a politician of Taxila.

Judiciary

Mr. Justice Supreme Court Chaudhary Karam Illahi

Chauhan resident of Gujrat (deceased).

Retired Chief Justice High Court Peshawar, Sardar Fakhr-e-Alam Khatana (now) Chief Election Commissioner of Pakistan r/o Kot Najibullah, district Hazara.

Mr. Justice Ehsan ul Haq, High Court Lahore.

Chaudhary Ali Nawaz Chauhan, District and Session Judge r/o Rawalpindi, Malik Kazim Ali Session Judge Mianwali

Additional Session Judge Chaudhary Riaz Ahmad resident of district Gujrat.

Additional Session Judge, Chaudhary Asad Raza Chauhan r/o Kantrella, Tehsil and District Jhelum.

NB: The list is incomplete and is an example only.

Advocates

Chaudhary Hamid ud Din, the Senior Advocate of High Court Lahore and Supreme Court of Pakistan at Islamabad residence House 6/1, Zahoor Afridi Road, Lahore Cantt. (Tribe Gorsey).

Chaudhary Saeed Alchtar Poraswal Bar at law Lahore High Court and Supreme Court of Pakistan.

Chaudhary M.D. Tahir, Advocate High Court, Lahore and Supreme Court, Islamabad.

N.B. There are about seventy Gujar Advocates at Lahore.

Chaudhary Muhammad Yousuf Kushana, Advocate at Gujranwala r/o Gondlan wala, Teh and Distt: Gujranwala. He is the biggest landlord in the village now a town.

Chaudhary Muhammad Suleman Advocate Gujranwala. He is a social worker among the advocates and his tribe as well. He belongs to the village Jhabbar, Sub

Tehsil: Nau Shehra Virkan District Gujranwala.

Chaudhary Manzoor Hussain an eminent Advocate Gujranwala.

N.B. There are about twenty Gujjar Advocates at Gujranwala.

Chaudhary Muhammad Ayub Chauhan, Advocate Rawalpindi resident of village Tibbi Saiyadan, Teh. Suhawa, Distt: Jhelum.

Mian Shafqat Ali Khatana Advocate High Court resident of Village Thalian, Teh and District Rawalpindi.

Chaudhary Zamarrud Hussain Advocate of village Kahuta, Distt: Rawalpindi.

Malik Rab Nawaz Noon, resident of village Noon, Teh & Distt: Rawalpindi. Advocate Islamabad. President Lahore High Court Bar Association Rawalpindi Branch.

Chaudhary Muhammad Ashraf Advocate Islamabad.

Chaudhary Khairuddin Advocate Islamabad.

Chaudhary Ghulam Mustafa Phambra, Advocate Islamabad.

N.B. There are Gujar Advocates in great number at the courts of every district and sub-division.

Some Village Chiefs of Pothohar

Round about Islamabad the Gujars hold honourable position in every field of life. They are landlords, businessmen, politicians and high ranking Government Servants.

Raja Ahmad Khan Kaalas Numberdar a big landlord of village Kalas, P.O. Chakora district Jhelum.

Chaudhary Fazal Hussain, Principal Zamindara College of Gujrat (retd) r/o Jhelum city. While in service as

a Head Master and Principal at different places in Punjab, he has been widely known for maintaining discipline in these Educational Institutions.

Chaudhary Muhammad Suleman Gorsey, Manager U.B.I, Residence: House No. 143, St. No.33, G-11/2, Islamabad.

Chaudhary Dost Muhammad ex Chairman Union Council Morgah. Distt: Rawalpindi.

Chaudhary Muhammad Miskeen ex Councillor of Morgah, district Rawalpindi.

Raja Nawab Khan Numberdar one of the biggest landlords in Rawalpindi district belongs to village Raman, Tehsil Gujar Khan district Rawalpindi.

Doctor Ghulam Muhammad Bhatia MBBS H. No. 124, St 35, G-9/1, Islamabad.

Chaudhary Haakim Ali Toor, a big forest contractor, Rawalpindi.

Sardar Habib ur Rehman Kaalas son of Sardar Abdur Rahman, landlord of village Mera Amjad Ali district Mansehra. At present President of Estate Agents Associations, Islamabad.

Chaudhary Khalid Rasheed Khatana, son of Chaudhary Din Muhammad Proprietor, Seven Star Property Centre, Residence H. No. 2274, 1-10/2, Islamabad.

Chaudhary Naseer Ahmed Vijaar, Landlord village Kaalas on Chakri Road, Rawalpindi district.

Chaudhary Muhammad Arif, Chairman Union Council Bara Kahu, Murree Road, Rawalpindi.

Chaudhary Abdul Ghaffar Councillor, Union Council Bara Kahu, Village Rumli Naryas.

Chaudhary Muhammad Yameen village Kot Hathial, Councilor, village Rumli Naryas.

Chaudhary Taj Muhammad village, Bani Gala, Councilor village Rumli Naryas.

Haji Abdul Rahim, Alamgir, Abdul Majid Numberdar, Fazal Karim, Bhadanas, residents of village Bhadana Kalaan. P.O. Tarnol. District Islamabad. Haji Ghulam Dastgir businessman and Ghulam Fareed Advocate, Chairman, Ushr and Zakat Committee residents of Tarnol. Chaudhary Farman Ali and Juma Khan Village Shahdar, Bara Kahu, Malik Maqsood resident of Bhadana Khurd near Tarnol.

Administration:

Chaudhary Bashir Hussain Tahir Chief Commissioner, Northern Areas. Chaudhary Ghulam Hussain Deputy Commissioner (Retired) r/o Lahore. Chaudhary Qamaruzzaman Chief Commissioner and Chairman of C.D.A. Islamabad r/o Gujrat. Chaudhary Muhammad Aslam, Additional Commissioner of Incom Tax, Government of Pakistan (now at Gujranwala) r/o Nishat Park, Sialkot.

Chaudhary Fazal Haq, Inspector General Police of Punjab afterwards Secretary Home Ministry Government of Pakistan Islamabad (Retired) resident of village Marala district Gujrat.

Chaudhary Sardar Muhammad I.G. P Punjab (Retired) r/ o Lahore. Akhter Hayat S.P. crime branch Rawalpindi:

Chaudhary Shafiq Ahmad Chauhan S.P. Son of Chaudhary Ghulam Ahmad Chauhan Numberdar of village Sultankay District Lahore.

Chaudhary Fida Hussain Chauhan SSP resident of Kantrela Distt: Jhelum.

Chaudhary Ali Muhammad Chauhan SP resident of Kantrela, Distt: Jhelum.

Chaudhary Muhammad Yousuf Vokan DSP r/o Raman, distt: Rawalpindi.

Chaudhary Iftikhar Ahmad PSP r/o Gujrat now Director General FIA Islamabad, H,12st 47, F-7/1 Islamabad.

Chaudhary Lal Din Chauhan AC r/o H. No. 6, Zahoor Afridi Road, Lahore Cantt.

Chaudhry Muhammad Siddiq Awan D.S.P. r/o Chak Miana, P.O. Jawra, Teh. Kharian, Distt. Gujrat.

Chaudhary Nazeer Ahmed AC District Laiyah.

Chaudhary Ahsanullah Chauhan SHO at Khushab.

Some Gujars of repute: Dr. Abdur Ro,hid Chaudhary ex President of Anjuman Markazya, Gujran r/o Shah Jamal Colony Lahore.

Dr. Muhammad Abdur Razaq r/o Sunder Das Road, behind Aitcheson College, the Mall Lahore, Clinic in Baghbanpura Lahore.

Chaudhary Kamaluddin Bhatia, Additional Secretary, Government of Punjab, Lahore. (Rtd)

Dr. Muhammad Anwar Dhinda M.S. Civil Hospital, Gujranwala.

Chaudhary Badar Din Kushan, Administrator Market Committee, Emnabad, District Gujranwala.

Professor Abdul Ghafoor Abid Nagashbandi Lahore.

Chaudhary Riaz Ahmad Chauhan Bank Officer, Agriculture Bank Punjab Lahore, r/o Theri Sansi Distt: Gujranwala.

Doctor Zulfiqar Ahmed Chauhan, Animal Husbandry Mian Channu District Sahiwal r/o Then Sansi, District Gujranwala.

Chaudhary Muhammad Ismail and Chirgh Din

Proprietors United Hotel, Rawalpindi A.M. grocer Konsar Market Islalmabad.

Chaudhary Muhammad Asghar Kushan Bank Officer National Bank Gujranwala resident of Gondlanwala, District Gujranwala.

Chaudhary Abdur Rashid Noor Landlord. Ex Accountant Estate Office, Govt. of Pakistan at Karachi now proprietor of United Bakery Lahore.

Chaudhary Muhammad Ramzan Umer, Vud Gujjar B.Sc (son of Chaudhary Muhammad Suleman Vud Gujjar) Medical Supervisor Military Hospital Lahore resident of village Khot Khurd P.O. Kamokey Distt: Gujranwala.

Chaudhary Muhammad Suleman Bargat. M.Co TILES. Lahore Sheikhupura Road, resident of H. No. 796, St. No. 72, 1-8/ 3, Islamabad.

Sardar Muhammad'Vijaar leader of Kisan Party Lahore.

Chaudhary Ghulam Ahmad Khari founder chairman of Kharian. Chaudhary Mauladad Bhumla resident of Gujrat is a well known high class businessman in Eldorate City, Kenya East A frica. His son Muhammad Mehdi is Advisor to the President of Kenya. Chaudhary Ikramul Hag, proprietor Chitral Textile Mills.

Chaudhary Abdul Qadir, B.A. Journalist. Kharian district Gujrat. Rana Suhail Akhtar Bhatti resident of Tilheri, Teh. Kharian, Gujrat.

Chaudhary Ali Ahmad resident of village Kallaan, 6 miles west of Panjan Kusana Town was a businessman in Assam. He belonged to Kushan sub-caste of the Gurjars. His son Fakhruddin Ali Ahmad was President of India.

Maulana Muhammad Ismail Zabih Nawan Shehr Abbotabad and Maulvi Muhammad Ishaq Khatana, Madrisa Ali Pur, District Gujranwala are known for piety

and simplicity.

Government Officials

Chaudhary Muhammad Sharif (Late) Chief Engineer Pakistan Public Works Department, Islamabad.

Dr. Amir Muhammad Son of Allah. Bakhsh resident of village Jhallan District Gujranwala was Chairman, Pakistan Agriculture Research Council at Islamabad.

Chaudhary Masood Ahmad son of Chaudhary Barkat Ali shameem was born 18.12.35 at Dina Nagar District Gurdaspur. He is graduate of 1960 in Electrical Engineering from the then Government College of Engineering Lahore and the University of Punjab. He passed two years course in Telecom: subjects at Telecommunication Staff College, Haripur Hazara, three weeks group training in Maintenance and Repair of Telegraph Offices, Telex and Gentex Equipment and three weeks training group in Telephone outside Plant. He joined Government service as an Assistant Divisional Engineer in T and T Department in 1962. During service, he qualified the courses of Radio Communication from, Le ECOLE National Superior Des Telecommunication Paris, France (1965-1966), Telephone Outside Plant in Japan 1974, Microwave Communication in Japan 1974 and other three courses from NIPA Lahore and Pakistan Administrative Staff College Lahore (at intervals during 1976 to 1986).By dint of his efficiency, ability and hard work he became the Head of the Department. He was Chairman, T & T Department of Pakistan when he retired on 18.12.95

After retirement he set up his own business in International Trading and Hydel Power Generation Project

by establishing the following companies of which he is the Chairman.

1) The Efficients (Pvt) Ltd. Islamabad.
2) Kashmir Powers Limited, Islamabad.
3) Efficient Technical Support Services (Pvt) Ltd. Islamabad.
4) Telecom Support Services (Pvt) Limited Islamabad.
5) Kashmir International Trading, Mauritius.

Chaudhary Fateh Muhammad, Chief Welfare Officer, Staff Welfare Organization, Government of Pakistan, Islamabad.

Chaudhary Fazal Muhammad Baanth Section Officer, Ministry of Housing and Works, Government of Pakistan, House No.2, in G-6/4, Islamabad.

Chaudhary Ghulam Sarwar, Estate Officer, Pakistan Agriculture Research Council, Islamabad.

Chaudhary Hakimuddin BA (Hons) LLB Director (Rtd) Civil Aviation Authority, Islamabad.

Chaudhary Muhammad Afzal, Major General (Rtd). Ex Managing Director, Heavy Rebuild Factory Taxila Cantt:

Chaudhary Khalid Major, General, Chief Commissioner Afghan Refugees.

Chaudhary Muhammad Abdul Latif, Deputy Director General, Pakistan Post Offices Islamabad.

Dr. Muhammad Munir, Scientific Officer, National Agricultural Research Centre, Islamabad.

Dr. Muhammad Nafees, Senior Scientific Officer, National Agriculture Research Centre Islamabad.

Chaudhary Muhammad Rafiq son of Chaudhary Sahib Dad resident of village Keeranwala, Tehsil and District Gujrat was born in May 1944 A.D. He passed examination of BA and Civil Secretariat Services He was attached with the House of Commons. U. K. for

Parliamentary Practice and Procedure in 1991 AD. He qualified in Advance Course in 1993. He is at present Joint Secretary, National Assembly Secretariat. Islamabad, Kaalas is his tribe.

Chaudhary Muhammad Sarfraz Manager FECTO Cement Islamabad.

Chaudhary Muhammad Ahmed, Joint Secretary, Ministry of Information, Islamabad.

Chaudhary Sher Muhammad Shaula, (Jaula) Deputy Secretary, Prime Minister Secretariat Islamabad. (Rtd)

Dr. Muhammad Ashraf, Scientist Officer, National Agricultural, Research Centre Murree Road, Rawalpindi. PORSWAL

Chaudhary Muhammad Abdul Maalik Joint Secretary Ministry of Religious Affairs, Government of Pakistan, Islamabad BAGRI

Chaudhary Vilayat Khan, Deputy Secretary, Ministry of Finance, Islamabad.

Chaudhary Ali Muhammad Sabir, Principal Trade Training Centre, Establishment Division, Government of Pakistan, Islamabad. House No. 17, St. 44, in F-8/1, Islamabad. PHAAMBRA

Chaudhary Muhammad Iftikhar, Estate Officer, Ministry of Health Islamabad THAKARYA

Al Haj Muhammad Nazeer Tabassum, Assistant in Haj and Auqaf Ministry Islamabad GORSEY

Some Gujar Chiefs of Note in Frontier Regions

Muhammad Ayub and Bachar Malik Zamindar village Munda in Dir District.

Zareen Chauhan Landlord and political leader r/o Chakdara. Dir.

Zafar Chauhan, Landlord and political leader r/o Dargai, Malakand Agency.

Khanzada Chauhan, Landlord and political leader r/o Bat Khela, Malakand Agency.

Abdul Ghafoor Chauhan, Zamindar r/o Chakdara Dir.

Sher Bahadur Chauhan Advocate r/o .Gujrat Town District Mardan.

Ajoon Khan Khatana Landlord r/o Fatima P.O. Baghdada, District Mardan.

Farzand Ali Khan, Deputy Director Narcotics, Government of Pakistan resident of Gujrat town in district Mardan.

Muhammad Shoaib son of Malik Shamroz r/o Bakhshali distt: Mardan.

Bostan Khan Khatana, A.I.G. Police Frontier Province (Rtd) r/o village Takkar, district Mardan.

Jamshed Khatana Senior Teacher village Takkar, distt: Mardan.

Haji Juma Gul Chauhan Landlord and grain trader r/o Rustam Town, Mardan.

Muhammad Iqbal Chauhan MA Proprietor, General Store at Haripur Hazara resident of Rustam Town, in District Mardan.

Haji Amber, Government Forest Contractor, r/o Baharein, in Swat.

Master Abdul Wadood, a Landlord, r/o Gabral, Upper Swat. Abdullah r/o Janimare, Bahrein Swat.

Haji Hakim Khan President of Anjuman i Gujran District Swat resident of the village Sar Khazana, Tehsil Kabbal District Swat. Sardar Shahzad property Dealer Kabbal Swat, founder Gujar Qaumi Tehrik, Gujar National Movement.

Maulana Muhammad Saeed Naqshbandi a Great Saint, r/ o Matta, Swat.

Hidayatullah Vijaar Founder of Anjuman i Gujran Swat r/ o Khwaza Khela District Swat.

Kashmir

1. Chaudhary Noor Alam, Ex Member of Legislative Assembly (MLA) and Minister for Transport (1994-1996 AD), resident of Gujar House Shahzad Shahid Colony, Chaman Shah Road„ Gujranwala.
2. Chaudhary Hafiz Muhammad Raza Ex MLA Sialkot.
3. Chaudhary Latif Akbar Ex MLA, Muzaffarabad. (Now No.6)
4. Chaudhary Abdul Aziz, Minister for Law 1994 to 1996..
5. Chaudhary Ishaq Zafar, Senior Minister, Ministry of Education.
6. Chaudhary Latif Akbar, Minister of Forest at present.
7. Chaudhary Muhammad Rafiq Naiyer, Minister for Family Planning.
8. Chaudhary Sultan Ali of Sialkot, Minister for Law.
9. Chaudhary Shaukat Ali (Lodhey) of Sialkot, parliamentary Secretary.
10. Chaudhary Javed Akhtar of Gujrat, Minister for Rehabilitation.
11. Chaudhary Muhammad Yaqoob of Kotli Sanhsa Member of Kashmir State Council.
12. Col. Inamul Haq of Bhimber MLA 1994 to 1996 and now Member of Kashmir State Council

Chaudhary Ghulam Hussain Chauhan, Senior Producer, Radio Pakistan, Islamabad r/o Mirpur A.K. Dr. Sabir Affaqi poet

The Gujars in Kashmir hold Government services of high rank hold lands of their own for cultivation. Some Gujars are still passing nomadic life by grazing cows and goats. The politicians must arrange their permanent settlement.

Rana Fazal Husain Chauhan "Tamgha-i-Pakistan" the poet in Urdu and Gujri language.

Sindh and Baluchistan

At Karachi in Sindh the Gujjars are mostly businessmen. Chaudhary Ilahi Balchsh a Mohilu Gujar started his career with some different kinds of works at Karachi. Finally he established himself as an Overseas Employment Promoter. He provides employment to the Pakistani Nationals in foreign countries with consultation with the authorities of those countries. By dint of his proficiency he established "Personnel Services Bureau" of which he is proprietor. The Bureau has its own three storeyed office building at 136/ B, Sindhi Muslim, Cooperative Housing Society Karachi P.O. Box 6377, Karachi 75400 Pakistan. Very recently he has been elected Central Chairman of Pakistan Overseas Employment Promoters Association. For years he has been taking an active part for the betterment of the Gujars. He is President of Anjuman i Gujaran Karachi and Vice President Anjuman i Markaziya Gujaran (All Pakistan Gujars Association) Registered Lahore. After a heavy payment of fee to the authorities concerned for a special number of his Pajero he obtained it as "Guiar I."

Chaudhary Faiz Muhammad Proprietor of Al-Qayadat International is Manpower Consultant at Karachi.

Akbar Brothers is a leading firm of a Gujar Chauhan

family in the Punjab. At Karachi they have a five storeyed hotel namely Gulf Hotel on Dawood Pota Road, Sadar Karachi supervised by Chaudhary Asghar All and Chaudhary Zafar Ali Chuahan BA LLB.

There are also many other firms of the Gujars in Karachi. The most famous political Gujar leader at Karachi is Chaudhary Muhammad Jamil Bar at Law. His wife Shahida Jamil is the grand daughter (daughter of the daughter) of late Syed Hussain Shahid Suhrawardy, Prime Minister of Pakistan. She is a highly educated lady. The Advocates are Mahboob Khan MA LLB. 16 Shaikh Chamber II Floor M.A. Jinnah Road and Munsif Jan Muhammad M.A. LLB 105 Lawyers, Chambers, opposite Light House M.A. Jinnah Road, Karachi etc.

The most prominent, efficient and competent men among the Gujars at Karachi is Rana Ali Sher Baagri (Gahlot) BA LLB. He retired as Director Accounts, Karachi Development Authority with special powers of Magistrate Class-I. He is a learned man and has a friendly circle of the intellectuals.

Chaudhary Allah Bakhsh Porswal SSP. He is a thorough gentleman and is famous as an honest and capable officer in the Police Department.

Chaudhary Muhammad Rafiq Rajaurvi is most famous personality in Karachi. Professor Abdul Hamid is an intellectual and a learned man.

Mr. Muhammad Ibrahim Joyo (Johia) was a learned scholar in Sindhi Literature. He was Publication Officer, Government of Sindh. He also served Sindhi Adabi Board as a Secretary for years. His son is now an officer at Islamabad. There is a village Abad of Johia Gujars near Tirth Lakki in district Dadu where Mr. Muhammad Ibrahim Johia was born on 22.8.1915. He passed examinations of

BA in 1938 and B.T. in 1940 from Bombay. He had also been on a literary tour to U.S.A.

Chaudhary Nazeer Ahmad Jagir, United Store and Bakery P.E.C.H.S. No.6 Karachi.

Chaudhary Saleem, Naeem, Kaleem sons of Chaudhary Din Mohammad Baanth, 2-F-1/3, Nazimabad. Karachi.

ChaudharS, Ashraf son of Chaudhary Sher Mohammad Mehdipuria, Commercial Area, 3-3/62 Nazimabad, Karachi.

Chaudhary Muhammad Saleem son of Chaudhary Qayam Din, III/B-16/2, Nazimabad Karachi. Chaudhary Muhammad Hussain Dugriwala P.E.C.H.S. Karachi.

Dr. Ghulam Sarwar, M.A. Ph.D. H. No. 968, P.I.B. Colony Karachi.

Malik Abdul Qadir Executive Engineer, PWD Buildings and Roads Sindh belong to the AWAN tribe of the Gujars. His native place is Ghotki a Railway Station near Rohri. Chaudhary Allah Diwaya Numberdar also belongs to Ghotki.

Malik Muhammad Hayat Overseer PWD belongs to Thal Magsi Baluchistan.

Haji Murad Khan a Gujar is Councillor at Hab Chowki district Lasbella, Baluchistan.

Anjuman-i-Markazya Gujran Pakistan
(Registered) Lahore
(All Pakistan Gujars Association)

Head Office:-45-A. Tipu Block, Garden Town Lahore.

This Anjuman (Association) was founded in 1941 A.D. at Ludhiana by Maulvi Fateh ud Din Kushan.

Chaudhary Shahbaz Din, a landlord of village Thathal in district Hoshiarpur had six sons Dr. Kamaluddin, Jalaluddin, Maula Buldish, Umer Din, Dr. Muhammad ud Din and Roshan Din. Dr. Kamaluddin had two sons Nizamuddin and Imamuddin whose son Chaudhary Abdul Hamid was Deputy Minister Punjab in 1956.

Chaudhary Jalaluddin had two sons the elder Mpulvi Fateh ud Din the founder of Anjuman-i-Markazya was Director Agriculture Department, Government of Punjab when he died in May, 1944. His son Chaudhary Islamuddin was Deputy Commissioner. Dr. Muhammad ud Din s/o Jalaludin had four sons, Chaudhary Feroz Din, Chaudhary Muzaffar ud Din, Major General and ex Governor of East Pakistan. Maulvi Fateh ud Din from the very beginning of his career had a great inclination towards the upliftment of the Gujars. During Government service, he never hesitated to take an active part in the social affairs. On 24-3-1940 a meeting was held at Jallundar. He was assisted by Chaudhary Abdur Rahim, MLA resident of village Mengri. (Shakar Gadh, in district Sialkot), by Chaudhary Muhammad Hussain Sultan B.A. resident of village Mamka (Shakar Gadh, district Sialkot) and Chaudhary Sultan Ali, B.A. LLB, Hoshiarpur etc. A general meeting was held at Hoshiarpur on 29th and 30th March, 1941 A.D. in which Maulvi Fateh ud Din was elected President of the Anjuman. In a meeting in 1942 at Jallundar the Rules and Regulations of the Anjuman were approved and the Anjuman was declared a non political organization dealing only with the educational development. It was also decided to publish a weekly Gujar Gazette from Ludhiana, under the supervision of Professor Chaudhary Abdul Ghafoor of Government College.

Since 1933 A.D. a monthly Magazine Muslim Gujar was published from Dina Nagar, district Gurdaspur by Chaudhary Barkat Ali Shameem B.A. B.T on personal basis. Its supporters were Nawab Sir Fazal-i-Ali of Gujrat, Chaudhary Muhammad Ibrahim, General Contractor at Pegu in Burma and Sardar Habib Ahmad Kushan, Lieutenant of Patiala State. Its patron was Maulvi Fateh ud Din, its editor was Barkat Ali Shatnim and Chaudhary Muhammad Ali was its printer and publisher. With the publication of Gujar Gazette in 1943 A.D. on a sound basis this magazine came to an end.

On 7.1.1945 A.D. there was a mass gathering of the Gujar delegates from all over the Punjab in S.P.S Hall at Lahore under the supervision of Doctor Abdul Aziz MBBS and Chaudhary Wali Muhammad Chauhan Inspector Land Settlement, Government of the Punjab. Dr. Imdad Ali MBBS a resident of Lahore put forward a resolution which was unanimously passed asking the Government to declare the Gujars of district Lahore as an agriculturist class, (so that they might purchase the lands for agriculture). In this meeting all the Gujar Organizations were affiliated with the Anjuman-i-Markazya Gujran which term means central organization .of the Gujjars. Dr. Abdul Aziz resident of Lahripur district Sialkot was elected President of the Anjuman. He presented a resolution to grant the scholarships and loans (without profit) to deserving Gujar students. The resolution was unanimously passed. On 8.4.1945 in a meeting at Ludhiana under the president-ship of Chaudhary Ghulam Ahrnad P.C.S (Deputy Commissioner) a campaign for collection of funds for scholarships was started. Rupees two thousand one hundred were collected on the spot. Thus the Anjuman worked for the betterment of the Gujars till the creation of

Pakistan in 1947 A.D.

In June, 1949 Chaudhary Nooruddin a retired Station Master R/o Muhallah Risalu Gujar, Sialkot City, Allah Rakha Umber Resident of village Rohila district Sialkot, Abdul Ali and Bakhshi Muhammad Irashad, both emigrants of Malir Kotla and Safi Muhammad Abdullah M.A and Chaudhary Muhammad Qasim Vokan Numberdar of Village Bokan gathered together at the residence of Chaudhary Islamuddin the then Deputy Commissioner of district Sialkot, where the old Anjuman-i-Gujaran was revived under the name of Anjuman-i-Markazyan Gujaran, Pakistan. Chaudhary Islamuddin as President formed his executive council. The Local Anjumans were organized in villages, towns and cities of Pakistan.

On 29.8.49 the Anjuman passed its rules and regulations. It got registered by the Pakistan Government authorities. All local Anjumanas throughout Pakistan were affiliated with the Central Organization. (Anjuman-i-Markazya).

Some social workers deserve praise. Allah Rakha Umber travelled to Swat, Quetta and Karachi to organize local Anjumnans. Chaudhary Niamat All resident of village Khokha district Jhelum, Sardar Muhammad resident of village Buddhu, Teh and District Attock and Taj Muhammad Chauhan resident of village Takhat Bahai near Gujrat in district Mardan rendered great services to the Anjuman-i-Markaziay. By their hard labour the Gujars rich and poor took part in the affairs of the Anjuznan. Till 1960 the Anjuman-i-Markezyan had stood on firm foundation with its branches all over the country. In that year this organization was working with a body of honorary workers as detailed below:-

A. **Office Bearers:** (1) Chaodhary Islamuddin (P.C.S)

President

2. Dr. Abdul Aziz Civil Surgeon (Rtd.) Vice President
3. Abdul Ghafoor M.A. Principal Islamia College Multan-Vice President II
4. Safi Muhammad Abdullah M.A General Secretary
5. Nooruddin Malik M.A, P.E.S. Joint Secretary
6. Abdur Rashid, Munshi Faazil, Secretary Information and Publication

B. **Executive Members:-** Akhtar Ali Chauhan D.0 (Rtd) Bahawalpur, Al-Haj Muhammad Ibrahim resident of Qatru Wal District Sialkot, Farman Ali B.A LLB Sialkot, Muhammad Bostan Khan Khatana B.A LLB, AIG Police Peshawar, Abdul Hameed ex-Deputy Minister Punjab, Zulfiqar Muhammad M.Sc Sultan Ali M.Sc Agriculture Faisalabad. Ismat Ali Naseem MA LLB Advocate Lahore. Zafar Ali Chauhan BA LLB Gujrat. Fateh ud Din (Proprietor of Cold Storages) Faisalabad, Sadruddin Lahore, Amir Ahmed Purani Anarkali Lahore, Muhammad Bashir Lahore, Mehtab Din Lahore, Dr. Ahmad Ali of Malkay district Gujranwala, Wali Muhammad Gujar Puri Lahore, Muhammad Shafi BA LLB Faisalabad and Qasim Ali Vokan district Sialkot.

C: Members of Majlis-E-Aam in 1960 A.D.

1. Chaudhary Akhtar Ali D.0 (Rtd) of Bahawalpur, originally a resident of village Khori district Gujrat.
2. Chaudhary Abdul Ghafoor M.A B.E.S. Principal Islamia College Multan.
3. Chaudhary Abdul Ghafoor Qamar MA LLB Advocate Shakar Gadh, Sialkot.
4. Captain Shamshair Ali House No.67 Napier Road, Multan Cantt.
5. Chaudhary Muhammad Hussain, Deputy Director Agriculture (Rtd) R/o Chak No.2, Mandi Bahauddin District

Gujrat

6. Chaudhary Zafar Ali Chauhan BA LLB Advocate Gujrat.

7. Chaudhary Nooruddin M.A. P.E.S. Block No.2 Sargodha.

8. Chaudhary Sadruddin Superintendent, Irrigation Department.

9. Chaudhary Muhammad Ashraf Kushan BA LLB Advocate, Sheikhupura

10. Chaudhary Manzoor Hussain BA LLB Advocate, Sheikhupura.

11. Malik Muhammad Bostan Khan BA LLB (A. I. G. Police Peshawar) resident of village Takkar district Mardan.

12. Chaudhary Karam Ilahi, Proprietor Bus Service, Chishtian, Bahawalpur.

13. Ch. Falchruddin (Rajorvi), Begum Pura, Lahore.

14. Chaudhary Abdur Rahim M. LA resident of Mengri district Sialkot.

15. Chaudhary Muhammad Hassan Saif BA LLB Advocate Shakargardh.

16. Chaudhary Hidayat Ali BA SAV, Head Master Islamia High School, Baghban Pura, Lahore.

17. Chaudhary Imam Bakhsh, resident of Amar Pura Rawalpindi.

18. Chaudhary Abdul Ghafoor BA Chaklala, Rawalpindi.

19. Chaudhary Fakhruddin, Katchery Road, Sialkot.

20. Chaudhary Muhammad Bakhsh, Qua Gujran, Mandi Bahauddin, Gujrat.

21. Chaudhary Muhammad Ashraf BA resident of village Ajnala, distt: Gujrat.

22. Chaudhary Fazal Ilahi M.A LLB Speaker West Pakistan Assembly Lahore resident of village Marala

district Gujrat.

23. Nawabzada Asghar Ali, Nawab Palace, Gujrat City.

24. Chaudhary Fateh Muhammad grain dealer, Mandi Bahauddin district Gujrat.

25. Chaudhary Ahmad Ali BA Raj Gadh Road, Lahore.

26. Chaudhary Fazal Ahmad Resident village Sahu Wala distt. Gujrat.

27. Chaudhary Abdul Ghafoor M.A. B.T Principal Islamia College, Gujranwala.

28. Dr. Khuda Bakhsh Kataaria, Government College Sargodha.

29. Soofi Ata Muhammad Naqshbandi, Chak No.16/14-L, district Sahiwal.

30. Chaudhary Chiraagh Din Ludhianvi Jaranwala district Faisalabad.

31. Chaudhary Abdur Razaq, Jarariwala district Faisalabad.

32. Chaudhary Sultan Ali M.Sc district Faisalabad.

33. Chaudhary Ismat Ali Naseem B.A. LLB Advocate Lahore.

34. Chaudhary Abdul Hamid Deputy Minister Punjab, RIO Lahore Road Faisalabad.

35. Maulana Muhammad Ishaq Lomvar R/o Abyssinia Line Karachi.

36. Chaudhary Hakimuddin Lomvar BA (Hons) LLB House No. 101/1-F, Abyssinia Line Karachi.

37. Chaudhary Abdul Rashid Karachi, (Resident of Qatruwal, District Faisalabad).

38. Chaudhary Din Muhammad Baanth Block No.1, Nazimabad, Karachi.

39. Al-Haj Kamaluddin, United Bakery, Sadar Karachi.

40. Chaudhary Nek Muhammad Councillor Karachi. A native of Jhelum.

41. Gurjar Ali Hasan Chauhan SDO Pak. PWD, Resident Gujar Bhawan III B. 16/2 Nazimabad. (The Author) who is connected with the Anjuman since 1943 when he was a student in Thomson Civil Engineering College at Roorkee district Saharanpur.

In 1960 A.D. more than one hundred branches of this central organization were working throughout Pakistan when its headquarter was shifted from Sialkot to Lahore. At Lahore the Anjuman built a High School and office building and has been carrying on education programme for years till today.

Its workers like Abdul Majid Rupari, Gulzar Mohammad BA, LLB, Suleman of Hazara and Taj Muhammad Chauhan of Mardan etc; reached an old age, the Anjuman in the meantime lost the favour of the new young generation. Consequently the Youth associations were formed. The present President of the Anjuman Markazya Gujran Chaudhary Muhammad Iqbal and General Secretary Chaudhary Sana Ullah are working hard and are carrying on the social programme of the Anjuman satisfactorily. The weekly “Gujar Gazette” is now raised to the standard of the present times. It present editor is Manzoor Ahmad Dildar. It’s Chief Editor and Publisher is Hakeem Ghulam Muhammad B.A.

Gujar Youth Forum of Pakistan

Head Office: 39 Caravan Building, 7 Link Macleod Road, Lahore. Chairman:- Chaudhary Abdul Hamid BA, LLB.

Patrons and supporters: Chaudhary Adeeb Javidani, Chaudhary Muhammad Ashraf Advocate, Professor M.S. Tair, Mr. M.K. Sehab, Chaudhary Javed Anjum, Chaudhary Shamim, Mian Muhammad Haroon, Chaudhary Fazal

Hussain, Chaudhary Asghar Ali Ghural, Chaudhary Ferozuddin Khaleeq, Mazharullatt, Gul Hasan, Mohtarma Abidah Chaudhary.

Chaudhary Afzaal Asif, Chaudhary Zamruad Hussain, Chaudhary Shahid Qadeer and Chaudhary Saleem Chaichi.

The Forum has started a monthly magazine Nawa-i-Gujar from Lahore under supervision of Mian Mukhtar Khatana Chief

Editor, Hafiz Muhammad Ahmed Editor,

Chaudhary Muhammad Altaf, Deputy Editor, Shaukat Ali, Deputy Editor Chaudhary Ejaz Hussain, Managing Editor and Muhammad Akram Khatana incharge of Advertisements.

The forum has established its branches in the country. A group of young men at Rawalpindi made their own organization namely Gujar Youth Federation of Pakistan.

Gujar Youth Federation of Pakistan

Head Office: 10-D Murree Road, Rawalpindi Founder and President Chaudhary Shafqat Ali, Chaudhary Fazal Muhammad Vice President, General Secretary, Chaudhary Shabbir Hussain, Deputy General Secretary: Chaudhary Nazir Ahmad: Deputy General Secretary: Chaudhary Muhammad Ashraf: Joint Secretary: Chaudhary Babar Javed: Press Secretary: Chaudhary Abdul Aziz, Residence: 26 Al Falah, Askaria Committee Chowk Rawalpindi. In Azad Kashmir an organization of the Gujjars is working under the Presidentship of Chaudhary Ahmad Din by the name of “Anjuman-i-Gujran Jammu Kashmir”. It is a semi political organisation and has served very nicely for the uplift of the Gujars in Kashmir.

In Azad Kashmir also the youngmen have organized a separate association namely Anjuman-i-Nau Jawanan-i-Kashmir.

Chaudhary Abdul Baaqi Naseem has rendered great services for the betterment of Gujars. He publishes a monthly magazine Gujar Goonj whose chief editor he is himself the other officebearers are Chaudhary Anwarul Haq Khatana. Editor, Chaudhary Habibur Rahman Managing Editor, Chaudhary Abdullah Legal Adviser, Azizur Rahman Manager Printing and Circulation and Basheer Ahmad Chauhan Auditor and Accountant.

N.B. 1. Above mentioned names of the notable personalities of the Gujars are just a few examples to encourage the social workers

2. An educated landlord Fazal-i-Ali was appointed Honorary Magistrate at Gujrat in 1908. He obtained favour of the British Government for his efficiency and ability. He was conferred upon title Nawab Sir Fazal-i-Ali, OBE in 1915. Near about the same time Raja Vir Singh Khatana of Shamsher Gadh was honoured as Maharaja Qaiser-i-Hind on 1.1.1907 and K.C.I.E. on 3.6.1915 A.D. These two dignitaries calmed down the anger of the Britishers towards the Gujars in 1857. The Gujars were recruited in Military and Police during World War I. Some joined government service as Patwan, Clerk and Peon. The clerks and peons in Simla Secretariat maned an Anjuman Gujaran. Every Member paid annas two per month. By this fund they arranged the boarding and lodging of the new comers from the villages and helped in providing service. Following their example such Anjumans were organized at Delhi and Lahore. These Anjumans rendered great services towards their community. Everywhere such organizations were formed by these clerks. Maulvi Fateh-ud-Din

consolidated them in one unit. As mentioned above the Gujars attained the highest ranks in the country. It does not mean that all Gujars have touched the high mark of progress but it is satisfactory as it started from Zero Point in 1914.

Now there have been two classes in Pakistan (1) Rich (2) Poor. The rich men in the cities do not accommodate their needy brotheren. The Anjuman, I dare say, was run by the Government Servants who had no motive of their own. The Anjuman has gone in other hands the result is that our youngmen are organizing their separate associations. They also cry that our rich people have indulged in exogamous marriages by seeking rich relationship in other castes. The Gujar leaders must find a remedy and stop such trends. No doubt, Anjuman Markazya Gujran created an awakening among the Gurjars, before and after 1947 and the Gurjars now are taking active part in all fields of their country Pakistan.

Pir Murshad Hazrat Khan Muhammad Din is Fir Murshad at Kolian, Khariyan district Gujrat. The second famous religious gaddi (seat of Murshad Pirs) is that of Chakori Sharif Tehsil Kharian, Distt. Gujrat. This is an ancient seat of Gujar Pirs.

Hazarat Hasan Gujar was born sometimes in 1460 A.D. He was an Ab daal (saint). His tomb is on a hill top at G.T. Road 12 miles to the west of Rawalpindi. The place is known as Hasan Abdaal after his name.

Mian Mohammad Bakhah (Gujar) was a great poet in Punjabi language.

LECTURES DELIVERED BY THE AUTHOR

(I) THE GURJARS

(This lecture was delivered by the author on 10.7.1994 in the International Gurjar History Conference held at New Delhi on 9th and 10th July 1994).

A. Origin

1. Tradition: Mr. F.E. Pargitar says in his History of ancient India that an undated History Tradition is a source of historic information.

In such a vast country a sub-continent, called with a common name as Aryavart, where provincialism, territorialism and religious fervour influences the customs, manners and political views; and where all the brides at their departure from their birth place to their husband's houses, distant at the most 50 miles away, weep with such words "O my father why have you married me in the other country", how common traditions can be maintained by the people of the same stock spreading from Hindu Kush to Arakan. But even under these circumstances, it is most important to note that all the Gujars all over the Sub-Continent have a common claim that they are the natives of this vast land since the time immemorial and the well known persons among them claim firmly that they are Kshtriyas by origin. They have not at all any tradition of their so-called foreign origin.

In Districts Jhalawan and Lasbela of Baluchistan I met the Gujars. The Jhalawan Gujars speak both the Baluchi and Sindhi languages and claim to be the natives of these areas having no tradition of any foreign origin ethnically. The elders of Gujars at Hab, District Lasbela informed me. "In this area the Zamindars (landlords) are

called Baluch, so we are called Baluch but our tribal name is Gujar. The other Pakistani Baluchs and adjoining Irani Baluchs are of one stock, but we the Gujars belong to a separate community. There is a tradition that we came from Delhi Area to this region. They speak Sindhi language only. In Makran, near the border of Iran, the Gujars are Zikri by faith. They claim that they came from Mewar during the time of Akbar.

The matter is very much clear in the North-Western Frontier Province. In the Northern Region, the Gujars are no less in number than the Pathans. Every Gujar remembers his gotra (family name or sub-caste). The persons of nearly all the Gujar gotras are found here. Their pronunciation is quite the same as in other parts of the Sub-Continent. The language, they speak among themselves, is Hindi according to Sir Alexander Grierson and Maulvi Abul Barkat Abdul Malik Chohan (Shahan-e-Gujar page 494). In Peshawar proper, this language called Hindko is spoken side by side with Pashto. In Kashmir, the Gujars speak the same language. Here it is called Gurjari having the difference that Gurjari is Hindi spoken in the tone of the Mewari or Brij Bhasha in Which oftenly 'a' is changed in 'o' and Hindko is Hindi inter-loaded with Punjabi words.

In Hazara district of the Frontier Province, it is noticeable that Jats and Ahirs are included among the Gujars, marry together; speak the same language and claim their ancestory from the common ancient Indian stock the Kashatriyas.

Most remarkable tradition of all those as I have noted through my life, is that of the Khatana Gujar family. In 1938, Mr. Bashir Ahmad Khatana, a big landlord of Dam Jhera village district Saharanpur and a license-holder of a

double-barrel gun in reply to my question stated the Khatanas do not kill a peacock and do not eat its meat. It is a tradition in our gotra; the reason I do not know. Our ancestor was Jaipal, this we know generation by generation.

In 1945, on the occasion of Victory Parade World War-II at Delhi I came across a Khatana Gujar of Jalon namely Mr. Bishamber Singh. He told me a traditional story, "We are mor (Peacock) Khatana. Our ancestor Jaipal's kingdom was conquered by Mahmud, so our family crossed the river Satluj and settled in Marwar whence after some generations our forefathers migrated and occupied a territory East of Ganges. There we built a Fort at Puwayan. In Shahjahan's time, the Mughal forces after a fierce fight demolished the Fort and founded Shahjahanpur on the ruins. From there our family migrated to Chambal valley and founded the present Samthar state with its capital Shamsher Garh." When asked why he added mor (Peacock) with Khatana he could not explain satisfactorily.

In district Gujrat (West Punjab), there are forty villages of Khatana Gujars whose Headmen informed me in 1951 that by tradition they being mor Khatana are heirs of Jaipal who fought against Mahmud of Ghazni, but the peacock theory could not be solved by them.

In 1968, I was transferred to Peshawar where I had a meeting with the Gujars of district Mardan under the headmanship of Mr Bostan Khan, mor Khatana the then Assistant Inspector General of Police, Frontier Province. During conversation, they firmly claimed that they were descendants of Jaipars family and revealed that mor (the peacock) was their royal insignia. I was fully convinced by their arguments because I know that different families of

the Gujars had different insignia.

To the people of mountainous region from Kashmir to Afghanistan, peacock was a lovable bird. Shah Mir who claimed his ancestry from Pandu, a Mahabharat family, was the first local Muslim ruler. By and by, the Muslims from abroad poured in Kashmir and began hunting peacocks. Shah Zain-ul-Abidin, the grandson of Shah Mir put a ban on the killing of the peacocks. Severe punishment was imposed on the defaulters (See Tarikh-i-Farishta). Except at Zoo the peacock is now extinct in Pakistan but at Katas in district Jhelum there is a Hindu temple around which there have been peacocks since long. At the request of the Hindu; custodians of the temple, the Government of Pakistan has prohibited the killing of the bird in the area round the temple.

On 23rd March, 1969 it was holiday being Pakistan's Resolution Day. Mr Bostan Khan and myself had two holidays (Saturday and Sunday) at our disposal. In a jeep we started on Friday in the afternoon from Peshawar for Dir which penetrates into Afghanistan and from there for Chitral whose borders are 10 to 12 miles distant from Central Asia in the North. In the cities, towns and villages where we halted for rest, we had a talk with the local Gujars about their traditions. About the origin some of them said we are local people of these areas since the time immemorial and most of them told us that their forefathers came to those places from Punjab. None of them lifted his finger towards the nearest territories of Central Asia as being their original homeland.

On way back from Chitral, we came across a nomadic Gujar family in 2 tents near Mangora town in Swat valley where there is a platform of Sri Ram Chandra ji on a horizontal rock. We went into the men's tent and

talked with their headman Mr. Noor, when the old man knew about us he grasped both of us in his arms with tears of joy in his eyes. During the talk, he stated that his gotra was Yadu and that some Gujar families from Kashmir wandering towards North crossed the Pamir-some generations ago. The Central Asian people call us Hindus (natives of Hind) who live in the South of Hindu Kush and the river Oxus. The body structure and facial features of Central Asians reflect Chinese or Mongolian origin. We look different from them afar.

In Central Asia there are many communities such as, Tajik, Uzbec, Kirgis, Khazer etc. etc., each having their sub-castes or tribes. Their tribal names do not even resemble with any sub-caste of the Gujars, Pathans Shina and Dard etc. the people on Southern side of the northern Mountains". I was surprised to note that Noor and Bostan Khan during talks called the whole population of Central Asia as Uzbec meaning thereby uncivilized people. The word Uzbec is used in the same sense in large areas round about Delhi.

I have travelled in the whole Western part of the Sub-Continent, Gorakhpur to Chitral and Benaras to Zahidan and found that the Gujars have no tradition of their being originally foreigners. Moreover, the Arabs and the Chinese travelers and their adversaries of the past and the Muslim historians in India during their century's long rule had mentioned the Gujars to be the Indian people by origin. Now, the question arises why and how the theory of foreign origin of the Gurjars was propounded during British Rule in India.

2) Extinction of Literature

Abu Rehan Muhammad Ibne Ahmed Alberuni a

native of Khiwa was born in 973 A.D. He is popularly known as Alberuni. He was eager to learn philosophy, astronomy and Sanskrit literature, so he came to India in life time of Mahmud of Ghazna, Going back, he wrote a book Kitab-ul-Hind in Arabic. The book was translated into German and English by a German namely Dr Edward. C. Sachau in two Volumes in 19th Century A.D. The books entitled Alberuni's India in English have been reproduced by Sheikh Barkat Ali at Lahore in 1962.

Alberuni writes, Ghazna was seized... supreme power fell to the lot of Nasir-ud-Daula Sabuktagin. This prince chose to be a crusader and therefore called himself Al-Ghazi (warring in the way of Allah). In the interest of his successor he constructed, in order to weaken the Indian frontier, those roads on which afterwards his son Yamin Uddaula Mahmud marched into India during a period of 30 years and more. God be merciful to both father and son, Mahmud utterly ruined the prosperity of the country to such an extent that the Hindus like atoms of dust scattered in all directions. Their progeny has developed the most inveterate version towards all Muslims. This is the reason; too, why Hindu settlers have retired far away from those parts of the country conquered, and have fled to Kashmir, Benaras and other places."

I do not wish to mention the brutality and tyranny of the invaders but I want to explain that all the books and record, (official and individual) were burnt to ashes. Ghazna, Kabul, Peshawar, Taxila, Bhera, Mulsthan, Shakambhari, Bhinmal, Naran, Somanath, Kanauj, and Kurukshetra etc. were not only places of worship but were also centres of learning. There were schools and colleges of all .sciences which were leveled to the ground. Mahmud

extended his domains upto Lahore. His successors, too, adopted the same policy of destruction. From time to time, they crossed the River Satlej and raided areas upto Hansi, Hisar and Vavvera (modern Ajmer area). In 1192 A.D. Muhammad Ghori won the battle of Taraori in district Karnal. As soon as the news spread, the whole population from Karnal to Agra fled to all sides. Delhi became the permanent target of invaders. The whole Sub-Continent was under their direct control except Gurjar Desh. In cities and towns the families of the foreigners settled holding all the lands around them. None of the natives had proprietary rights of land, they were only tenants, nay, slave cultivators who were given a scanty quantity of grains of the lowest kind, such as millet, jawar and barley. Moreover, it also depended on the willingness of the masters to give or not to give at all K.M. Munshi in his book Glory That Was Gurjar Desa has rightly stated that many local families of high rank became out-law in the forests." Conversion to Islam did not help the people, the Shudras remained Shudras, Kashatriyan people became graziers and shepherds, anyone can see even today the Muslim Gujars with their buffalos, cows, sheep and goats wandering from Dehra Doon to Swat. A mosque may be built jointly by the inhabitants of the whole village but the local Muslims were so poor that not a single mosque was built of burnt bricks. This picture pertains to the period of foreign Muslim Rule.

Delhi control was difficult over Gurjar Desa being it a vast desert. So to suppress Kshatriyas it was handed over (in the early years of the Fourteenth Century A.D.) to those natives who cooperated with the foreigners. These native Jagirdars, called Rajput founded the new cities, Bikaner, Jaisalmer, Jaipur, Jodhpur, Kota and Bundi etc. during

Muslim Rule in India. During their Rule in India, the foreign Muslims wrote books of history using the word Rajput for the ancient Rulers of India, surely to degrade the Kshatriyas. Elevated to high position, during Mughal period in the seventeenth and Eighteenth Century A.D. the Rajputs got prepared their pedegree trees connecting them with ancient royal houses of Sialkot, Ajmer, Bhatinda, Delhi, Multan, Kannauj, Khera, Ujjain, Bhinmal, Baroach and Anahilwara. The Gurjars had gone into obscurity.

3) The Foreign Origin Theory

Such was the state of affairs in the country when the Britishers (East India Company) established an empire by fighting, and through negotiation or conspiracies. They neer declared a holy war. As such the Britishers did not dismantle the worship places of any religion, men were not made slaves and the women were respected. The local old books were searched out and were translated into English. The Britishers were men of learning and loved the learned.

In 1805 A.D. Colonel James Tod was appointed as Surveyor General in Gurjar Desa (present Rajasthan). He took great interest in history of Rajputs and called them Seythian. The Sanskrit inscriptions since sixth Century A.D. on ancient palaces, forts, temples and baolies revealed that those buildings had been built by the Gurjars and not by the Rajputs as had been propagated by the foreign Muslims in India and the Rajputs as well, to such an extent that every Indian Ruler of the past and the present was being called Rajput throughout the Sub-Continent. It puzzled European Scholars. As mentioned above, poverty

and illiteracy prevailed in the Indian Society so there were no local historical records. Some families of the ancient past are common among the Gujars, Jats, Ahirs and the Rajputs. The problem was how to adjust in history the Rajputs, who then held the highest position in political fields among the Hindus. Perchance they got a book Prithvi Raj Raso written by a bard Chand Bardai in 15th or 16th Century A.D. having a story stating that the Parmar, Solanki, Pratihar and Chohan were born of a fire pit at Mount Abu, without verifying the facts he presumed:- "There is no mention of Gurjars before sixth Century A.D. Therefore, the Gurjars came with the Hunas, Scythians and Epithalites etc. in Sixth Century A.D. who invaded at that time. They were converted to Hinduism at Mount Abu. The higher ones were made Rajput and rank and file remained Gujar, Jat, and Ahirs".

This suposition or idea was readily accepted by the historians both Europeans and Indians with further explanations. Some said they came from Gurjistan and others took them to be Khazers of Central Asia. General Cunningham stepped further. There is Kushan family among the Gurjars, so he fixed their arrival into India with Kushan, Yu-Chi and Tatars in the 1st Century A.D. when the Kushans had emerged into history.

Mr. C.V. Vaidya was the first scholar who challenged this so called theory. Honourable K.M. Munshi in 1944, first of all, called all the rulers of Gurjar Desa from 6th Century A.D. to 1300 A.D. by the Gurjar name. But he put forward a new theory; Gurjar primarily was the name of a territory whose inhabitants were divided into four castes, Gurjar Brahman, Gurjar Kshatriya, Gurjar Vaishya and Gurjar Sudras (See Glory that was Gurjar Desa). Sri Yatindra Kumar Varma challenged this thcory in his Gurjar

ltihas and proved that Gurjar was name of a Kshatriyan tribe. After him Dr. Baij Nath Puri in his thesis, the Gurjar Pratihars" stated that Gurjar was the name of a tribe and Gurjar Pratihars were Kshatriyas of Raghu family.

4) Scrutiny of the Foreign Origin Theory:

The theory of the foreign origin of Gurjaras requires further scrutiny:-

I. It has been said that Rajputs were born on Mount Abu in the beginning of 6th Century A.D. but from 500 A.D. to 1300 A.D. there was no community by the name of Rajputra or Rajput in India whereas Gurjar and Ahir are mentioned even before Christ.

II. A Jat-Asur is mentioned in the book Mahabharata 3101 B.C. If a Kshatriya becomes Jat (illiterate) or Asur (non-believer) or thief (as per Chachnama) his origin is not changed. If a Brahman becomes Rakshash his origin will remain the same. However, we find a Jat king ruling at Takatpur in about 975 A.D. in Northern Sind.

III. Abhirs or Ahirs are well-known in history, we find Ahir kings ruling over Saurashtra side by side with the Gurjars.

IV. The Agni Kul (fire born) ruling families were Gurjars as per epigraphic and Antiquary records from 500 A.D. to 1300 A.D. During this whole period, they never called themselves fire-born. They always called themselves Brahm-Kashtra, Raghava (Raghu) and Surya Vans.

The groups of people are formed of old races with new names under different circumstances. Here I mean to say the groups of ancient Kshatriyas, the Gurjars and Ahirs are older than the present group of the Rajputs. Therefore, the Rajputs have no concern with Agni Kul legend. It is noteworthy that there is not at all the word Rajput found anywhere in the book Prithvi Raj Raso in wnich the legend

is recorded.

V. Suppose, Gurjars were foreigners after so called conversion to Hinduism why are they called Gurjar or Gujar till today. Suppose their leaders were named Raj puts, then how can a Rajput be superior to a Gurjar by origin when the forefather of the Rajput was a Gurjar before his conversion to Hinduism.

VI. Hun is no doubt a sub-caste (tribe) of the Gurjar caste or race. The Gurjar race or caste consists of hundreds of gotras (sub-castes). Hun no doubt ruled over some small principalities whereas the Gurjars established empires, of them four are famous in history and the Huns were their subordinate rulers, then how the Hun can be called the master of the Gurjars and Ahirs. Hun is a Sanskrit word denoting a person who does not listen to the opinion or advice of the others but acts upon his own wishes. Hun Mat a proverb is still in use meaning thereby, the wisdom of an unruly person. Hun tribe is mentioned in the Mahabharata, Puranas, in history of Guptas of Patna, and Palas of Bengal. During the times of Gurjar Mihir Bhoj, Hun's principality was what is now called Mianwali district on the Eastern bank of River Indus. In the book Mahabharata about 200 Kshatrivan tribes are mentioned in the Sub-Continent, of whom Chib, Hun, Dard, Shina (China or Channa) Dakh, Palchtu and Kamboh are described in the areas, South of Pamir and Oxus River. Kamboh were in the West near the border of Iran who migrated inside the country in 10th Century A.D. but all the other tribes under same names are living in those areas even today. The Huns in Hunza have lost their identity and are called lsmailies or Aeha Khani a sect of Shia Muslims. The Huns in other parts are a part and parcel of Indian society since ancient time to this day. It finds a mention in

legends related to 36 royal families of the Kshatriyas. Once one educated Nawa Rai Hun (in Gujrat Uch) went to the house of a Muslim Saint namely, Jahanyan Jahan Gashat during his illness for consolation. In presence of many others, Nawa Rai Hun said as Hazrat Muhammad (Peace Be Upon Him) was the last prophet, so the Saint is last Saint. Thus NawaRai Hun praised the Saint, meaning thereby that such a dignified Saint would not be born in future. But one Syed Raju Qatal at once issued Fatwa. As you have accepted Hazrat Muhammad (Peace Be Upon Him) the last prophet, so you have become a Muslim. If now you live as a Hindu, you are Murted-deserter of Islam punishment for which is death". To save his life NawaRai Hun fled to Feroze Tughlaq the King of Delhi. The Syed chased him. As soon as NawaRai Hun entered the Darbar (King's Court) the Syed from behind struck him with sword and killed him (Siyar-ul-Arifeen Page 159 - 1 60). The son of Nawa Rai Hun founded a village Nawal after the name of his father. The village Nawal exists today near Meerut city, where the descendants of Nawa Rai Hun live as a part (sub-caste) of the Gurjars. The family is famous for their high position, prestige and dignity.

VII. Georgia was called Gurjistan by the Persians. It is merely a coincidence that the word Gurjar is also pronounced as Khazar. The words Gurjar and Gujar are the same. Gujar is Prakrit form of the Sanskrit word Gurjar. Such as Brahman = Bahman, Krishan = Kishan, Rajputra = Rajput etc. but Gurjistan and Khazar are two different words. It is merely tinkering to connect these words with Gurjar or Gujjar. If such philology is allowed in History then we can say England was the land of Ang, Saxsons of Britain were Saksena of Bengal, Jut-land was so named by our Jats and Argentina was discovered by Arjun, Mahabharata

hero.

An Arab historian Ibn Khurdadbah in his history book Al Masalik-w-Al-Mamalik states. “The title of the kings of Turk, Tibet and Khazar is Khaqan... They are all the descendants of Faridun. He further states. In Hind, Balhara is the greatest of all kings, there are also, other kings, such as, Chap, Tank, Juzar, Jaba, Brahma, Kaamrup (Page-16). He again writes Draham (Coin) of Malikul-Juzar is Tatri (Page-66).

Balhabra is Valbhi Rai, Juzar is Gujar (In Arabic there is no G and P) Jaba is Chap, Kamrup is modern Assam. If read thoroughly the above statement pertains to eighth Century A.D. It is clear that Khazar and Gujar were quite different races.

VIII. In the Bible (Old Testament) the country, contiguous to Iran in the east, is Kush. It shows that modern Afghanistan was called Kush in the time of Bible. After words, the whole valley of Sindh was called Hind by Persians. Persian language is Prakrit or a branch of Sanskrit. Alphabet “s” changed into h in Persian such as:

Sapt = Haft (seven), Saptah = Haftah (week)

Sahsar = Hazar (thousand), Sind = Hind, Dash = Dah (Ten).

Sam Karya = Hamkar (man of the same profession)

The name Hind was applied to the whole land to the east of Sind valley. The Arabs called the people of Hind, Ahl-ul-Hind but the Persians particularly Central Asians called its inhabitants Hindu. So they called Kush by the name of Hindu Kush. Hindu Kush is called by the same name even today. The Kushans were Hindu who reached Patliputra under their leader Kanishk. It is strange in history .when a Hindu of Peshawar which is inside Aryavarta conquers Patna he is supposed to be foreigner

but when, Chandra Gupta a Hindu of Patna conquers Peshawar, he is not a foreigner. It must be taken into view that Peshawar was as inside Aryavarta in the West as Patna was inside Aryavarta in the East. Kanishk is a Hindu name. His father was Vijhisk. Their ancestor Kidphysis is a fallacy of the Europeans. It is also said that Kanisk wore heavy clothes and boots. Yes, in snowy valleys of Kailash and Hindu Kush, a Patna dhoti (Join) cannot be worn. In short, the Kushan, sub-caste of the Gujars, was a native family at Peshawar that is why Kanishk spared Subahu Nagar, the Ruler of Patna. The family was called Devaputra, the Aryan (J.R.A.S. 1924 Page-402 -403).

IX. Once in 1970 A.D. when I was sitting in Peshawar Library some Pathan Scholars claimed that Jaipal was a Pathan and his capital Lahore was in District Mardan which exists to this day. When Jaipal was defeated continuously at Ghazna, Kabul and Peshawar, he did not go to Lahore at Ravi but burnt himself on the banks of the River Jhelum in frustration and humiliation. My comment is that there is still a tract of land called Gujrat, where in Lahore is situated and falls in district Mardan. It is yet one more proof that Jaipal was a Gurjar.

X. Gujranwala is a new settlement that came into existence in the 18th Century A.D. but Gujrat Mardan and Gujrat Chenab are ancient names of the territories. The Gurjjar (Gujjar) and Gurjjaratra (Gujrat) are pure Sanskrit names. If the Gurjars corning from the foreign lands had founded these cities with Sanskrit names, where had they been taught Sanskrit language?

The scholars, sitting at Lahore, Karachi, Bombay, Calcutta and Delhi look at Gujranwala and Gujrat in the West Punjab on the map issue verdict that the Gurjars came from foreign land through Afghanistan, really distort

historical facts By sitting at Peshawar and Kabul and looking at Pathankot and Pathan Pura in the Punjab, can we say that the Pathans came to Frontier Province from China through Tibet?

On the whole, the theory of foreign origin of the Gurjars is not only farfetched but also absurd and the legend of fire birth is totally a fallacy as no man can be born of fire but there is another version of the legend.

It is believed that. Adam whose idol was made of slay by angles came from Heaven on the earth. Eve his wife also came from Heaven on the Earth; Hazrat Ibrahim(s) ancestor of Semitic race was thrown into fire but he came out of the fire, after staying there, without any injury or harm. The Muslim Emperors of foreign creed in India were called Zille Subhani i.e. Shadow of God. Similarly, four men namely, Parmar, Solanki, Pratihar and Chauhan were born of fire-pit by Brahma (the Creator). The story of Agni kul was written in the 15th Century A.D. Abul Fazal recorded a different story, according to which Parmar was born of fire pit in 500 B.C. The sun has been creating his sons to be emperors of Japan till today. These are surprising analogies.

Accordingly, “the fire born theory” of Parmar, Solanki, Pratihar and Chauhan may be accepted.

XI. The meaning of Gurjjar and Gurjjaratra.

In Urdu, Hindi and English the word Gurjar or Gujar is in use but in all the ancient records upto 1300 A.D. it is Gurjjar. Its Prakrit is Gujjar which is generally spoken by the people. Sanskrit Dictionary compiled by Pandit Radha Kant (Shakabada 1181) explains:

Gurjjar = Gur (enemy) + Ujjar (destroyer),

Gurjjar means Destroyer of the enemy. It is masculine gender.

I say that its feminine gender is Gurjarani (Gujarani). The Gurjari is an adjective, though in common use in Hindi Gurjari (Gujjri) word is used both, feminine gender and as an adjective.

An ornament of the wrist is called Gujjari and a palace is called Gujjari Mahal by using the word as an adjective.

It is evident that Gurjar denotes a human being and not a country. Now let us look into the meaning of Gurjaratra.

In Sanskrit tran means protected by, tra is abbreviation. Therefore, Gurjaratra (Gujarat) means a country protected by the Gurjars or a country or territory under protection of the Gurjars.

By reference to history these two names Gurjar and Gurjaratra everything is clear (1) A group of Kshatriyas in ancient times destroyed the enemies of the country, the invaders on the western border, so the people entitled them as Gurjars. There are examples in history, when a Kshatriya of that Region rose to highest power he adopted the title Gurjar, Gurjaresvar, Gurjar Nath, Gurjar-Brahm Senani, Gurjarendra and Gurjar Rath (Se E.I. and I.A.) (2) The Gurjars were not only the conquerors, victors and rulers but were also the best administrators and lovers of sciences in the whole world at that time. The Arabs, their enemies, praised them thus;

In Hind there is a malik (king) who is called Al-juzar (Gujar). Such is awdl (justice) in his kingdom, if an article of gold is dropped in the way, there is no danger of its being picked up or stolen away by anybody. His kingdom is very vast. Arab traders go to him, he makes ahsan (favour) to them purchases merchandise from them; the purchase and sale are carried in gold coins called Tatri. When the

Arabs request him to provider a body guard, he says". There is no thief in my kingdom, if there is any incident or loss, to your goods, merchandise and money, I vonch to make good the loss.

(Kitabul Alaq Al-Nafisa part 4 pages 134 and 135 by ibne Rustah)

Such was the exemplary peace and justice in Gujar kingdom that is why their kingdoms were called Gurjaratra (protected area), tra affix is not found used to any other kingdom in India. Please excuse me and let me say that even the rule of Sri Ramchandra Ji was not called Ramatra.

XII. The Rashtra Kuts of Deccan were the adversaries of the Gujjars. In an inscription attracted to Govind III, the Rashtra Kut it is stated that the grandfather defeated the Gurjars who were the highest ranking among the Kshatriyas.

There is ample contemporary evidences to show that the people had the knowledge about the Gurjars being Kshatriyas of the ancient highly reputed families i.e. Yadu, Raghu, Iksvaku, Paru etc. Hieun Tsang the Chinese traveler is considered an honest writer. He himself was a Buddhist and king of Sind at that time was a Buddhist but Hieun Tsang honestly called him a Sudra by origin. He states, the Gurjar rulers of Bhinmal, Valbhipur, Baroach, and Vatapi were Kshatriyas by origin.

It is also wrong to say that the Gurjars were against Buddhism. Scholars of history know that in 7th Century A.D. the Gurjar kingdom of Bhinmal was the second biggest empire in the sub-Continent. Its Ruler was a Buddhist. The ruler of Valbhipur was also Buddhist as per statement of the Chinese traveler. Moreover, in the middle of 12th Century A.D. the Chauhans of Naddul had adopted the faith of Jainism.

XIII. Some Tribes of the Gurjars:

Awan: In west Punjab most of the Awans claim to be Sayeds (Alvi). They say that Qutab Shah their ancestor came from Arabia, so they call themselves Qutab Shahi Awan. But the Sayeds or Alvi do not marry with them. I had a hot discussion with their educated persons because in the book Shahan-i-Gujar page 129 and 137 Awan tribe is mentioned as a sub-caste of the Gujars. To find the origin of the Muslims in the Sub-Continent two points are sufficient to be taken into consideration.

a) Names of men and women in the past: All the foreign Muslims had their names in Arabic, Persian or Turkish languages whereas the names of those converted to Islam remained the same in Punjabi or Hindi for generations. Nathes of ancestors of the Awans were in Punjabi or Hindi. It is a modern practice that when a non-Muslim embraces Islam, he is allotted an Arabic name.

b) Status: All the foreign Muslims in the Sub-Continent became Mansabdar, officers and Jagirdars or big landlords. Most suitable example is that of Ghayas Irani. The Foreign Muslims did not plough the fields, nor did they dig the drains. They did not live in villages in huts; they were not cattle lifters as Awans have been for centuries in the north-western districts of the Punjab.

As a matter of fact, Qutab Shah was a Maulvi of their ancestors. Similar practice has started among the Gujars. Gujar Maulvis in Bharat have added the word Qasimi in their names. Maulvi Qasim was the founder of Devband Maktab. But in Pakistan, Maulana Abdul Hakim Bagri and Maulana Muhammad Ishaq Khatana have added the name of the sub-caste in their names.

There is a village Fatehpur in district Gujrat which is wholly owned by Awan Gujars. In Nawan Shahr, Tehsil

Abbotabad, district Hazara, there are Awan Gujars. Among them Maulana Mehruddin Qamar Awan is a prominent figure. There is also a Hindu Awan family of Gujars in Tajara, Alwar where they have a big shop of Electronics. Once the headman whose name I have forgotten wrote me a letter. I was surprised to see that in Urdu he wrote the word Awan in Arabic form. Surely, Awan is a Sanskrit word. By giving it an Arabic form the family cannot be considered foreigner. Sri Yatindra Kumar Verma said that before Christian Era Malva was named Awanti after the name of this Gujar Gotra Hence Awan.

Batar: This sub-caste holds 52 villages with their head quarter at Gangoh in district Saharanpur (UP) India. They rightly claim that their ancestors came from Multan. Sir Denzil Ibbetson in his Tribes and Castes of the Punjab has stated that there are Batar people in a great number in Multan Division (Pakistan). In UP (India) the word is Batar, some call it Butar,.

Bhati: The ancestor of this gotra was Bhati Rao Yadava the Ruler of Sialkot in the 1st Century A.D. In 2nd Century A.D. the Bhatts are said to have started quarrelling with Johiyas (Yaudheyas) and Lingah (Lahing) in Lower Sutlej Valley. There they founded three cities, Bhati (as written by Alberuni) or Bhatiya (as written by Farishta)-(2) Bhatrter and (3) Bbatinda. There is a Bhati Gate in Lahore facing. Bhati city which was 15 Farsakh from Multan to the west and was destroyed by Mahmud of Ghazna in 1026 (Farishta). Bhatner was leveled to the ground by Tamer Lame in 1398. Only Bhatinda exists today. There is a 600 years old village Bhatti Gujran in district Jhelum. The great body of Bhati Gurjars live in 360 villages in Bulandshahr and Meerut districts, where their title of Honour had always been Rao upto 1857 A.D.

Johiya: The ancient Yaudheyas are now called Johiya in The villages. But the educated persons have their separate identity and they are not called either Gujar or Jat or Rajput. Before the arrival of the Britishers, the family was known as Gujar but when the Gujar tribe was not taken into Government services, due to their participation in 1857 struggle against the Britishers, the Johiyas ceased to be called Gujars.

In the time of Farrukh Siyar, the King of Delhi 1713 and 1719, Shah Afrin (poetic name) was a famous poet in Persian language at Lahore. Allama Ghulam Ali Azad who had met him wrote in his book "Khazan-i-Amrah" Shah Afrin. Naam-i-o Faqirullah Ast Molid Wa Mansha-i-o Lahore. Asilash az Qabilah-i-Joyah keh Shoba Ast az qaume-Gujar.

Translation: Shah Afrin's name is Faqirullah. The place of his birth and education is Lahore. His ethnic identity is Johiya which is a branch of Gujar race.

There is a village namely Abad near Tirth Laki in district Dadu in Sindh where all Johiyas call thesselves Gujar, Mr Muhammad Ibrahim Joyah who has been Secretary, Board of Sindhi Culture (Sindhi Adabi Board) belongs to this village.. He is prominent figure in Sindhi literary circle.

Chauhan

The Royal Chauhans called themselves Surya Vans Kshatriyas (Prithvi Raj Vijai 2-7, Hamir Maha Kavya Sarg 1). The Gurjar Pratihar Empire marched towards its fall, its suzerains, the Chauhans, Paramars and Solankis began fighting for supremacy. First of all, the Chauhans entitled themselves Gurjaresvar and attacked Bhadanas of Bayana and Tomars of Delhi, then the common lord the Raghu

Kuhn came in and settled the matter. The Parmar record of Bhoj records that the Parmar Raja defeated Chedi, Toggal, Bhim, Karnat, Gurjar Rath and Turshken (E.I. Vol. I page 235-236). Clearly here Bhim Solanki is not Gurjar Rath. Gurjar Rath was adjacent to Turks on the river Sutlej. Dashrath Sharma in his book Chauhan Dynasty states that the Chauhans were subdued by the Parmars. It is, therefore, clear that the Gurjar Rath-Gurjar king of Parmars record was Chauhan whose capital was Naran. There is a contemporary evidence of Al-Beruni who states, marching from Kanauj towards the South-West you come to Asi 18 Earsakh from Kanaauj Sahaniya, 17 Farsakh, Jandra, 18 Farsakh, Rajauri, 15 Farsakh, Bazan, the capital of Gujarat, 20 Farsaakh. This town is called Narayan by the people. After it had fallen into decay the inhabitants migrated to another place called Jtridura" p-270. All the historians agree that this was Gujrat of ChatThans. There is still a village Narayan in the vicinity of Ajmer. Al-Beruni further states "marching from Bazan, (Narayan) southward, you come to Mewar, 25 Farsakh from Bazan, this is a kingdom, the capital of which is Jattaraur (Chittor). From this town to Malwa and its capital Dhar the distance is 20 Farsakh. The city of Ujjain lays 7 Farsakh to the east of Dhar (Page 271). Marching from Bazan towards the west you come to Multan 50 Farsakh from Bazan, Bhati, 15 Farsakh.

Thus Narayan was a famous town, from where roads were going on all sides. It was destroyed by Mahmud of Ghazna. Afterwards, Ajmer was founded which was conquered by Muhammad Ghauri in 1192. Ranthambhore the last stronghold of Chauhan Gurjars fell into the hands of Alladdin Khilji in about 1300 A.D.

A group of Chauhans migrated to Multan but they were not allowed to settle there by the Muslim Governor of Multan. The party crossed the river Sutlej and marched towards the East along the Southern bank of the river. Near a rivulet they founded Rajpura now a town in District Patiala. Two or three years later, Muslim Governor of Sirhind ousted them from Rajpura. The party marched further east. One family of theirs founded a village Nay Rana on the Western side of the river Jamna (Yamuna) now district Panipat (Haryana) India. They call thernslves by the same old name Chhaman or Chauhan. Three borthers namely, Kalsha Raj, Deo Raj and Deep Raj Chauhan crossed the river Jamna.

In those days there were forests on both sides of the river which lasted to the beginning of the twentieth century. Kalsha Raj Chauhan, the eldest brother founded Kai-Rana and possessed an area of 84 villages called Chaurasi. The affix Kai means great. Kai Thal means great or vast Thal (high land). The great Thal has a town by the same name- Kai Thal (India). In Persian, which is a branch of Sanskrit the affix Kai is used in the same sense. Khusro means small ruler so kai Khusrau is synonymous to Kai Rana. One of the sons of Kalsha Raj Chauhan namely Rao Kumbha founded Khandraoli (Khand- Rao-li i.e. Rao wali Khand or Rao's share of land) on Sunday the 10th Sudi Phalgun 1321 V.E.- corresponding to 8.3.1265. In 14th Century A.D. conversion to Islam started. The eldest brother in every house embraced Islam, one Muslim Gujar of Mandawar founded a village namely Rana Majra which is now on the western bank of river Jamna due to the change of the course of the river.

The Khand of Rao Kumbha consisted of six big villages and four hamlets. After five generations two

hamlets Brahm Khera and Malhipur were built side by side, there being only a lane between them, so it is considered a full village. Thus there came into being 7 villages which are called 'Sat Gaon'.

One of the grand sons of Rao Kumbha was Rana Vir Sal who embraced Islam. Vir Sal's grandson Malha Rao founded Malhipur on the site of a ruined village Lahori Pur. Even today in Revenue record of Tehsil, its name is written Lahori Pur alias Mathipur.

In the descendancy line of Malha Rao there was Rana Nadir Ali, commonly known as Nyadra who was elected the Sardar of Chaurasi by the Panchayat (Council) in 1916 AD.

Qabiz Singh of Khandraoli wrote in 1957 an article about him in monthly magazine Vir Guriar published from Meerut (India).

Now a days all the descendants of Kalsha Raj Chauhan are also called Kaishan. His younger brother was Dev Raj Chauhan who founded TupRana-Hutments of the Rana which is now 10 Kilometer distant north of Kairana. His sons founded Jhinjhana, Bidoli and Lap Rana (Hamlet of Rana). In Akbar's time descendants of Deoraj were ousted from this area. Tup Rana and Lup Rana were given to unruly Afghans to pacify them and other two towns were gifted to Sayeds. All Deoras scattered, now live in many villages at the foot of Shiwalik hills. Only one village out of old Tuprana exists by the name of Tup Rana Gujran where some families of Muslim Gujars are living.

The youngest brother Deep Raj Chauhan marched further east and in the Khadar of the river Ganges founded a town Mand Rana. The descendants of Deep Raj are called Deepa. These Deepa Chauhans are big landlords and are holding high position in every field of life. Deepas were

called Rao and Ranas upto 1857. Theruling queen of Landhora State (UP) India belonged to Mand Rana. The Deepas Deoras and Kalshan belonging to same gotra, Chauhan, do not marry among themselves. Mand Rana is now called Mandlana. In 1980 I was given a book in Urdu, which was lying useless, by the father of Mr. Hukam Singh of Kai Rana. There is a mention of Landhora in the book. In this book, Mand Rana is written in clear words. The title of honour of the Parmar Gurjars in District Saharanpur (India) is Raja. They admit that they migrated from Dhara.

The names of some towns and villages of the Chauhan Gurjars which they founded in the 14th Century A.D. after migration from Ajmer to this place are as follows:

Kandhla town, Kandela, Panjeeth, Panjokhara, Gandraon Khargaon, Bal Wah, Mandawar Jhanjhana town (Jhunjhuno), Badoli, a town (Bardoli), Assar Pur (Asirpur) Paoti. Sanathi, Mand Rana Bhadar, Sataana (Satyana) etc.

The same names of the old towns and villages may be traced in the records in the old Gurjar Desa (present western Rajasthan).

N.B.:- The book Tarikh-e-Landhora, in which there is mention of Mand Rana, was written by Harnam Singh, Khatri of Landhora. He was married at Kai Rana. He was a civil Engineer at Ajmer where the book was published in 1896 A.D.

By the above description I mean to say: (1) As the existing Gujrat in Mardan, Gujrat on Chenab, Gujrat in Muzaffar Garh, Gujrat-Saharanpur (1857), Gujar Ghar in Gwalior and Gujrat Kathiawar show the expansion of Gujar kingdom. similarly, the existing towns Nay Ran,a, Kai Rana, Khand Rao wali, Rana Maira, Tup Rana and Mand Rana are the contemporaneous evidences of the past that Rana,

Rao, Rawal and Rawat etc., were the titles of the Gujars. In Gwalior, the Gujars have always been called Ranas. In the 15th Century A.D. there was Bagh Rao a Gujar of Gothan Village (Ojha page-109). In Ain-e-Akbari a list of all Rajput leaders is given but not a single one has been described as Rana or Rao. Only Man Singh is written as Raja Man Singh, but the title Raja was not limited to the Rajput only. Bir Bal Brahman has also been mentioned as Raja Bir Bal (Tarikh-e-Farishata written in the time of Jahangir). There is no mention of a Rajput with a title of Rana or Rao. Only Partap is written as Rana Pratap, but Rana Partap was a Rajputra, of Guhilot family. Gohilots were off-shoots of Maitrikas, who were undoubtedly Gurjars. Historians know that after the destruction of the Royal Gohilot family of Chittor in 1300 A.D., the Guhilots of Sisod emerged in History and Hamir by force took over Chittor back from its newly installed governor of the foreign Muslims.

Hamir's line was afterward called Sisodia because Hamir came from Sisod. In his line Rana Pratap who died in 1596 A.D. was the last Gujar's Rajput. After his death the family was linked in matrimonial relations with the Mirza Rajputs and now the family is known as Rajput. But there is nothing surprising in it. One Abdul Ghafoor Khatana, a Gujar, became the Ruler of Swat in 19th Century A.D. His sons surrounded on all sides by the Pathan Rulers were married in Pathan families and now the family is called Pathan (see Shahan-e-Gujar and Report on Tribes of Dir, Swat and Chitral by Captain A.H. MacMahon Page- 24).

II. Secondly, by the above facts, I mean to explain that when the Gurjars, migrated, Brahman, Vaish and Sudras accompanied their Yajmans. In words of Honourable K. M. Munshi they were natives of Gurjar (country). But the Brahman, Vaish and Sudra were called

simply Braman, Vaish and Sudra. Similar position exists today also. There is a reference that the ruler of Bengal defeated Dravid, Hun and Gurjar. Mr. K.M. Munshi says Dravid and Him are the names of tribes but Gurjar is the name of a country. Mr. Ojha went a step further. Only one example is quoted here.

In the old book Prithvi Raj Vijai, Sarg 5, verse 78 is given like this: jigai Gurjar Karn tamashany prapt Maalava.

Translation word to word: After Defeating Gurjar Karna victory fell to the lot of Maalava i.e. Malaya obtained victory by defeating Gurjar Karn. But Mr. Ojha translated the above verse in Hindi as Udayaditya ne Gujrat ke raja Karn ko jita i.e. Udayaditya conquered Karn the King of Gujrat (see history of Rajputana in Hindi page-215). Mr Ojha is the historian of the Rajputs. In the very beginning of his book the first para starts, "There were no Rajputs before 1300 A.D. The word Rajput came into use as a community in Moghal period." Then how can he call the rulers, who ruled before 1300 A.D. by the name Rajput. Honourable K.M.Munshi has called the rulers by Gurjar name who ruled from 500 A.D. to 1300 A.D.

After migration to the new settlements the Brahmans, Vaishas and Sudras were given plots of land to construct their houses. The Brahman, as preceptor, also was given some agriculture land which is called Dohli. In the above mentioned settlement the chaurasi a whole village namely Airiti was also bestowed to the headman of the Brahman. In 14th Century A.D. conversion to Islam began, the eldest brother in every house became a Muslim. The Brahmans were divided. The Muslim Gurjars gave Dohli land to their Brahmans, even a whole village namely Andi (Anandi) was bestowed upon the headman of the Brahmans. Muslim Faqirs (Jogies) were also given

some agriculture land called Milak. These dohlis and milaks stand as their property today, though both the groups have been deserted during the early years of this century. In short these three classes never used the word Gurjjar. If any Brahman called himself Gurjar Brahman, it only meant the preceptor of the Gurjars. The same position exists in Rajasthan itself. Of this kind Gorkha, Maratha, Baluch and Pathan are living examples.

When foreign Muslims occupied the Sub-Continent, there was no separate single Kshatriya class it had already been split up into many communities such as Gurjar, Ahir, Dogar, Arora and Kamboh etc. So Rajput can claim to be Kshatriya only if he belongs to any one of these groups. Abul Fazal clearly says that there is no Khatri, but a tribe of this name has taken himself into other occupation. In Arabic script, the foreign Muslims always wrote the Kshatriya as Khatri and were misled. The word Kshatriya is derived from Kshatan (in Persian Kushtan) which means to beat (chhetana). The word Khatri is derived from Krishtan (in Persian Kishtan) which means to cultivate. Thus Kshatriya-means a fighter and Khatri means a cultivator.

Rani Lakshmi Kumari, Chundawat who had been elected as member of Indian Parliament some years ago has written a long history of Rajasthan covering nearly 800 pages. In a story of the 14th Century A.D. she writes, Deva Narayan Gurjar collected the members of his scattered family in an Assembly Hall. One of his cousins sat on the carpet on the floor, Deva Narayan called him, O brother that is the place of the Raj puts to sit on, come here near the throne". She believes that Gurjar a superior class to Rajputs.

Late Thakur Yashpal Singh M.A., a Rajput and M.P. of Indian Parliament have rightly stated, "Since ancient

times, the rule of western India had been connected with the Gurjars. In medieval period some Gurjar families were called Rajputs. The Rajputs and Ahirs are the stars, whereas the Gurjar is the moon of the Kshastriya sky. It is beyond human power to lessen the dignity of the Gurjars".

(Preface- Gurjar Itihas written by Yatindra Kumar Varma)

No doubt the Gurjars, Rajputs, and Ahirs are closely related.

4. A perspective view of Gurjar History:

In some Puranas a Kshatriyan group has been described Gurshwar. This word is Gurshar as Ishar = Isar. Sanskrit with a dialects Prakrit is a vast language, so the people change the sound of a personal name or tribal name according to deeds or misdees of the person or the tribe. When the Gurshars repulsed or defeated invaders in most ancient times, the people changed the word Gurshar with a strong sense into Gurjar (destroyer of the enemy). Oftenly s or sh are changed into j.

As far as the word Gurjar goes in its present form, it is found in Panch Tantra (oldest book of all available record). It was translated into Pehalvi by Brozoya, the Minister of Khusto I, in 5th Century A.D. An English author Mr. Ruskin in the book Tales and Legends from India" says that Panch Tantra was written in 200 B.C. Almasoodi writes that the book was written in the time of first successor of Poras who fought against Alexander (Maruj-ul-Zahab Egypt 1984 page 134). Almasoodi takes date of the book upto 300 B.C. In this book, there is a mention of Gurjar Desa. Date of Gujar Desa prior to Panch Tantra and date of Gujar tribe prior to Gujar Desa take us many centuries before Christ. Gurjar Desa was a desert where camels were in abundance, it consisted of West Punjab

and West Rajasthan. West Punjab was also a desert before the canal system was introduced.

There is a stone inscription of 150 A.D. of Rudra Dama on a rock in Girnar Hills in Sorashtra. It reads that Rudar Dama defeated Yaudheyas who had adopted the title of Vir among the Kshatriyas. In all the lists of 36 royal families Gurjar with Vir as title is mentioned. Similarly, Sau replaces Sau Vir. Thus it is evident that about this time i.e. 1st Century A.D. Vir as title had been custom among the rulers of Gurjar Desa. (See Bombay Gazettier Vol. 1, Part-1 Page-225).

In 5th Century A.D. the Chap family had begun to rule in Baroach. Their history has come to light. In 6th Century A.D. Gurjar kingdom with its capital Bhinmal was the second biggest kingdom in the Sub-Continent. The kingdoms of Chalukya in Deccan, Parmars of Ujjain, and the other kingdoms of the Gurjars upto 1300 A.D. have come to light with full details. The Gurjar Desa afterwards extended upto Peshawar in the North, Baroach in the South and Kanoj in the east. The details may be seen in books of history. Here I mean to explain that the whole literature which reached Iran, Arabia, Greece and China from the Sub-Continent belonged to Gurjar Desa.

B. Causes of down fall of the Gurjars

There are many causes of down fall of the Gurjars. One of them is lack of national unity. The Gurjars and the whole Hindu society as well, were so jealous that they were happy to see the fall of each other, even, at their own cost, at the hands of the foreigners, some examples are as follow:

I. It is an interpolation of the foreign Muslims

chroniclers that Jaipal was assisted by all Indian princes. As a matter of fact, neither a single prince understood the aspect of the pestilence which befell on Jaipal and his son Anand Pal, nor any prince came forward for assistance of this Shahi dynasty. There is contemporary evidence of Alberuni in this respect. Dr. E.C. Sachau in the preface of Alberuni's India states. The princes of North Western India had been too narrow-minded, too blind in their self-conceit, to appreciate the danger threatening from Ghazna, and too little politic in due time to unite for a common defense and repulse the enemy. Single handed Anand Pal had to fight it out, and succumbed, and the others were to follow, each one in his turn (Page-58).

II. Ghaznavite ruled north of Sutlej from Lahore to Kabul for about 150 years, but the Gurjar rulers never thought of liberating that territory from the foreigners. The local people from the region were pouring in the adjoining Hindu states but nobody paid any attention. The people of Ghor in Afghanistan threw the yoke of the Turks (Ghaznavite) dug the graves of Subuktgin's descendants and by putting on a heap of woods burned, to ashes the dead bodies and bones.

In 1178 A.D. Muhammad Ghori by crossing the river Sutlej entered Chauhans territory. The informers informed Ajmer that Ghoris were marching on Anahilwara. The Chauhans were happy to see their adversaries, the Solankis of Anahilwara, in trouble, so they did not check the advance of Ghoris. Ghoris were defeated and crossed again the Chauhans territory without any harm. In 1189 Bhillam Yadva of Devagari (Deccan) attacked Anahilwale which was narrowly saved, so Bhillam was proudly called Cloud to the Gurjar swans.jar swans.

III. In 1192 A.D. Prithvi Raj Chauhan was defeated

and slain by Ghoris. When the news reached Kanauj, its ruler Jai Chand Gahadwal was pleased and ordered for celebration in the capital. (next year he himself was slain by the national enemies).

Ghoris further marched on Anahilwara and looted the whole country. After their return, Singhan grandson of Bhillam Yadava, the ruler of Devagiri (Deccan) invaded Gujrat but was repulsed. After the death of Bhim Solanki II Vaghelas, a branch of Solanki became the rulers of Gujrat (Kathiawar).

IV. Maharana Kam Vaghela ruled Gujrat 1296 to 1300. One of his ministers was Madho Brahman. The minister's brother died leaving a widow Kamla Devi and a minor daughter. Karn enamoured by the beauty of the widow fell in love with her and kept her in his palace. Madho was enraged and avowed, "I will not drink water, nor will I take food unless and until I take Turks to Gujrat". So he went to Delhi and Khilji forces invaded Gujrat. Kama faced the foreigners with huge army gallantly, but was defeated. When the news reached Anahilwara the queens and all the ladies of the city sat on a pyre but Kama fled with Kamla Devi to Baklana. Sultan's army leveled Anahilwara to the ground for ever even its remains are not to be seen today. The whole country was plundered. With heavy loot the invading army returned to Delhi. Gujrat became a province of Delhi Sultanate.

The spies informed the whereabouts of Karna to the Sultan who again dispatched an army. The army stealthily surrounded Baklana. Kamla Devi with her daughter was caught and taken to the harem of the Sultan. What happened to Karna is not known.

The tragedy did not end. Jag Mal joined Akbar's army against his own brother Rana Pratap. The Sikh rulers

in the South of upper Sutlej preferred subordination of the Britishers to the alliance of Sikh Maharaja Ranjit Singh.

Writing of history requires the knowledge of the languages.

Learn Sanskrit, Persian and Arabic so that children may learn lesson from history.

Quran Says:-

Have patience, Allah is with you. Allah helps those who help themselves.

(C) Gurjars as Patron of Sciences

Thanks to the Department of Archaeology who has collected hundreds of stone inscriptions and copper plates etc. pertaining to the Gurjars and compiled them as epigraphica Indica and Indian Antiquaries. Thanks to all the scholars who have written a lot about the Gurjars with reference to old books from Bengal, Deccan, Gujrat, Kashmir and the books from abroad. Now, there is ample information about the Gujar ruler's right from Kushanas upto 1300 A.D. and about the Contribution which the Gurjars rendered towards Art, Culture, Business, Navigation, Literary work, Administration and Freedom struggle. Here, I want to give a brief description that the Gurjars also patronized the sciences. Charak Samhita was written in the Court of Kanishk about Medicine. Raja Varma Lat and Vyaghra Mukh patronished Brahm Gupta at Bhinmal who wrote Brahm Sidhant on Astronomy. The book Sishya Hita Virti was composed by Ugra Bhuti about Science of language. His patron was Jaipal (not Anand Pal). Jaipal gave the author some presents and two lacs Dirham to teach the people of Kashmir.

Nagarjum who lived in 10th century A.D., excelled in

rasayan (alchemy) and wrote a book on the subject, was a native of the Fort Daihak near Somnath in Gujar Desa.

Here I quote some extracts from Al-Beruni's India:

According to Brahma Gupta, the circumference of a Circle is 3-1/7 times the diameter (Page 226). The Arbas learned mathematics from Hind. Even the digits in the same shape with small change are called Hindsa.

The Gujar scientists had known that the days and nights at the North Pole and South Pole are six months long they had knowledge that the Earth revolves on its axis thus producing day and night and that Earth rotates round the Sun. One rotation was called Varshakal (year). The observatories at Peshawar, Multan, Bhinmal, Ujjain and Kanoj etc. had found that Moon Eclipse is due to the shadow of the Earth and Sun Eclipse is due to the shadow of the Moon. Al-Beruni writes that the Hindus call the conjunction amavasya, the opposition purnima. Some of them use the lunar year with lunar months and days, while others use the solar year, the solar month, begins with 0 degree of each zodiacal sign. The Sun's entry into a sign is called Sankranti".

Now a days in Bharat lunar months and lunar year are in use, every third year being a leap year containing 13 months thus it becomes solar system. In Pakistan, with solar months, the solar year is in use; the solar days of a month being 30, the fraction is added when it comes near to one number. In Brahm Guptas observation and calculation the solar month has 30 solar days and 30, 1362987/3110400 civil days. By modern research we get 365 days 5 hours 49 minutes 12 seconds in a year i.e. it is a period of one rotation of Earth round the Sun. It makes a difference of 22 minutes and 57 seconds. It is due to the non-availability of delicate and sensitive apparatus and

instruments in those days.

Musical notation was first of all invented in India. It went to Iran, Arabia and from there to Europe in 11th Century (See India Gazetteer page 223). Charak Samhita, Bralun-Sindhant and Panch Tantra etc. had already been translated into Arabic at Baghadad. In Al-beruni's time the, roads had been closed by his masters and then the Abbasi Khalifas of Baghadad diverted their attention towards Greek literature.

Al-Beruni says Art and Science require the patronage kings. They alone can relieve the minds of scholars from anxieties for daily necessities of life". No doubt, under patronage of the Gujar Rulers philosophy, Mathematics and Science had developed to a high level before destruction, devastation and extermination befell from heaven and before the country lost independence and suffered underwent slavery humiliation for centuries.

The Gujars were highly cultured people and were proud of high descent from the Kshatriyas. After their down-fall (during 1001 4.D and 1300 A.D.), the people remembered them with love and respect. They gave their children Gurjar names. For example, in 15th Century A.D. there was a Rajputra Gujar Mal by name (See History of Rajputana by Ojha 1st, Part Page-190).

Farishta writes about the Afghan army which fought against Moughal forces in Bihar, that it was commanded by a Gujar. He was most chivalrous and the Afghans were proud of him. After his death in the battle the Afghans resistance cooled down for ever.

In 18th Century A.D. one Gujar Khan, founded Gujar Khan town which is Tehsil Headquarter now in District Rawalpindi (Pakistan).

In 19th Century A.D. a Sikh namely Gujar Singh built

a Fort at Lohore. The fort is not now in its original form, there is Police Headquarter in it. The place with Police Headquarter and surrounding residential buildings is still known as Qila Gujar Singh.

In 20th century a Modi of Bombay namely Gujar Mal built Modi Nagar near Delhi.

(II) The Critical Notes

(This lecture was delivered in a Seminar held on 21-03-1996 at Islamabad under the Chairmanship of Mr. Qurban Ali Chauhan, MNA, Buraywala, Multan Division).

It is evidenced by Archaeology, ancient literature and Coinage that a people, Gurjjar by name ruled certain parts of the sub-continent from ancient time upto 1300 A.D. They had attained imperial power during ninth and tenth century A.D. When Mahmood of Ghazna appeared on the political stage, the Gurjjars were ruling from Kabul in the west to Kanauj in the east and upto Broach in the south. Foreign Muslim rule in the sub-continent was established near about 1200 A.D. (and ended in 1857 A.D.). During this long period, the foreign Muslim historians in the sub-continent used the word “Rajput” in their books for the warriors and the rulers of the Gurjjar Desh. The word ‘Rajput’ was so widely used that every local person who obtained jagir from a foreign Muslim ruler or one who joined the Muslim army, was called Rajput (see Ain-i-Akbari). Their descendant and all those who enjoy such favours continue to be called by this appellation. During British rule in the early nineteenth century A.D., the old books were translated into English at the Fort William College Calcutta. On the basis of histories written by the Muslims of foreign origin, all the ancient

Gurjjar rulers were mentioned as Rajputs.

The European scholars took great interest in reading the ancient local books and inscriptions. They came to know that all ancient forts were Gurjjar forts; the old temples, tanks and baolis had also the Gurjjar rulers names inscribed on them; the famous Gurjjar tribal names (gots) were carried on by the Rajputs. An old book 'Prithviraj Raso' written by Chand Bardai in 15th century A.D. stated that the Parmars, Solankis, Pratiharas and Chauhans were born of fire pit on Mount Abu. First of all Col. Tod concluded that Rajputs were foreigners. The others concluded that the Rajputs belonged to the Gurjjar race.

In those days the Muslims of foreign race and Rajputs, were holding big lands, states and jagirs. The Guitars were landlords and cultivators in the plains and pastoral areas in the sub-mountainous regions. Taking in view the then financial and political position of the Rajputs and in pursuance of policy of elevating their position, the Britishers put forward a theory that a foreign Gurjjar race invaded the sub-continent in sixth century A.D. and that they were Hinduized by the Brahmans at Mount Abu; the upper ranks were called 'Rajputs' and the remaining ones Gujar, Jats and Ahirs." The first English book on history "Annals and Antiquities of Rajasthan" was first published in 1829 A.D. and since that date the same theory has been repeated in the school and college books. Sir James Campbell went a step further and said that Gujar is same as Khazar. General Cunningham opined that the Gurjjars are Kushans (see Archaeological Survey Report part 2 page 61). V.A. Smith in his "Early History of India" (4th edition page 428) mentions, 'The Gurjjars are believed to have entered India, either along with or soon after the white

Huns and to have settled in large number in Rajasthan. But there is nothing to show what part of Asia they came from, or to what race they belonged." This theory has been held by many distinguished men of learning since 1829. Thus what started as a hypothetical opinion a vague guess in absence of any evidence was presented as a historical truth. It is therefore necessary to point out that this foreign theory is totally absurd in the light of historical facts.

If Gurjjar leaders had been named 'Rajput' at Mount abu in the beginning of 5th or 6th century A.D.; they would have been called by this name during their rule. But throughout the long period first century A.D. to 14th century A.D. not a single Gujar family was ever called Rajput. We have ample proof that the ruling families were called Gurjjar and at the same time farmers were Gurjjar. One stone inscription is quoted here for ready reference. The inscription of Rajor Gadh dated 960 A.D. (west of Delhi) states that 'the ruler of the territory is Raja Mathan Deva Gurjjar Pratihar who is a vassal of Maharaja Mahi Pal of Kanauj. The fields are cultivated by Sri Gurjjars' (E.I. part 3rd page 266). This emperor of Kanauj Mahipal, grandson of Mihir Bhoj, was also a Gurjjar. (see 'Vijay Pamp Bharat' written by contemporary poet Pamp who was a poet of Kanarese language, also see inscription referred to Bombay Gazetteer volume 1 part 1 page 128). The Rajputdom is the creation of Mughal period, and Rajputana territory was the creation of the Britishers, now renamed Rajasthan. These two facts refute the theory of Col. Tod and Mr. Crooke about the origin of the Rajputs. The fire-pit legend is a poetic way of extolling to the skies four Gurjjar families Parmar, Solanki, Pratihar and Chauhan. There was no community by the name of

Rajputra of Rajput before the foreign Muslim rule came to be established in the sub-continent. Mr. G.H. Ojha, the great admirer of the Rajputs, admits that the Rajput community came into existence during Muslim rule in India (see History of Rajputana Vol. 1 2nd edition page 43 line 2 and 3). During their rule these tribes never claimed fire-born origin, arid were acknowledged as the descendants of Kshatriyas even by their enemies such as Palas of Bengal and Rashtra Kuts of Deccan. Arab travelers mentioned that "Hindu society is divided into seven classes. Al-Kujaria (Gujars) are the people of highest class. They are respected by all classes and the rulers are chosen of them". Legends of fire are found in Brahmanic literature such as Maha Bha legend of fire pit origin in 900 B.C. (see Ain-i-Akbari chapter Malwa)

Moreover the inscription clearly shows that in those days a Gurjjar was a Gurjjar whether he was a king, vassal or a cultivator, in the same way as Brahman was Brahman whether he was a cook, a cultivator, water carrier, warrior or priest, and it continues to be so till today. And the decendants of those ancient Gurjars exist to this day under the same name.

'Gurjjar' is a Sanskrit word which has been explained thus:- Gur+Ujjar; Cur means 'enemy' and 'Ujjar' means 'destroyer'. The word means "Destroyer of the enemy", (see Sanskrit Dictionary part 2 page 341 compiled by Raja Radha Kant Shakabada 1181). The same meaning has been suggested by Yatindra Kumar Varma (Gurjar Itihas page 30), Multan Singh Varma (Gurjar Itihas page 56), Ratan Lal Varma in (Gurjar Vir Gatha page 3 last para), Yoginder Pal Shastri in his book `Kshatriyon Ka Uthan Patan Page 251: Pandit Chotay Lal Sharma states 'Kshatris fought great battles they were called Gurttar as Dashrath

father of Sri Ram was called in the Book Ramayan and the word Gurttar in use changed into Gurjjar. (Kshatriya Vans Pradip page 812-813). Pandit Vasu Dev Shastri states that Gurjar and Kshatri are synonymous. So the Kshatris were called Gurjjar and their tribal territory (Janpad) was also called by this name. (Gurjar Itihas page 31).

The word 'Gurjjaratra' means 'country protected by the Gurjjars'. Gurjarani is feminine and Gurjjari is an adjective such as Dhok Gujri (Rawalpindi Distt.) which means Dhok (a small village) of the Gurijars. Gujri Fort (Dera Ghazi Khan) fort of the Gurjjars (see the book Chiefs and Chief Families of the Punjab by) Garjjari Bhasha-language spoken by the Gurjjars etc.

The Prakritic form of the Sanskrit word Gurjjar is Gujjar. Such as garj=gaj (thunder), Krishan = Kishan (personal name), Kurlli = Kulli (throwing water out of mouth) Ardh = Adh (half) etc. In some regions the word is pronounced as Gujar. It is a fact admitted by all historians that the ancient Gurjjar or Gurjar is the present Gujjar or Gujar. Similarly ancient Gurjjaratra is modern Gujarat (in Bharat) and Gujrat in Pakistan.

Usually in the world history new names of old families, tribes and countries arise due to different reasons. Similarly a group of old Kshatriyan families who were united in blood and adventure emerged into history with 'Gurjjar' name. Dr. B. N. Puri who wrote a thesis "Gurjjar Pratihar" at Oxford University and obtained a Degree on that thesis states that the Gurjjars were local people who lived in obscurity before their rise on the political scene of the sub-continent. Yatindra Kumar Varma in his book 'Gurjar Itihas' writes that after the downfall of Maurya Empire the foreign barbarian hordes namely Schythian, Yuh-chi and Yetas etc. invaded the country one

after one another, the Kshatriyas living in Punjab and Rajasthan Continuously faced them and ultimately brought the heads of these foreigners so down that the threat of war ended forever. The people praised those heroes giving them the name of 'Gurjjar' i.e. destroyer of the enemy. The ancient travelers Suleman and Baladhuri have appreciated the administration of the Gurjjars saying that 'there was no safety and security in any country like that in the Gurjjar kingdom.' That was the reason wherever the Gurjjars ruled, the people named the territories 'Gujrats' in their admiration and love. Gujrat (Punjab), Gujrat (Saharanpur) Gujar Ghar (in Gwalioir), Gujrat Kathiawar and others were not named by the rulers but by the public.

Three ancient historical books are credited in having the early mention of the Gurjars. These are as follows-

Harish Charitr: It was written during Harsh's rule (607-664 A.D.) by his courtier Ban Bhatt. In the praise of his master's father, Prabhakar Vardhan, he writes that he was lion to the Hun disease to the Gandhara, fever to Sindhuraj, one who was a right mare to the Gurjjars, destroyer of Lat and an axe to the Malva creeper Malva creeper.

Some historians derived the conclusion from this passage that the Gurjjar and Hun are described together, therefore, they were allied and came from outside. What a conclusion it is? Why should all of them including Prabharkar Wardhan not be, considered as ones who game from heaven? Hun' is a Sanskrit word meaning quarrelsome, if it be taken a race, a mention of it is in Mahabharata. They were neighbours of Chibs and Dards. Their territory nearly corresponded to the area still called

Hunza. Their reference is found in the Puranas, they also existed in the Gupta period. Chandra Shekhar in nineth century A.D. has made a mention of their territory on the banks of upper Attock river. Torman and Mihr Kul (not Mihr Gul) were Arya Kshatriyas. They were not liked by Brahmans Huns are included in the 36 royal families of the Kshatriyas. The famous temple at Baroli was built by them. A Raja Hun rendered help to the king of Chittor against the Arabs in 739 A.D. He was a Parmar by sub-caste. (Shahan-i-Gujar by Mulvi Abul Barkat page 149 Bombay Gazetteer by Mr. J. Campbell and "Parmar Dynasty" by D.C. Ganguly M.A. Ph D. (London) published by the University of Dacca, Rama, Dacca 1933 page 6 & 7 all call him a Parmar). In the 10^{th} & 11^{th} century A.D. they were found to have matrimonial relations with the rulers of Chittor and Dahal. In the time of Feroz Shah Tughlaq Nava Rai Hun was killed by Syed Raju Qattalat at Dehli (Ab-i-Kausar by Ikram Adib M.A.) The descendants of Nava Rai Hun built a village Naval by name in District Meerut where the family resides till today. The Huns of Gwaliar had been unruly during medieval period. Their headquarters were Dongri and Guraval. The Hun is a sub-caste of the Gurjjars. Alberuni has mentioned that "the Hindu shahi rajas of Kabul were the descendents of Brat-kin. In this family Kanishka was the famous king. Last king Lagtorman was killed by his Brahmin minister Kallar (Lallya)". Lagtorman (meaning little Torman) reminds us of the big Torman, father of Mihir kul of the same family. Some Huns claim to be Kushans. Kushan and Hun undoubtedly were Kshatriyas. Both the sub-castes are present among the Gurjjars. General Cunningham and others have mentioned them as Gurjjars. In this connection see History of Rajputana Vol. 1 (in Hindi) by Mr. G.H. Ojha page 142 to 146. It will not be

out of place to mention something about the Shak. Shak community was an Aryan tribe which took active part in the great battle in 3101 B.C. at Kurukshetra. They are also described in the Puranas. Shaak or Shakya means one belonging to Shak. Gautam Budh was called Shakya Muni. There is a temple of Shakambhari at Sanbhar. Shak Era was started in 78 A.D. and is still in practice in Kashmir. The Satraps were also pure Arva Kshatiya.

In ancient times lived a nshi named Shakalya. There is today a branch of Brahmans being called Shak-duwipia. Yavan of Sanskrit literature is not Iypnian or Yaunan of Persian literature. Yavan tribe is mentioned in the book Mahabharat in 3101 B.C. and have they are been mentioned in Sanskrit literature. Yava, Shivi, Vahlik, Kamboj, and Pahlav are the places now lying in modern eastern Iran. Dharam Rakshit a Yadvan was appointed as a governor of Aparantak by emperor Ashok (C.H.I. page 449 by Rapson). From this brief description it is clear that the Shak and Yavan were connected with Aryas. A thorough study of ancient literature shows that all the border land Aryan tribes of Aryavart who did not believe in Varn Ashram Dharam i.e who did not accept the Brahman as their purohit (preceptor) were always considered second class Arya. Nag family was a pure Aryan tribe. Nag Arjun a Brahman of Bedar city in Deccan became preacher of Budhism. The Nags are considered as Shaks in eastern India. (see Bhargava Adarsh Hindi Kosh Page 416 column 2). It is a Hindi Dictionary Compiled by Pandit Ramchandra Pathak and published from Varanshi city (Benares). It may be noted that there are Nagari Gurjjars whose purohits are called Nagar in Punjab, U.P. Sind, Rajasthan and Gujrat. And modern Sanskrit and Hindi are written in Nagri script.

The ‘gots’ of the Gurjjars are pure Aryan which

show that they belong to the ancient Kshatriyan families. F.E. Pargitor V.A. Smith and D.C. Ganguly etc. all agree that for undated history, tradition is a source of evidence. The Gurjjars living now from the eastern Afghanistan to Awadh in the east and Khandesh in the South, all know that they are the descendants of Kshatriyas. The Gujars living in Afghanistan and Gujars living in Baluchistan since centuries all claim to be originally the sons of Kshatriyas (see the statements of Mr. Abdul Qadir a Gurjjar Awan S.D.O. at Khuzdar (resident of Ghotki) and Muhammad Hayat sub-engineer, resident of Thal Magsi Baluchistan, in the weekly Gujar Gazette Lahore dated 11-1-1983 front page).

"Though these names (Gujar and Jat), it must be admitted, came into use or prominence at this time. This cannot be an argument to declare that they were new races which came into India at or little before this time. New names arise from various causes as we shall find in later history, foreign theory is merely a suggestion made by bias and in defiance of the ethnological argument which clearly proves that the Gujars belong to the Aryan race.

There is not a scrap of historical evidence even to suggest much less to prove such immigration. There is neither a foreign reference of their coming into India, nor have they any tradition of their own to suggest of their coming into India, nor is there any historical Indian record, stone inscription, or evidence of their so coming and we can only ascribe such theories to that unaccountable bias of the minds of many Europeans and native scholars to assign a foreign and Scythic origin to every fine and energetic caste in India." (History of Mediveal India page 64, 83 and 88 by C.V. Vaidya).

"The division of Lava, Laur or Lor, together with the less important branch of Khari, Kharia or Khadwa are of

the special value for showing what has long been concealed in Gujrat (Kathiawar) that a great body of Patidars and Kunbis in north Gujrat and in Broach are Gujars by descent. . . . . Ram Chandra had two sons. From Lava came the Lavas and from Kush the Khadwas." (Bombay Gazetteer part 9 volume 1 page 492)

"Mr. Beams states on the authority of Dickson that a Chandela Branch of Gujjars inhabits in the Marwar country." Hindu Tribes and Castes Rev. By M.A. Shering M.A. L.L.B. (London) page 233.

"The Desh Mukhas of Chopada are one of the chief Dor Gujar families in Khan-desh. They claim to belong to Pava (Parmar) family of Kashyap rishi clan." (Journal of the Bombay Branch Royal Asiatic Society page 428 by Dr.Bhandarkar).

"Special interest attaches to Chaps or Chavodas, firstly, because of the undoubted proof that they are Gurjjars, and secondly, from the fact that it was mainly through the Chapas that the Gurjjars gave their name to Gurjjaratra, and thirdly, the statement of the astronomer Brahm Gupt who writing at Bhinmal in 628 A.D. under the Gurjjar king Vyaghra Mukh, states that the king belonged to Shri Chap dynasty." (History of Bhinmal, Bombay Gazetteer volume 10 page 138 and vol. 9 part 1 page 488)

"I do not accord much credit to this derivation but it is remarkable that the province of Gujrat which seems to have been their first abode, lies between Malwa and Sindh etc. That they are non Aryans is clearly disapproved by their fine manly Aryan type, in which they closely resemble their contiguous neighbours". (Memoirs on the History, Falklore and distribution of races of north western provinces of India, page 101 By Sir Henry M. Elliot K.C. 13)

"The Solankis, who rose to power at this time, are

admitted on all hands to be of Gurjjar origin." (A history of important ancient towns and cities in Gujrat Kathiawar from earliest times to about 1300 A.D. reprinted from the Indian Antiquary vol. 13, 14, 1924-25) also see (JBBRAS xxi page 428-429)

"All four Agnikul (fire born) families the Parmar, Pratihar Chalukya (Solanki) and Chouhan were Gurjjars. The Ranas of Udipur are descended from the kings of Valabhi who belonged to Gurjjar race." (Journal Bombay branch Royal Asiatic Society vol. xxi by Dr. D.R. Bhandarkar and also see J, and Proc. A.S.B. 1912 page 63-99 by Pandit Mohanlal Vishnulal Pandia)

Sir Denzil Ibbetson in the Census Report of the Punjab on page 266 states "The Firozpur Gurjjars of the Panjab have a tradition that they came from Dhara Nagar in the south." They belong to Parmar family.

Dr. A.F.R. Hornle describes the Pratihars, the Parmars, the Solankis, the Chauhans as constituent elements of the Gurjjar race. (Journal Royal Asiatic Society 1905 page 31)

The Gujars of eastern Afghanistan, Swat, Mardan and Kashmir claim Punjab as their original home. Their language is called Gaujri in Kashmir and Hindko in the Frontier Province. The Gurjjars now living in Uttar Pradesh (U.P.) have tradition of their coming from Rajasthan and southern Punjab. Choudhry Multan Singh M.A.L.T. Principal Gurjjar Degree College Rampur (District Saharanpur) states in his book "Gurjar Itihas page 8" that primarily the Gurjjars lived in the Punjab.

"Harsha's rule was glorious in Arya Vart from sea to sea as far as the Narmada river except over the kingdom of the Gurjjars which included Gujrat, Rajasthan and Part of the Punjab" see the book Aryan Rule in India page 191 by

E.V. Havel (London)

"On the whole in the Punjab and in the western districts of U.P. at least the Gurjjar tribe is fairly free from intermixture with the lower races". See the Tribes and Castes of the north western provinces of Oudh by W. Crooke B.A. volume 3rd page 442.

Hiean Tsang the Chinese traveler came in the country during Harsh's rule. He lived here for many years and travelled through the whole sub-continent. He states that Pulkeshi Chalukya was Kshatri by caste and Vedic by Religion. Chap raja of Broach was also a Vedic and Kshatri. Ruler of Bhinmal was Kshatri by caste and Budhist by religion. Valbhi ruler was also Kshatri Budhist. All these four classes mentioned by Hieun Tsang were also being called Gurjjars. The statement of Hieun Tsang is sufficient to show that the Gurjjars were Kshatriyas. Hieun Tsang is an honest chronicler. Though he himself was a Budhist but he did not conceal that the Budhist ruler of Sindh was a Sudra.

The passage of Harish Chant referred to above pertains to the same period and is only an exaggerated statement of Ban Bhatt in praise of Prabharkar Wardhan as he never conquered Kingdoms. "It seems there were border clashes" (Gauri Shanker Chaterji in his book Harsh Wardhan page 66-67). But it is also not possible because Gandhara and Sind did not touch the borders of Prabhakar Wardhan's dominion, as Gurjar Desh was in between them. We conclude that the Gurjjars were Kshatriyas and formed an ancient part of the Aryan Society in the sub-continent. They knew full well their ancestory which is preserved in their scriptures. Their contemporary adversaries also regarded them as highly reputed Kshatryas.

The second ancient book is Mani Mekhlai, a Tamil poem, which refers to a Gurjjar architect who constructed a temple in Tamil land in Deccan. This book was written in sixth century A.D. which again shows that the Gurjjars were a part and parcel of Aryan people.

The third book which mentions Gurjjar Desh is PanchTantra. The book was written by Vishnu Sharma. And as usual with Brahamanic literature the date is not given. This is a famous book of animal stories, by which the author teaches lessons to mankind. In its 4th Tantra the tenth story goes like this:-

"In a city there was a carpenter Ujvalak by name. He always worked hard but remained poor. One day he set for another country to earn his living. In a jungle he found a she-camel with her newly born calf. He brought them to his house and began to sell its milk. He tied a bell to the neck of the camel calf. After some time, he again went to Gurjjar Desh where he bought camels. All these camels used to go to the jungle for grazing in the morning and to come back in the evening. The young camel, with bell, always kept aloof. The elder camels advised him not to be away from them but he did not pay any heed. One day in the evening he remained behind and began to dance, so the bell rang continuously louder and louder. A lion came and devoured him. Those who do not act upon the advice of the elders always come to harm".

Date of Panch Tantra

The Book was translated into Avestan language by Barozaya, a minister of Peroj 1 (Firoz 1) who ruled over Iran 459 A.D. to 483 A.D. From Avestan it was again translated into Pahlvi in the time of Khusro 1 (Anushervan) who ruled Iran 531 A.D. to 579 A.D. Iran was occupied

completely by the Arabs in 652 A.D. after the death of Yazd Gard 3rd. From Pahlvi, the book was translated in Arabic. From Arabic it was again translated into Persian. The book has now been translated in many languages of the world. Its Urdu and Persian translation is known 'Anwar-i-Suheli'. In all these translations the place names and personal names have been changed. Original Sanskrit book also exists from which the above story has been taken.

Barozay (in 5th century A.D.) states in the preface of his translation that 'the original book had been written many centuries ago in Hind by a Brahaman minister of a Raja. It is a book of wisdom which had been being kept in safe custody by the family of the raja.'

Mr. Ruskin Bond states "Panch Tantra was composed about 200 B.C. see the book "Tales and legends from India" page150 line 26, last chapter "notes and sources". This book was illustrated by Sally Scott and published by Julia Mac Rao books A Division of Franklin Watts LTD. 8 Cork street London, wix ZHA and Franklin Watt Inc 730 Fifth Avenue New York 10019. (1982 A.D.). Al-Masoodi stated that Panch Tantra was written in the time of 1st successor of Porus who fought against Alexander in 4th century B.C. see MuLuj-ul-Zahab page 134 printed in Egypt 1948.

Mr. F.E. Pargiter, a learned scholar of the Puranas, identifies the Gurusvar tribe of Aryas mentioned in Markandey Puran as Gurjar. He is right as we see that the word Isvar is Isar (raksha = rakha, Kanish = Kanik, Ustr = Utr), so Gurusvar became Gursar. Then 'S' changed into T as usual and the word was pronounced as Gurjar or Gurjjar, just in the same way as the ancient city of Vishika

Patam is now called Vijiga Patam. Marahtha is a corrupt form of Maharashtra but the word Marahtha itself gives the meaning 'Mar-ke-hata' i.e. one who fights unto death, the brave. Similarly Gurusvar became Gurjjar which itself means 'destroyer of the enemy'. The first of all available records, the word Gurjjar as a name of a tribe is found in Padam Puran where it is written that Gurjjar tribe took part in the construction of first temple of Brahma on earth at Pushkar. We know that in Vedic age Pushkar was the pilgrimage centre of the Aryas. So Gurjjar tribe took part in the construction of first temple of Brahma on earth at Pushkar. We know that in Vedic age Pushkar was the pilgrimage centre of the Aryas. So Gurjjar was a tribe of the ancient Aryas. In the absence of any dated record, exact date of the origin of Gurjar Desh cannot be fixed, but definitely the Gurjar tribe had come into existence among the Aryas many centuries, before Christ.

There is a stone inscription on the rock of Girinar Hills near Junagadh (date 150 A.D.). It pertains to a Kshatrap Rudra Dama and informs us about his rule over Kacch, Saurashra, Sobhar and Maru etc. The Indian historians like Ojha suggest that the word Kshatrap is not found in Sanskrit literature old or new and that Rudra Daman was a Shak. But both Kshtrap and Shak are mentioned in Mahabharat 3101 B.C. They took part in that war. (see Mahabharat and K.U.P. page 277). Surely Kshatrap is changed as Satrap in Pahlvi, which meant a governor or a small ruler (see Tarikh-i-Iran page 65 by Dr. Ghularn Sarwar M.A. Ph.d, Head of the Persian department Karachi University 1956). We have already discussed that Shak was an Aryan tribe which lived in the north neighbouring Dard. Kshatrap does not suggest the occupation of Iran over this area. In Junagardh inscription,

Gurjjar Desh is not mentioned but its parts Sobhar and Maru had been described. Ojha says Gurjjars came to power just after this time. Ratan Lal and Yatindra Kumar state that the Gurjjars liberated their country turned out the Hiaks and occupied Bhinmal at that time.

No mention of Gurjjar Desh in the inscription does not suggest non existence of the Gurjjars and Gurjjar Desh Gurjjat. Desh included Sobhar and Maru now called Marwar and Mewar. In the inscription names of territories have been given. It is to note that even today the territories are called Sobhar and Maru as they are barren and desert, though as a whole, the area is now named Rajasthan. Similarly in 2nd century A.D. it was Gurjjar Desh as a whole but in the inscription its parts have been mentioned. We conclude that in Rudra Daman's rule there were Gurjjars who threw off his reign and became independant with Bhinmal as their capital.

Modern Scholars now have pointed out the absurdity of the foreign origin theory about the Gurjjars. They all agree that the Gurjjars were a tribe of Aryas who ruled 500 A.D. to 1300 A.D. in the sub-continent and that the present Gurjjars or Gujars are their descendants. This made the origin of the Raj puts doubtful. At this juncture Rai Bahadur Gauri Shanker Hari Chand Ojha was appointed History Minister by the Rajput ruler of Udaipur to trace the origin. When a library and Museum were established in Victoria Hall at Udaipur, he was appointed an incharge officer at the Hall. Again he was transferred to Ajmer Museum, Ajmer where he wrote "History of Rajputana" in 1926. In his book he writes that the Gurjjar was not a foreign tribe but a race of the subcontinent. All suggestions about their foreign origin are based views of Campbell and Smith. These are merely conjectures, which

bear no proof. He further states that:-

The Gurjjars ruled between 2nd and 6th century A.D. at Bhinmal and Broach. The rulers of Broach were descendants of Karn a famous hero of Mahabharat. There was also a Gurjjar ruler of Pratihar family at Rajor Gadh in 9th century AD. He also says that in 628 A.D. Bhinnal was not ruled over by the Gurjjars but by the Chapas (Chavotak or Chaoda). Further he says that Kshatriyas ruled till the time of foreign Muslim's occupation. The Muslims ruined many kingdoms of the Kshatriyas and the remaining accepted the suzerainty of the Muslims who called them Rajputs. By and by in the Mughal period or a little earlier, the Rajput became a community (page 42). In the seventeenth century of Vikram Era (1543 A.D. to 1643 A.D.) these Rajputs began to prepare their accounts which were based on the bardic statements of 15th century V.E. and were erratic. (page 25 preface).

Further, statement of Mr. Ojha requires a factual scrutiny:-

1. The families who ruled from 600 A.D. to 1300 A.D. were generally called Gurjjars though their origin was Kshatriya. The Thakkya family ruling at Gujrat Punjab was Gurjjar (see Raj Trangni). (B) Chauhans were Gurjjar. Their territory round about their capital was called Gujrat (Kitab-ul-Hind by Alberuni (C) Guhilots of Chittor were Gurjjar and the Chittor fort was called Gurjjar Fort (Mr. Ojha himself accepts it) (D) Chalukyas of Anahilwara were Gurjjar. Their territory still is called Gujrat (Kathiawar) (E) Parmars of Ujjain were Gurjjars. Sanjan plate of Rashtra Kuta Danti Durga of Deccan 'made the Gurjjar ruler of Ujjain to join his victory ceremony'. (see E.I. part 18, page 243-257) (F) The Pratihar emperors of Qanauj were Gurjjars. There are more than hundred references in this

connection which Ojha did not mention. Arab travelers also called them Malik-ul-Juzar (Gujar king).

2. None of the ruling families accepted the suzerainty of the foreign Muslims. There is not a single instance of their sub-ordination in history. Kabul and Lahore (Punjab), Delhi, Qanauj (U.P), Ajmer, Ranthambhor and Annhilwara, Dhara and Ujjain went under direct control of the forein Muslims. Chittor fort was possessed by Allaud-din-Khilji. Many defenders of these places were slain and the remaining ones dispersed far and near.

3. At the arrival of the foreign Muslims, the people living in northern area of the sub-continent were divided in many communities. The Kshatris, living in the area surrounded by the rivers Jehlum, Indus, Narbada and Jumna were also divided in many parts or communities such as Gurjjar, Jat, Dogar, Ahir, Channa, Samma and Somra etc. There was not a single man being called 'only Kshatrya'. As Mr. Ojha himself admits that Rajput community was formed of Kshatriyas during Moghal period, the question arises from what community of Kshatriyas did these Rajputras spring. Thakur Yashpal Singh Rajput M.P. resident of Paniala, Tehsil Roorkee District Sharanpur U.P. in the preface of Gurjar Itihas written by Yatindra Kumar states that "the Gurjjar Kshatriyas had been ruling the sub-continent since centuries, some of their families were called Rajputs in mediveal period . . . Rajputs, Jats, Ahir and Marathas are the stars, but the Gurjjars are moon in the Kshatriyan sky; their dignity cannot be lessened by anyone."

4. Mr. Ojha must have read the inscription of Chavotaks (Chaps or Chaoras) of Broach, where in Chaps claimed to be the descendants of Karn, and which has been referred to by him. The other inscription of this

family shows that the originator of the family Raja Dadda belonged to Gurjjar tribe (1.A xiii page 82). Mr. Ojha concealed this evidence. (Also see the inscriptions quoted in Bombay Gazetteer vol. 1 part 2 page 312 by Mr. Buhler and Duff).

5. From Mr. Ojha's statement it is clear that the Rajputs are not the descendants of those rulers or warriors who fought for the freedom of their country against the foreign Muslims. Even they did not fight against the Britishers.

Mr. Kanhiyalal Maniklal Munshi (K.M. Munshi) of Gujrat Kathiawar was a man of learning. He had been Agent to the Governor General of India in 1947 and 1948 in Hyderabad State Deccan. Afterwards he was appointed Governor of J.P. He has also been a minister in the central Govt. Delhi. He was President of Bharatiya Vidya Bhawan (Institute of Indian learning's at Bombay). He wrote a book "Glory that was Gurjjar Desh" under the sub head 'Imperial Gurjjars' in 1944. Again he wrote a new book "Glory that was Gurjjar Desh" part 1 in 1951 and 'Glory that Mr. Munshi desvers praise for using the title 'Gurjjar' for the Gurjjar rulers and Gurjjar warriors in all three volumes of his book. He discarded the practice of calling the Gurjjar rulers as Rajputs. He writes, the whole of the period 550 to 1300 A.D. is organic. I found no Justification for splitting it up into dynastic and regional records. It began when the Gupta Empire was dissolved. Modern histories by calling this period the Rajput period still perpetuate the faulty outlook which Col. Tod constructed out of the Agni Kul legend a century and a half ago. The name Rajput, given to warriors of the old Gurjjar Desh by Turks and Afghans, coupled with theories of their foreign origins, has created a mist which shuts out the historian's

mind from a true perspective of this period. The theory of the foreign origin of the Guitars and consequently of Rajputs so readily accepted by some of our historians remain not only unproven but is based on a mistaken reading of certain epigraphic and literary material. When at the beginning of 6th century the Gurjjars emerged into history they were steeped in the highest traditions of Aryan culture. In Foreword of the first volume he writes:-

"I have named the work 'Imperial Gurjjars' reasonably. The rulers dealt with all came from the warrior clans who started their career between 550 and 700 A.C. in Gurjjar Desh, of which the pivot was the region of Mount Abu. They were closely allied in blood and adventure. Each of their dynasties, the Pratihar, Paramar, and Chaulukya successively rose to imperial power only as result of the decline of its predecessor. They acquired aggressive vigour under Raja Nagabhat (1st) when he saved the country from Arab invasion and drove them out in 725 A.C. These Kshatriyas had the self same political, social, and cultural traditions. Their decline began with the cataclysmic raids of Aibak; their fall, when Alauddin Khilji devastated the land; and their tragic but immortal glory, when, unvanquished in spirit, they laid down their life for their land and faith during the Era of Resistance between 1199 and 1526 A.C."

"During four hundred and sixty five, out of the seven hundred and fifty years (550 to 1300 A.D.) with which this history is concerned, there was a representative Gurjjar ruler in whom was concentrated, for the time being, the power, might and unity of Gurjjar Desh." (page 15). K.M. Munshi thus admits that (1) Gurjjars were not foreigners. (2) The period 550 to 1300 A.D. was Gurjjar Period, during which different Gurjjar families such as

Chap, Pratihar, Parmar, Chalukya, Guhilot, Chauhan, Tomar etc. ruled in different regions. But he has invented a new theory, according to which, the word Gurjjar primarily denoted a country, not a race, and the inhabitants of this 'Gurjjar' were called Gurjjar and were divided into Gurjjar Brahman, Gurjjar Kshatriya, Gurjar Vaish or Gurjjar Sudra. He says that "There is a reference to a Gurjjar Brahman who went to southern India from the northern India in 11th century A.D. A Gurjjar's workmanship was a temple in Tamil Land. In seventh Century A.D. an individual called Gurjjar engraved a copper-plate charter of Sri Harsh found in a village 32 miles north east of Azam Gadh eastern U.P. (E.I. part 1 page 2) In 960 A.D. the ruler of modern Alwar area near Delhi was a Gurjjar and the Gurjjars were cultivators in the same area. The Pratihars and Chalukyas were Gurjjar Kshatriyas, the Chap, Guhilot, Parmar and Chauhan were Brahman by origin."

Mr. Munshi has given all original quotations in which the word Gurjjar or its form has been used. He deserves praise because he did not conceal any reference, so the reader himself can conclude whether the word Gurjjar in its earliest use denoted a country or a race.

In the available historical record the earliest reference to the word Gurjjar is found in 4th century B.C. in the book 'Panch Tantra' where there is mention of Gurjjar Desh. The word Gurjjar does mean simply Gurjjars country or Gurjjar land; in other words it denotes a country of the Gurjjar race as Nag Des (Naga land) was the land of Nagas, and Sau Rashtra was Sau country or country of Sauvir tribe. Similarly Kuru-Kshetra was the Kuru's territory or territory of Kauru tribe. (Desh means country, Rashtra = region, Kshetra = territory).

The second earliest mention of Gurjjar is in the

inscription of Raja Dadda II of Broach where it is stated that his grandfather Gurjjar narpati vansa Dadda i invaded the region of Broach from the north. (in 550 A.D.). The word Gurjjar-narpati-vans clearly means a man of Gurjjar family (see I.A. xiii page 82). Again look into the meaning of the word Gurjjaratra (Gujrat). The Sanskritic word 'Tran' means 'protection; trat (abbreviation tra) means 'protected by'. So the word Gurjjaratra means 'protected by Gurjjars. The regions were called Gurjjatra by the people when the Gurjjars protected them. Tra suffix is not found in the name of the regions in Aryavart. The Gurjjars maintained peace and order which is exemplary in history. Mihir Bhoj has been described as equal to Sri Ram by Baladitya who in 9th century A.D. composed Gwalior Prasasti in which he says Mihir Bhoj was spotless in Character. He was an ardent and unmatched administrator and was a receptacle of pleasant and sweet words. When god Brahma himself wanted to discover another such man whom else could he find, but Sri Ram Chandra himself".

Gurjjars saved the country from the incursion of Scythian, Epithelites and Shaks etc. in 1st century B.C. and freed Sind from Arab possession in 8th century A.D. The Arabs even then had to praise the Gurjjar administration. Arab travelers Suleman writes "There is a Juzar (Gujar) king in Hind. He is unfriendly with the Arabs. He has great riches, and his camels and horses are numerous. Exchanges are carried on in his kingdom with silver and gold (in dust) and there are said to be mines of these metals in his kingdom. There is no country safer than Gujar kingdom". Al-Masudi writes, "One of the Hindi Kings is Bhoja who is the king of Kanauj and Sind is now in his kingdom. He has four armies each consisting of seventy lakhs or ninety lalchs." In Kitab-ul-Alaq Al-Nafisah vol. vii

page 134 to 135 it is stated:-

"There is a king called Al-Juzar. In his kingdom such a justice and peace is prevalent if gold were dropped in the way, nobody will pick it up. He has a very vast kingdom. Arab traders go to him. He is kind to them and purchases merchandise from them. Arabs request him to depute a body guard to lead them to the borders, but the Gujar king says 'There is no robber or thief in my kingdom, go contentedly vouchsafe for safety. I myself Ibn-i-Khurdadbah (912 A.D.) states:- There are seven classes in Hind (1) Al-Kujaryah (Gujars) (2) Brahmah (Brahmans) (3) Katariyah (Kshatriya or and probably Khatri the cultivator) (4) Sudaryah (Sudr) (5) Basuryah (Vaishya) (6) Sandalyah (Chancial) and (7) Lahud? He says Gujar is the highest Class, from among whom kings are chosen. The people of the other six classes pay homage to the men of this class.

In short the word Gurjjar in its earliest use denoted a tribe or a race. The territories have always been named after the personal names or families of the rulers, Bharat, Kashyap Mir (Kashmir), Sindh, Ang, Bang, Kaling, Pundra, Sur Sen, Anart, Sivi, Takshla, Videh, (epithet of king Nimi), Panchal (panch + alam means five capables a nickname given to the five sons of king Dharm Yasva), Utkal and Gaya (both sons of Sudyumna were entitled as Gaya) etc. were the names of the regions after personal names of the rulers. Arya Vart, Koshambi, Vaisali, Mithila, Chole, Keral, Pandya, Gandhara, Pakhtu, Kakkey, Nepal, Bhutan, Kuntal, Magadh, Hun, Shak, Dard, AyOdhya (Awadh), Kanya Kubj (Kanauj), Gaud, Dravid, Malay, Tamil, Chedi, Andhra and Gurjjar were the names of tribes or families. Their territories were also called by the same names at a later stage. In ninth century A.D. the name of a territory south of Sutlaj was Arya which later on was called Ajj In later

literature, Gurjjar can be interpreted as an epithet or the name of a country, even then this 'country name' was attributed to the Gurjjar tribe. An inscription records the defeat of Lat, Malaya and Gurjjar. K.M. Munshi says 'these words here denote the names of three territories.' Every scholar knows that Lat was a tribe living between the rivers Narbada and Tapti, Malaya was an ancient tribe (E.I. vol. 8 page 78) which was often mentioned in Sanskrit literature and has also been described as Malloi by the Greek Traveler Magesthanese, similarly Gurjjar was and still is a tribe. In an inscription of a Bengal ruler the defeat of Gurjjar and Dravid is recorded. K.M. Munshi here also interprets these two as the names of countries, but evidently the kings or people of these two tribes were defeated. Ahmad Hasan Dani, a present historian and Sanskrit scholar while writing on Sindhu-Sauvir says 'In fact the countries are named after the people.' (see 'Sind Through The Centuries page 37); proceedings of an International Seminar, held in Karachi in spring 1975 by the Department of Literature, Government of Sind, edited by Hamida Khuhro, printed at Oxford University press in 1981.

K.M. Munshi says when 'the people of Gurjjar Des went to other regions, they were called, Gurjjar by the inhabitants of these' regions". It is not correct. Dadda II ruler of Breach (in Gurjrat) himself called his grandfather a Gurjjar Chalukyas were called Gurjjar in Gurjjar Desh itself. Even today Gurjjars are distinct in old Gurjjar Desh (Rajasthan, Gujrat, Punjab).

Some people of Gurjjar Desh went to other territories due to their victory over these regions (2) due to their dispersing after their devastation by the foreign Muslims (3) due to famines. These emigrant Gujjars were

accompanied by the members of all Communities, but Brahmans were called Brahman, Banias were called Bania, labour classes were called Lohar, Baraihi (Tarkhan), Dhobi, Dom everywhere at the new places; only Gurjjars were called Gurjjar at the new places. All these communities mostly settled in the same villages, where Gurjjar was a main element, Yajman (supporter), Brahman was a purohit, Bania was a shopkeeper and Sudras were labour classes. The same position exists till today in Uttar Pradesh, central province, Khandesh (Deccan) and also in old Gurjjar Desh. (see the Gazetteers of Bombay presidency including Sind, Rajasthan, and the Punjab). In the areas where the Gurjjars embraced Islam, there the dependent communities also became Muslims, but Brahman and Vaish adopted the Arabic castes. Labour classes in the cities also dropped their original class names; but in the villages still there are Muslim Lohar, Tarkhan, Mochi, Nai etc. who had settled there in service of their Gurjjar Yajmans. “The Gurjjars were very enterprising. They went to Swat in the north-west and reached Broach and Kathiawar in the southwest from Gurjjar Desh (G.P. 18). According to the 1881 Census a predominant percentage of the population was speaking Gurjjari language in the north western hilly regions. The vocabulary is freely inter-loaded with words borrowed from Pushto-Kashmiri, but the grammar, is practically identical with that of Mewati and closely allied to that of Mewari. The area from Mewat to Mewar was the central region of Gurjjar Desh whose language was Gurjjari (from Multan to Ujjain). In these areas Gurjjari was given regional names but the Gurjjars outside Gurjjar Desh preserved it with the same name.” Upto the beginning of 20th century A.D., the Gurjjars of Ganges-Jumna Doab were

speaking Gurjjari which has now been changed into Urdu or Hindi and the Gurjjars living in Hoshiar Pur, Gurdaspur, Sialkot, Gujrat, Jehlum and Rawalpindi Districts continued to speak Gurjjari upto the beginning of 20th century (S.G. page 78). In all these districts it has been now merged into Punjabi with accents varying. In hilly regions from Buner and Bajor to Kashmir, Sivalik, Kumayun and west Nepal the Gurijari language is spoken by the Gurjjars. According to Grierson 'there are Chauhans among these Gurjjars who were originally inhabitants of eastern Rajasthan. This dialect may be described as a compact one from eastern Rajasthani extending along the lower hills from about the longitude of Chamba through Garhwal and Kumaon into western Nepal. Their ancestors emigrated from Rajasthan and most likely time for such emigration is the ninth century A.D. when the Gurjjar-Rajput power dominated all north western sub-continents with its capital at Kanauj Survey of India vol. IX page 10 and G.P. page 17)

Here a new word 'Gurjjar-Rajput' has crept in. Ibbetson in 'Glossary of Tribes and Castes, Punjab and N.W.F.P. page 38 has used the same word. Some persons not knowing the history assign Rajputdom to every ruling class or family. It therefore must be known that Gurjjars were not Rajput. Jats, Dogars, Abirs, Chibs, Marathas Gorkhas etc. are not Rajputs at all. They are tribes of Kshatriyas. "The Rajput word for the ruler has not been used from the time of Ramayan and Mahabharat upto 600 A.D. in the history books or puranas, and after 600 A.D. to 1200 A.D. Rajput is not a word found in books such as Jain Granths; even Rajput is not found in the book Prithviraj Raso which was written in 13th or 14th century A.D. This word came into use during Muslim rule" (see Sindhi book 'Tarikh Raigistan' by Rai Chand Pakistani).

Now we come to discuss the point about the 'Gurjjar Brahmans'. As a matter of fact only the Kshatriyas or warrior clans, such as Baluch, Pakhtu, Gurjjar, Jat, Dogar, Meratha, Ahir etc. are the tribes. V.A. Smith writes, "It must be remembered that the Brahmans themselves are of very diverse origin". (O.H.I. page 191) F.E. Pargiter states, "The Brahman families are dissimilar in their features.... There is little truly genealogical matter in their families (vansas) which finds no reference anywhere. They mix up gods and mythological persons with real rishis" (A.I.H. T. page 184-185).Brahman is not a tribe. Kashmiri, Nepali, Bengali, Dravid Brahmans do not intermarry. Gurjjar Brahman is the highest class because their yajmans the Gurjjars were the highest ranking Kshatriyas. A tribe is a people who are descendants of a particular man or family. A tribe is a racial group united by language and customs living as a community under one or more chiefs. Again the tribe is divided into parts i.e. gots. Old famous Kshatriyas belonged to (1) Iksvaku family, descendant of Raja Iksvaku. As Iksvaku means 'Sun', so the family was called Surya Vans (solar race) (2). The descendants of Raja som or Chandra were called Som Vansi (lunar race). (3) The descendants of Raja Yadu were called Yadava. These three families are most famous in history. These families as the time went on became tribes. The tribes got divided into sub-tribes and families. Such families (gots) united together in adventure and matrimonial relations were called Jati or Zat community a distinct branch with the same pedigree. All these communities till today hold their pedigree and some patronize a poet or panegyrist who has a proper office.

F.E. Pargiter states that the Arya Rulers had a sense of proper history. They appointed Sut (chronicler) and

Magadh (genealogist). The events were recorded in a book 'Puran'. As the time went on, the Puran went into the hands of Brahman who made it mystic and mythological. The modern scholars do not give any importance to the present Puran or Purans. However the Puran is a historical book, if read critically. The Brahmans did not drop any matter, nor amended the text but added fabulous interesting stories. Thus in the present Puran there are two versions (1) Kshatriyan tradition (2) Brahmanic tradition, Kshatriya tradition simply describes the legends of saints and tales of chivalry of the rulers but the Brahmanic tradition inculcates the super human character of Bramans by means of marvelous incidents, sometimes fanciful and utterly impossible. Kshatriya tradition also sometimes indulged in the marvelous but their marvels are generally mere an exaggeration without any didactic purpose. The genealogies of the ruling tribes have also been preserved in the Puran. Dynastic account of the kings give long lists of the rulers but among rishi families (Brahmans) it is rare to find more than three or four descendants, and the longest rishi pedigree is that of Vyas's family with six descents only though the names of the wives of certain rishis have been preserved, yet very little is ever said about their marriages; except when they married princesses; marriages of rishis with princesses are also fictitious (page 56) and the strange stories are told about rishis, which indicate that their marital relations were not seldom erratic and their lineage by no means pure."

To this day a Brahman of Bengal is distinct from the Brahman of U.P. A Brahman of Maharashtra is distinct from the Brahman of Gujrat. The Brahman living in a territory does not have matrimonial relations with the

Brahman of the adjacent regions. Moreover there are groups of Brahmans in every province; member of a group does not marry in other group. These groups and each part of the group are named after the families of the Kshatriyas, the yajman, For example; a group of Brahmans is called Panch Gaur in which Sarsvat, Kanya Kubj, Gaur, Methil and Utkal are included (page 449). All these five are the names of Kshatriyan tribes. In the south, there is a group which is called Dakhan (southern) group of Brahmans, in which Andhra Brahman, Karnat Brahmans, Gurjjar Brahmans, Dravid Brahmans and Maratha Brahmans are included. (Adarsh Hindi Shabd Kosh page 383 by Ram Chandra Pathik). There are some hundreds of Gurjjar Brahmans in U.P. In the east Punjab there are Gujaral Brahmans or Vaish among them Inder Kumar Gujaral (migrated from Jhelum District) is a leading man who has been minister of Broadcasting at Delhi and India's ambassador at Moscow. (He is now Prime Minister of India.) There had been a Chief Justice Man Mohan Singh Gujral at Lahore High Court during British rule. Satish Gujaral is a world fame architect who designed Belgiun Embassy Building (at New Delhi) which is included in the wonders of the world. (see daily lang Lahore dated 27-11-1984 page 5 columns 7 and 8). There are Malvia Brahmans and Ahir Brahmans also. It is evident that these Brahmans and other service men adopted the tribal names of their yajmans (supports). So Gurjjar Brahman is a Brahman who is or whose ancestors had been the preceptors of the Gurjjars. There are other examples of this kind, Sultani Jats and Sultani Chamars (all Hindus) are so called because they served the Sultan or Muslim Jagirdars by cultivating their fields.

Honourable K.M. Munshi has assigned Brahman

origin to four Gurjjar families (1) Chap (2) Chauhan (3) Guhilot (4) Parmar. We are to examine his arguments in the light of historical facts. The founder of Chap kingdom at Broach was Dadda by name. His grandson in an inscription dated 570 A.D. calls him a member of Gurjjar family who came from the north. In the inscription the family claims its descent from Karan a hero in Mahabharat war.

There are two stone inscriptions in Mandor (Jodhpur area) dated 837 A.D. and 861 A.D. belonging to two brothers who werethe rulers at Mandor city. These two inscriptions mention that the originator of this Mandor family was one Harish Chandra a vipra. He was a Partihar. He had two wives, one Kshatriya and the second a Brahmani. Kshatriya wife has been mentioned as Rani or queen who gave birth to four sons namely Rajjil, Bhog Bhatt, Kakk, and Dadd. These four brothers took possession of Mandor with might under the headship of Rajjil the eldest. Rajjil's descendants ruled at Mander upto 861 A.D. after that date nothing is known about them. Here two points are worthy of consideration. Harish Chand was a vipra which means a religious man. If he was a Brahman by caste why his wife was called a Rani; Mr. Ojha explains, "It seems Hakish Chandra had a jagir." (page 166). Had a Brahman had a jagirk his pure sons by Brahman wife would have been his heirs. Thus Brahman origin of Harish Chandra is suspicious. He was a Kshatriya by origin and Gujar by caste Manglana, Didwana and Shivegram villages situated in then uujar Nlandal (Inscription of Jhansi, and Satara). This is the same Gujar family Pratihar of Mand whose title of honour Rana was adopted in 1320 A.D. by the Rajput Chief of Chittor. (A.A.R. Part 1, page 174). This family was subordinate of Qanouj.

K.M. Munshi says that Raja dda of Broach was the fourth son of Harish Chandra of Mandor. In this connection no argument and no proof has been offered by him; his statement is based merely on coincidence of the names. Mr. F.E. Pargiter states:- "The lack of historical sense (of Brahman) has led to a source of confusion. The events of two different persons of the same name were mixed together. If at all they came to know the difference of time, then they put forward the theory of incarnation, and proved that the particular person again took birth after thousand years to accomplish his mission." Similar is the case of Dadda. Dadda of Broach belonged to Chapotkat (Chap or Chavoda) family an admitted fact. But Mandor family was Parhar as mentioned in the inscription itself.

Ojha in his History of Rajputana vol. I page 171 gives the life time of Harish Chandra near about 596 A.D. and the period of Broach kingdom during 7th or 8th century of Vikram Era i.e. 543 A.D. to 743 A.D. (see page 149 of the same book) The last date of the last Broach ruler (9th from Dadda) known to us is 734 A.D. (see E.I. XXIV pages 176-179). Thus Dadda of Broach founded the kingdom at Broach near about 543 A.D. (I.A. part 13 page 82). Whereas Harish Chandra of Mandor lived in 597 A.D. so Dadda of Broach (543 A.D.) cannot be taken as fourth son of Harish Chandra (597 AD.) Moreover the rulers of Mandor did not give any reference to the Dadd to have occupied Broach when they mentioned the occupation of Mandor. Hieun Tsang, the contemporary Chinese traveler has mentioned that this ruling family of Broach was a Kshatriya. Sir Richard Carnec Temple Bt. C.B.C.I.E. states "The date of Harish Chandra, the founder of Mandor family will fall in the fourth quarter of the 6th century A.D.

Thus it appears that two ruling families Mandor family and the Gurjjars, Chavada and Imperial Pratihar successively at Bhinmal, ruled side by side in Marwar." (see Index to vol. LVII Indian Antiquary 1928, A Journal of Oriental Research page 183 edited by Mr. Temple). It shows that the Chavada and their successors the Pratihar or Padhyar were Gurjjars and were quite distinct from Mandor family. The rulers of Broach claimed to be the descendants of Karn; a Mahabharat hero and Mandor family claimed their ancestory from a vipra Harish Chandra. In presence of historical facts families of Broach and Mandor were quite distinctly different and we assign such theories to that Brahmanic mentality which always tampers with the Kshatriyan stories to subserve the interest of elevating the Brahmans to a heavenly position. In Jakhad in Faisalabad and in Ridka near Mandi Bahauddin Gujrat there live Padhyar Gujars.

The first stone inscription of Chauhans discovered so far is dated 1030 V.E. i.e. 983 A.D. and the last one available is dated 1245 V.E. = 1188 A.D. Pandit Jayanak wrote "Prithviraj Vijai" in early 13th century A.D. regarding the history of Chauhans. All these inscriptions and books reveal that the Chauhan belonged to solar race of Kshatriyas. Any bardic legend has no importance in presence of genealogical or historical record Pratihar and Chalukya were the families of Kshatriyas and the Chauhans had the earliest association with the Pratihar in political adventures. All these families had matrimonial relations; for example Kalavati wife of Mihir Bhoj Pratihar was the daughter of Guvak Chauhan (sister of Chandra Raj Chauhan) and Kumar Pal Solanki's wife was Jalhana the daughter of Arnoraj Chauhan. A Brahman of Nadol city namely Someshwar Deva was a contemporary of Prithvi

Raj Chauhan. He wrote his book Kirtikomudi in the early years of 13th century A.D. In his book he called himself Gurjjareshvar Purohit i.e. preceptor of Gurjjar king. (R.I. by Ojha page 20). Chauhan Kingdom was called Gujrat (Alberuni). Thus Gujar Chauhans were Suraj Vansi Kshatryas by origin.

Halayudh, Court poet of Munj Parmar (974-997 A.D.) writes that his patron (Munj) was a 'brahm-Kshatra'. Bhartripatt (942 A.D.) Guhilot of Mewar is recorded as "brahm-Kshatranvit" (E.I. XII page 13). All inscriptions and literary records show that the Parmars of Malwa and Guhilots of Chittor, Mewar, were Kshatriya and entitled as Gurjjar 550 to 1300 A.D. K.M. Munshi himself agrees that the Parmar Gurjjars of Punjab had migrated from Dhara (G.G. 1954 vol. I page 26, 27). The word 'brahm-kshtra' or 'brahm-Kshatranvit' never means a "Kshatriya of Brahmin origin. 'F.E. Pargiter explains that this word is used when Brahman and Kshatriya are spoken of together. It was also used when a Kshatriya became Brahman. (see A.I.H.T. foot note page 18-19). Mr. Gauri Shanker Hari Chand Ojha explains that the word brahm-kshatra was used for those royal families (Kshatriyas) who had virtues of a Brahman also i.e. who were learned and steeped in religion' (page 75).

The word 'brahm' in its real sense means 'knowledge' Brahma is He who has knowledge of all things i.e. God, (Aleem, Khabeer). Brahm also means truth, holiness and wisdom. When the word brahm is used connected with other words it generally gives the same meaning.

For example:- Brahm-vart (sacred land). Brahrn-putr (river Lauhit was so named meaning sacred river, or son of Brahrn God (Rapson page 11 vol I). A rishi Kalmas

was entitled as 'brahmkosh' which means 'treasury of sacred lore' Brahm-Karm (holy deeds) Brahm-achari (a man of holy principles) etc. The word brahm-kshatra means a holy Kshatriya or a wise ruler or a pious king.

Parmar family has a long ancient history. Its famous king was Vikram Aditya (Bikarmajit) who started Vikram, Era in 57 B.C. which is still in practice in the sub-continent. His capital was Ujjain. His ministers are called nau-ratnas (nine intellectuals. Kalidas was one of them. It is strange that the modern Brahman historians try to make him Chandra Gupt. They say Chandra

Gupta (375 A.D. to 413 A.D.) was entitled as Vikram aditya (sun of Chivalry). Chandra Gupta's capital was Patliputra. They say Ujjain was his second capital. In ancient history idea of second capital is not convincing. Throughout the sub-continent even general public know of Vikram Era by the name of Vikramajit Parmar. Name of Vikram Era is sufficient to show that this era was started by Vikramajit in 57 B.C. Abul Fazal has given genealogy of the family thus (1) Vikramajit (2) Chandra Sen (3) Kharak Sen (4) Chitra Kot (5) Ganga Sen and (6) Chandra Pal (see Aini-Akbari vol. II chapter Malwa page 103).

Family of Chandra Gupt is like this, Chandra Gupt (1) 320 to 330 A.D. He started Gupta Era but he did not conquer Ujjain (2) Samudra Gupta 330 to 375 A.D. He conquered Ujjain (3) Chandra Gupt II Ujjain was in his domain, he ruled 375 to 413 A.D., Skand Gupt 413 to 467 A.D. lastly Bhanu Gupt 500 to 515 A.D.

Mr. E.J. Rapson in his Cambridge History of India vol. I page 479-480 states that Jain story of Kalka (who assisted the Shaks against Gardhabhil) is not inconsistent with what we know of the political circumstances of Ujjain at this period. Both Gardhabhil and his son Vikramajit who

afterwards drove the Shaks out of the realm are historical characters. Many kings at different periods in different regions of India have been styled as Vikramaditya, the 'Sun of Might' and their exploits have been confused. While it is possible, nay even probable, that there may have been a Vikramaditya who expelled the Shaks from Ujjaini in the first century B.C.

The Parmar family again rose to power under the leadership of Uperdra Parmar at Ujjain in 9th century A.D. His grandson Mara Singh of Ujjain was a general of Rashtra Kuts (a tribe of Deccan). He won several battles and entitled himself as Gurjjar Adhiraj. Mr. X.S. Aletkar identifies Mara Singh with Siak Parmar of Ujjain (Mar Singh being a martial name of Siak Parmar, see E.I. vol V page 179 and book Rashtra Kuts by A.S. Aletkarpage 120- 121 also see G.G. vol. I by K.M. Munshi page 16)

Mr. D.C. Ganguly M.A. Ph.D. in his thesis "History of Parmar Dynasty" page 6 and 7 writes:- "Mr. Watson (I.A. vol. IV page 147) following a Gujarati tradition states that king Ban Raj of Chavoda family was called a Parmar and speaks about a genealogy (vansavali) in which Ban Raj's family is described as having taken its descent from Vikramaditya of Parmar family, Chavoda, Chap, Chapotkat are synonymous terms. The fact that Chavodas (Chaoras).were Gurjjars is known from the astronomer Brahm Gupta. He says that he prepared his book (Brahm-sidhant) at Bhinmal (in 628 A.D.) under the Gurjjar Vygra Mulch who belonged to the Chap dynasty (Bombay Gazetteer vol. I part I page 138 foot note 1). Mr. Forbes points out that Jay Shekhar, the Chavoda ruler of Panchasar was called a Gurjjar lord (Rasmala vol. I page 34): From all this it follows that the Parmars who were Chavodas, were members of the Gurjjar race. Mr J.

Campbell adds two other points in support of this theory of Gurjjar origin of the Parmars (Bombay Gazetteer vol. IX page 485). He states that the Gurjjar Osvals are Parmars and Raja Hun who rendered help to the king of Chittor against the Arabs is said to have been a Parmar. Dr. Bhandarkar also supports Mr. Campbell and draws our attention to the fact (in Journal Bombay Branch vol. XXI pages 428-429); Ibbetson writes (Census of the Punjab page 266) "the Firozpur Gurjjars of the Pujab have a tradition that they came from Dhara Nagar in the south. As Dhara remained the seat of the Parmars right from the begiming argues the learned scholar, it is very likely that Firozpur Gurjjars were a collateral branch of the former." As all the four tribes, viz, the Chahmanas, (Chauhans) the Chalukyas, (Solanki) the Parmars (Pawar) and the Pratihars (Padhyars) claim descent from the (same) Agnikund (fire-pit) it may be assumed that they belonged to one and the same race. The Pratihars were undoubtedly Gurjjars (E.I.vol, III page 266). This settles also the matter of the origin of other three members of the Agni kul. Another eminent scholar who upholds the above view is Dr. Hornle. He describes (J.R.A.S. 1905 page 31) the Pratihars, the Parmars, the Chohans, the Chandelas etc. as constituent members of the Gurjjar race.

At present the great Parmar family of the Gurjjar race is that of Landhora Town in Saharanpur District, Whose state in 19th century A.D. extended from Hari Dwar to Parichat Gadh. In those days when a local solider of British army took Rs.21= as his monthly pay, the income of the Landhora Gurjjar State was more than Rs.15,00,000/- (Rs. one and half million) per annum. (see Tarikh-i-Landhora page 84 by Har nam Singh Khatri who was born in 1843 A.D. at Landhora). In 1947 the State was dissolved

by Government of India. The last ruler Raja Balwant Singh rendered great help in establishing the Gurjjar Degree College Rampur (8 miles south of Saharanpur). He died on 16th November 1952. His two sons Krishan Kumar Singh and Narendra Kumar Singh are now leading landlords and business men. Among the Muslim Gurj jars Rana Zahoor Ahmad Parmar of Deoband Town is a prominent figure who before the abolition of Zamindari by the Government held an estate of one whole village Kundanpur in the vicinity of the town.

The brief history of Guhilots goes like this:- A family namely Maitrik ruled in Saurashtra from the time unknown. Its rulers were called Vallabh. Their capital was Valbhipur a town at a distance of 30 Yojans (120 Kos = 150 miles) south of Anhilvara in Gujrat (Kathiawar). The family started Vallabh Era in 319 A.D. (Alberuni)

Battarak is the first famous king of Maitrikas who ruled at Valbhipur 455 to 476 A.D. His grandson Shiladitya was killed in 527 A.D. His wife Kamlavati at that time had gone to the temple of Ambika Devi. On way back she learnt about the story of destruction of Balbhipur. As she was pregnant, she with her companion a Brahman lady, went (near Barnagar) to a cave and gave birth to a baby boy who was named Guha (born in a cave), from whom his family was known as Guhilots. Guha when grown up captured Ider territory. Guha's great grandson Nag Aditya was killed by the Arabs in 725 A.D. His wife Pushpa Vati along with her 3 years old child Bapa went to her brother Kshetra Pal Mori the ruler of Chittor. Bapa ascended the throne of Chittor after the death of his sonless maternal uncle. He was a Vassal (Rawal) in the army of the famous Nag Bhat I the Gurjjar Pratihar, so he is called in history as Bapa Rawal. In his genealogical line at Chittor the great

warriors like Bhim Sen, Shankar gan, Harsha Raj, Khomman, Bhartripatt, Narvahan were born. The last Ursi was slain in battle by Alaud-din-Khilji in 1300 A.D. The present Rajput Sisodias Ranas of Chittor, claim their ancestory from Ursi by his wife-a forest girl.

The Valabhis or Maitrikas, Chaps of Broach and Chalukyas of Badami (Deccan) were allied in blood and adventure from the very beginning of time when they came to be known in history Hieun Tsang in 7th century A.D. stated that the king of Valbhipur was Kshatriya. How Bhartripatt in 10th century A.D. may be a Brahman by caste when his forefathers since 3rd century A.D. and his descendants till today are not called Brahmans. Bhartripatt was a Brahm Kshatranvit i.e. a pious king as explained above (sub head 13).

Guhilots of Chittor had matrimonial relations with the Gurjjar Pratihars, Chalukyas and other Gurjjar families. Chittor fort was famous by the name of 'Gurjjar Fort' for five centuries under Guhilots.

V.A. Smith (Early History of India 4th edition page 431), Dr. D.R. Bhandarkar (Journal Bombay Branch Royal Asiatic Society volume 21), Guhilots (Journal A.S.B. (N.S.) vol. V 1900, and I and Proc. A.S.B. 1912 pp 63-99 'by Pandit Mohan Lal Pandya etc. all show, on the authority of epigraphic and literary record, that the "Ranas of Udipur and Guhilots are descended from the kings of Valabhi, the Maitriks who were closely associated with the Gurjjars." Guhilot is a family among the present Gurjjars. Bhagwan Lal Inderjit in his history of Gujrat mentions that the Balbhi rulers were of Gurjjar origin.

The Europeans propounded the foreign origin of the Gurjjars and consequently of the Rajputs, Jats and Ahirs and also of the other powerful classes. They wanted

every one of the local ancient clans to lose hereditary pride. This foreign origin theory was liked too much by the Muslims of foreign creed. They till now propagate that Gurjjars, Jats, Ahirs, Dogars, Pathan and Baluch and the whole ancient population were outsiders and this land was booty. The whole population in Pakistan is under their influence mentally, as they are advanced in education, finance Government service and politics. Nearly all books and newspapers reflect their views. Sometimes the Muslims of foreign creed say that this area the ancient Sapt Sindhu was a part of Iran (Sind through ages page 69 paper by Ali A. Jafarey). The result is that many aborigines feel pride in claiming foreign origin. For example an Arain says that he is Ar-Raie Salimi of Arabia. Thus they converted the tribal name into Arabic but the names of Arain sub-castes such as Multani, Ghalar, Munda, Hansi, Bahman, Bhedu, Gohar, Balgeria, Golru, Malani, Nain, Dhange, Bhatti, Bhutta, Janjua, Dhudhi, Rami, Wahand, Jatali, Gohlan, Bholar, Chandor, Chachad, Sindhu, Barar, Khokhar and Tarar show clearly that the Arains are purely local people. The Arain marry with Ghaghar in U.P. A Baluch Sardar Khan M.A. in his history of Baluch states that Baluch is Belus come from Syria. But the word Bal-uch is itself a Sanskrit word which means 'highly powerful'. The ancient names of Baluch sub-castes such as Mari (Madi), Bugti, Khosa, Laghari, Guruchani, Nutkani, Magsi, Dodai, Chandia, Gopang, Gurmani, Roheja, Talpur are local families and many of them are found in other Aryan non Muslim castes also. Baluch area extends upto eastern Iran the ancient western boundary of Aryavart. A Baluch Raja joined the confederacy established by Vyaghrah Raj Chauhan of Shakambhari to repulse the attacks of Ghaznavites (See Rasa by Chand Bardai). In the western

region there is a place namely Hindu Bagh now renamed Muslim Bagh. In 1888 A.D. Gakhad of Rawalpindi told they were Moghal and at the same time Gakhad of Chakwal, Jehlum said they were Rajput. Now one their historian has written that they are Iranian, son of some Kai Gohar. Kai Gohar was spoken as Gakhad. Surely anceint Kulchur is the present gakhad (Kbokar and Chhokar are southern tribes).

Muslim Baragis began to call themselves as Shami. Awans of the river Sone valley in Pothohar now claim to be Alvi. Recently 1995 A.D. a Syed girl went to Lahore High Court and reported that his husband an Awan deceitfully married her by calling himself a Syed he was neither Syed nor Alvi. She hated him. The marriage was dissolved by the High Court.

In 1888 A.D. some Awans began to call themselves Jats (Tand C of the Punjab page 169). Awan is an off shoot of Khatana Gurjjars. (T & C Punjab vol. II page 313). Awans are Gurjjar settled in Abbotabad. Maulana Mehniddin Qamar Awan is a famous man among the Gurjjars. Among the Hindu Gurjjars Rana Giyan Chand Awan resident of Tajara (Alwor) is a famous man and is at present Secretary General of Gurjjar Sabha Rajasthan.

There are Hindu Kamboh ‘in a great number in the sub-continent and there is Kamboh Gate in Meerut city but the Kamboh of the city call themselves Zuberi. Muslim Kambohs of the Punjab claim that they are Kshatriya. (see Tarikh-i-Kamboh HistOry of Kamboh printed at Amratsar in 1933 A.D.) We can simply say that some people have lost the memory of their origin. Some people began to feel inferiority complex in face of S.S.M.T.

The Rajput scholars have however come to know the truth. In 1932, a Rajput Jaipal Singh Rawat M.A.L.L.B. Lecturer Rajput College Agra wrote that the Gurjjars were

Kshatriyas. After their rule the Rajput word came into prominence. (preface page 5 Early History of the Gurjars in Hindi). An educated Rajput lady Lakshmi ji is a Member of Indian Parliament elected from Bhilwara a constituency of Mewar. She has written a book "Bagravat Dev Narayan Maha Gatha" comprising of about 800 pages in Rajasthani language:-

After the downfall of the Gurjjars, their Rajputras suretwals in the 14th and 15th century A.D. accepted village headship under the subordination of the foreign Muslims. The Gurjjars were involved in guerilla warfare occupying small principalities here and there. During this period by and by Rajput was going to become a defined community. There arose quarrels when the Rajputs tried to marry in the Kshatriyan houses to elevate their position. 'Bagravat Daive Narayan Maha Gatha' is a true story of such a marriage (Daive Narayan is a personal name, Bag ravat (Bagh Ravat) is family name, Maha = great Gatha = story). It is a "Great story of Daive Narayan of Bagh Ravat family.

A Rajputra Hamir was the head of a town Vim Tankan Pur in Mewar; Kuntal, the son of Hamir, forcibly occupied Rana Nagar of Solankis. Kuntal's son Bagh married Jai Miti daughter of Ehar Daive Solanki but she did not like to marry a Rajputra, so on the very first day of her marriage she left the house of Bagh Rajput of Rana Nagar and fled to Bhoj, son of Bagh Rao Gurjjar of the town Gothan. Mr. G.H. Ojha in his book "History of Rajputana" vol. I page 190 states that Bagh Rajput was an old man, so Jai Miti left him. But he did not explain why she went to the house of Gurjar Bhoj Ravat. Yatindra Kumar in his book `Gurjar Itihas' page 223, states that she was betrothed to Bhoj. Lakshmi Ji, Ex. M.P. compiled Rajasthan folk-songs

and described her love with Gujar Bhoj Ravat. All agree that Jai Miti fled to Bhoj at Gothan consequently there was a battle in which the Gurjjars became successful by occupying back their headquarter Rana Nagar. In the battle Bagh Rajputra was slain. Hindupatt Rajputra of Mandor planned a night attack in which the Gurjjars were massacred. The Gurjjar Ravats were 24 brothers including Bhoj; all of them with 104 children were killed. The pregnant wife of Bhoj Ravat fled to her brother Dulha Rao Khatana at Ujjain where she gave birth to a baby boy Udal who became famous as Daive Narayan due to his sanctily.

Daive Narayan was brought up at Ujjain and became famous as a saint. But one day his family 'bhat' (mirasi genealogist) Chochu by name came to him and narrated the massacre of his family in such an exciting way that Daive Narayan was roused to take revenge. Chochu informed him that his three paternal cousins namely Bhona, Modu and Bangu were alive. Daive Narayan collected an army and called for his brothers (cousins). One day he was sitting on the throne, when his brother Moduji came and sat on the floor spread, the cotton carpet spread on the ground. Daive Narayan saw him and as per statement of Rajput lady Lakshmiji, said to him:-

"Dada Bhai Kain Karo ho. Ni a tau Rajputan ke baithne ki Jajam hai Eh raj gaddi ke sankre baith jao." Translation:- Respected brother what are you doing? Is that floor carpet for the Rajputs to sit on? Please sit here near this royal seat."

Daive Narayan attacked Rajput Bhudd who by vacating Gothan and Rana Nagar fled 400 miles away to Bundel Khand area along with all his family members. Daive Narayan established a strong Gurjjar principality, in which there were famous towns, Gothan, Rana Nagar and

Farna. At Farna he built his palace which is worth seeing even today. He married Parvati who belonged to Parmar family. Daive Narayan is famous as a saint. He built a temple at Farna where the poor were offered free food; and due to sanctity the town is called Farnaji. Daive Narayan became a deity in whose name thousands of temples were constructed in different regions; the temples at Sankla (Raj Gadh), Gada (Bhopal), Indore, Pushkar (Ajmer), Jhanjh (Bharatpur), and Farana ji (in Malwa) are famous. In Bhil Wara there is also a temple in front of Asind town on the other side of the Khari river. After the name of brave Bhoja's this temple is called Sawai Bhoj temple in which 24 idols of 24 Bagh Rawats are installed. Here at every meal time a man calls loudly, "if there is any hungry and poor person in Daive Narayan area let him come and take food." Thus the poor andhungry people are daily fed at the temple. Raja Bagh Ravat, the ancestor of the present Rawats was a Solanki Gurjar, son of Hari Ram Solanki and Neel Devi Chauhan. Daive Narayan is called Salar by the Muslims who respect him equally.

Thakur Yash Pal Rajput M.A. Ex Member of Indian Parliament in the preface of Gurjar Itihas written by Yatindra Kumar Varma, states "The Gurjar is a great race of the world. The Gurj jars had been ruling the sub-continent since historical times their some families were called Rajputs in mediveal period. Rajputs, Jats, Marathas and Ahirs etc. are the heirs of the Kshatriyas. They are not foreigners. There is no community being called Kshatrya except us all. How that Kshatriyan race can be eliminated in which Ram and Krishna were born. All of us the Rajput, Jat, Ahir and Maratha etc. are the stars whereas Gurjjar is the moon in the Kshatriyan sky. It is beyond human power to lessen the dignity of the Gurjjars".

"A caste may be defined as a group of families internally united by peculiar rules for the observance of ceremonial duties especially in the matters of diet and marriage. The same rules serve to fence it off from all other groups. The families comprising a caste may or may not have traditions of descent from a common ancestor". (0.H.I. III edition page 61. 1964 V.A. Smith). "There are many kinds of castes:-

1. Functional caste such as Sonar (goldsmith), Lohar (blacksmith)
2. Tribal or racial caste, such as Gujar and Jat.
3. Sectarian caste, Atith, Goshain, Bishnoi and Sadh.
4. Hill castes (5) Outlaw castes (6) Mohammaden castes."

"The tribe in its original form is an aggregation of persons who have, or believe themselves to have, a common origin; it is this, together with common political interests and the need for mutual defense that holds them together" (The Caste System of Northern India page 2 and 4).

The Gurjar was a racial caste whose members descended from Kshatriyan stock of Ikshyaku, Som and Yadu families. The three houses were united under Gurjjar name with their sub-divisions (Gotra and Parwar) which number 1518 now. (T. & C. page 443 by W. Crook).

Gurjjar was the most powerful Kshatriyan group of his time. They conquered regions after regions but they never looted the territories they had conquered, never dishonoured the women and never massacred the people. They proved best administrator in world history. The public liked them so much that their kingdoms were called Gurjartra, Gurjar Bhutni, Gurjar Mandal, Gurjar Rastra, Gurjar Des and Gurjar Bhubhuj and the Gurjar rulers were

called Gurjarendra, Gurjjareshvara and Gurjjar Nath by them. Their warriors were called Gurjjar-brahm-senarii. The Gurjjars loved men of learning, the Brahmans, poets, scientists, singers, astronomers etc. They themselves were a learned people. In their early days their language was Sanskrit, as time went passed it converted into a soft language called Gurjari.

As Gurjjars were a brave people and even their women were no less brave and fearless, so in dramas, songs, folk-songs and stories, the Gurjjar became a symbol of bravery, chivalry and beauty and Gurjjari became a sign of faith, beauty and chastity In their worst days, we see Jai Pal Khatana burning himself on the banks of river Jhelum to save himself from humiliation, Hamir Chauhan giving away his life at Ranthanbhore to save the lives of the refugees. Padmini, Mirag Naini and Meena stood firm against vandalism. If Gurjjar performed lauharc the Gurjjari became 'sati'.

Gurjjar had become the symbol of respect and honour- After their genocide the people adopted their names. For example Gujar Mal was a Rajput in 1395 A.D. (see History of Rajputana by Ojha page 190), Gujari was the name of Guru Govind Singh's wife. Some years ago Gurjar Mal a Vaish of Bombay installed a big factory at Modi Nagar District Ghaziabad near Delhi. After his son's name there is H.H. Kapil Mohan Inter College at Ghaziabad whose Principal is Dhara Singh Gurjjar.

When local population became Muslim, they did not forget the dignity of the Gujjar. Gurjar Khan was the founder of the town of the same name now a Tehsil headquarter in Rawalpindi District. There was a brave man of Gurjar name who led the Afghan army against the Mughals in Bihar (see Tarikh-i-Farishta).

Different Kinds of songs were called after the Gurjjar name, such as Gurjjar rag, Gurjjar malhar, Gurjari Bherveen etc. which are remembered to this day by the same names. The ornaments also bear the Gurjjar name. In ancient times the Gurjjars put on jewelled garland beautifully designed, which is still called 'Gurjjar Hari' (Gurjjar Garland). Similarly a bracelet of the ladies is known Gujri or Gurjari, a reference of which is also found in an ancient Sanskrit poem of the poetess Padmavati which has been quoted by Veni Datta in his book 'Padya Veni' and its one stanza reproduced in his note by Mr. Hall in Journal of the American Oriental Society vol. VI page 524. The last line of stanza in the poem goes like this:-

'Bhatah kangat Gurjari su-lalitay bahu latay manmtay', it shows that "the heartiest desire of a lady is to adorn her arm with Gurjari bracelet.

We conclude that Gurjjar was a title which was adopted by a group of most chivalrous cultured and civilized families of ancient Khastriyas who became united under this name as a community or a race and the present Gujjars are their descendants.